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CHRONOLOGICAL ANTIQUITIES:

OR, THE

ANTIQUITIES and CHRONOLOGY

OF THE

Moſt ANCIENT KINGDOMS, from the Creation of the World, for the Space of Five thouſand Years.

In THREE VOLUMES.

In this WORK,

The Original HEBREW Chronology of the Old Teſtament, both before and after the Flood, is reſtored; and all the Difficulties of the Scripture Chronology are cleared. The CHALDÆAN, EGYPTIAN, PHOENICIAN, and CHINESE Antiquities and Chronology, are largely explained, and ſhewn to agree with each other, and with the Hiſtory and Chronology of Scripture.

The Origin and Chronology of the GREEKS, ROMANS, and AMERICANS, are alſo conſidered; and likewiſe the Origin and Antiquity of *Letters*, *Hieroglyphics*, *Obeliſks*, *Pyramids*, *Oracles*, and *Myſteries*, with all the Pagan Theology, are fully treated of and explained.

The *Ptolemaic Canon*, and other ancient Records, with all the moſt ancient *Years*, *Cycles*, *Æras*, and other *Epochs*, are added, and largely explained.

The principal Errors of the moſt learned Chronologers, both ancient and modern, are examined and amended; and all the ancient Chronology is reduced to one entire and conſiſtent Syſtem.

To which are added, proper INDEXES.

Παρ' οἷς ἀσυνάρτητός ἐστιν ἡ τῶν χρόνων ἀναγραφὴ, παρὰ τούτοις οὐδὲ τὰ τῆς ἱστορίας ἀληθεύειν δύναται. Tatian. πρὸς Ἕλληνας.

By JOHN JACKSON,

Rector of *Roſſington* in the County of *York*, Prebendary of *Wherwell* in the County of *Southampton*, and Maſter of *Wigſton's* Hoſpital in *Leiceſter*.

VOL. III.

LONDON,
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MOST ANCIENT KINGDOMS.

VOL. III.

Of the Phœnician *Antiquities and Chronology.*

THE *Phœnicians* and *Egyptians* were both deſcended from the impious Race of *Ham:* and Idolatry ſeems to have firſt begun and prevailed amongſt them. They both derived their Theology concerning the Formation of the World, and their Hiſtory of the firſt Hero-Gods, or deified Men and Women, from Writings aſcribed to *Hermes*, *Thoth*, or *Taaut*, the Inventor of Letters: and who, as they related, recorded on Pillars of Stone, which were laid up in the Temples, the firſt Memorials of the mundane Syſtem, and the Original of Gods and Men. From theſe Pillars their moſt ancient ſacred Records were taken, and their Theogonies were tranſcribed from them.

Sanchoniatho, a Prieſt of *Berytus*, who lived about the Time of *Gideon*, and 1280 Years before the *Chriſtian* Æra, wrote the *Phœnician* Coſmogony and Theogony, in order to ſhew, that the vulgar Idolatry of Hero-Worſhip was of the higheſt Antiquity, and almoſt from the Beginning of Time. His Account of the Formation of the World from a dark and confuſed *Chaos*, agrees to the oldeſt *Egyptian* Hiſtory of it; and to the moſt ancient Remains of the *Chaldæan* and *Babylonian* Records, from which, and the *Egyptian*, the oldeſt *Greek* Poets, *Melampus*, *Muſæus*, *Linus*, *Orpheus*, and others, who were their firſt Theologers, received their Theogonies and Hiſtory of the Origin of the World. And all theſe were derived from the original genuine Tradition of the Creation and firſt Ages of the World, both before and after the Flood of *Noah*, preſerved uncorrupted in the Writings of *Moſes*, but groſsly corrupted by ſuperſtitious Fables, after Idolatry began and prevailed in theſe and almoſt all other Countries of the World. The oldeſt *Phœnician*, *Chaldæan*, and *Egyptian* Hiſtories of the World, and all their Theogony, were mixed with Allegory and Fable, which were intended to diſguiſe and palliate the public idolatrous Worſhip of deified Men and Women, by aſcribing their Hiſtory to phyſical Cauſes and mundane Elements. *Sanchoniatho* found the moſt ancient Records of the *Phœnician* Temples, in which the Hiſtory of the Creation and of the firſt Hero-Gods was related, mixed with Allegory, which he ſeparated from the hiſtorical Relations, and wrote the Hiſtory of the firſt Gods, to ſhew, that they had been deified Men who were the Inventors of uſeful Arts, Founders of Kingdoms, and Inſtitutors of Laws for the good Government and Happineſs of Mankind: though the Actions of ſome of them were the worſt of human Imperfections. Such as theſe, with the Sun, Moon, and Planets, were the original Gods of the *Phœnicians*, *Egyptians*, and *Chaldæans*.

The firſt Objects of idolatrous Worſhip, before Men were deified, were (as the *Phœnician*, *Egyptian*, and *Chaldæan*, and from them the oldeſt *Greek* Writers, relate) the celeſtial Beings and mundane Elements, to which Hero-Worſhip was joined, as ſoon as Kingdoms were founded, and Laws inſtituted, and Arts cultivated.

Therefore

KAISERLICHE KOENIGLICHE HOFBIBLIOTHEK WIEN

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Therefore *Ariſtotle* (1) ſaies: "The moſt ancient Sages, whoſe "Doctrines were delivered to Poſterity under Fables, taught, that the "heavenly Bodies, Sun, Moon, *etc.* were Gods: and that the Deity "comprehended univerſal Nature. The reſt of Theology conſiſted "in Fables to pleaſe and amuſe the Vulgar, and to ſupport the Laws, "and for public Utility. For Gods were feigned to be in the Forms "of Men, and of certain Animals, and religious Rites invented which "were ſuitable to them. But if any one could diſtinguiſh and diſcern, "that the Ancients believed only the original Subſtances of Things to "be Gods, he would then think that they ſpake divinely: and that "the preſent vulgar Conceptions were only Relicks of their Notions, "which had been long corrupted, and handed ſo to the preſent Times." He therefore thought, that the firſt Superſtition which prevailed amongſt Mankind, conſiſted in paying Adoration to the ſeveral Parts or Elements of the Univerſe, as the Sun, Moon, Stars, Planets, Earth, Air, Fire, and Water, through all which they ſuppoſed the divine Subſtance to be diffuſed, and to comprehend and preſide in them: ſo that they meant to worſhip the one ſupreme God in the Works of his Creation and Providence. But they alſo ſuppoſed the celeſtial Bodies and the aërial and terreſtrial Elements to be animated by intelligent angelic Beings or Dæmons, who directed and governed their Motions and Operations by the Appointment of the one ſupreme Deity.

In the Worſhip of theſe elementary mundane Subſtances, and the Gods inhabiting them, they uſed no Images of human Form, but conſecrated Stones of various Figures, and Pillars of Wood and Stone, and Trees to them: and made *Teraphim*, or Images of Gold, Silver, and other Metals, to repreſent their Figures, Motions, and Influences, which they conſecrated by Invocations and magical Rites, and kept in portable Shrines; believing the Gods to whom they were dedicated would be propitious to them, inſpire their Images, and reveal the Will of God by them. But it was not long before Hero-Worſhip was ſet up. The Souls of great and powerful Princes, and of wiſe and learned Men, who had founded Kingdoms, and made Laws, and invented Arts and

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(1) Metaphyſ. lib. xiv. c. 8. in fin. p. 1003.

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Sciences, for the public Benefit and Good of Mankind, were believed to paſs into celeſtial Bodies, and dwell amongſt the Gods, and to have a Power of doing Good to thoſe to whom they had been Benefactors upon Earth. To theſe they built Temples, and ſet up Images in human Form, which were conſecrated to them; and offered various Sacrifices which they thought were acceptable to them. The Worſhip of deified Men, called Heroes, by a ſenſible Repreſentation of them in their Images, allured the Vulgar, and engaged their Devotion much more than the more faint Emblems and Symbols of the elementary mundane Deities could do, whoſe Natures were too ſpeculative and refined for their groſs Underſtandings; and fitter Objects for the Veneration of Prieſts and Philoſophers than of them. They ſaw and felt the Influences of the Sun and Moon whom they worſhiped; but knew little of the Subſtances and Operations of natural Cauſes, or of pure ſpiritual Beings. They were familiarized to the Properties and Actions of Men; had an immediate Senſe of the Benefits derived from their benevolent Power and Wiſdom; and their Imaginations were gratified and delighted with the Hiſtories of their Exploits: ſo that it is no wonder that Hero-Worſhip ſoon, if not firſt of all, engroſſed the Devotion of the vulgar and unlearned Part of Mankind: inſomuch that, to preſerve the Notion and Worſhip of the one ſupreme God, and the primitive Doctrine of celeſtial and phyſical Beings, from being ſwallowed up in the univerſally prevailing Worſhip of deified Men and Women, the Prieſts inſtituted ſacred Myſteries, in which the Doctrine concerning the firſt Cauſe and Author of all Things, and ſuppoſed celeſtial Beings, was explained: and the Actions of the Hero-Gods were allegorized and transferred to divine Providence, mundane Elements, and the Operations and Powers of univerſal Nature. By the moſt ancient Accounts it appears, that the Names of the firſt deified Men and Women were given to the Sun, Moon, Planets, Earth, and the other Elements, in which their Souls were ſuppoſed to inhabit and preſide: and this laid the Foundation of allegorizing the Hiſtory of them, and reſolving it into phyſical Elements and mundane Subſtances; and Myſteries and allegorical Theology commenced with Hero-Worſhip, which were taught and explained to the Learned who were initiated: whilſt the Vulgar and Unlearned took the Hiſtory of the Gods who had been Men in the literal Senſe; and believed all the fabulous Relations told of them, which were mixed with their real Tranſactions: and ſo worſhiped Deities, ſome of whom were vicious; and in the Worſhip of them practiſed their Vices, which were ſanctified by an impure Superſtition.

Euſebius (2) ſaies, that *Sanchoniathon*, or *Sanchoniatho*, wrote the *Phœnician* Hiſtory. He was a moſt ancient Author, and related to live before the Time of the *Trojan* War; and was thought to have compiled the *Phœnician* Hiſtory with great Exactneſs and Truth.

Philo of *Byblus* tranſlated all his Works out of the *Phœnician* Language into *Greek*. *Euſebius* gives the following Account of this Writer from *Porphyry*, who was himſelf a *Phœnician* of *Tyre*, and excellently verſed in all ancient Learning, He ſaies, " that *Sancho*-
" *niatho* of *Berytus* related in his Hiſtory the *Jewiſh* Affairs with great
" Veracity; and entirely agreed with their Hiſtory in the Names of
" Places and Men. That he had his Accounts from (3) *Jerombalus*,

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(2) Præp. Evang. lib. i. c. 9. p. 30, etc. See Fabric. Biblioth. Gr. vol. i. p. 163—166. If the Writings of *Sanchoniatho* were extant, or *Philo Byblius's* Tranſlation of them, we ſhould ſee the trueſt and original Account of Hero-Worſhip, which firſt began amongſt the *Phœnicians* and *Egyptians*, and was from them propagated to the *Greeks*, who received both their Gods and the myſtical and allegorical Interpretations of them from theſe moſt ancient idolatrous Nations. It is alſo probable, that theſe Writings would have given Light into the *Jewiſh* Hiſtory both before and after the Time of *Moſes*.

(3) This *Jerombalus* is an Error of the Copier for *Jerobalus*; it was *Jerobaal* in *Sanchoniatho*, which is the Surname of *Gideon*, Judg. vii. 1. and wrote corruptly *Jerubbaal*, from the *Maſorete Hebrew*: but the *Septuagint* Verſion and *Jerome* read it rightly *Jerobaal*. But *Sanchoniatho* himſelf might miſtake in calling *Gideon*, or *Jerobaal*, Prieſt of the God *Jeuo*; inſtead of a *Prince*; or *Philo Byblius* rather miſtook the Word *Cohen*, uſed by *Sanchoniatho*, and by which he might mean, not *Prieſt*, as the Word generally ſignifies, but *Prince*, in which Senſe it is ſometimes uſed. If *Sanchoniatho* converſed with *Gideon*, and had his Account of the *Jewiſh* Hiſtory from him, his Time may be fixed with great Certainty.

" Prieſt

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" Prieſt of the God (4) *Jeuo*; and dedicated his Work to *Abibalus* (5), " King of *Berytus:* and his Hiſtory was allowed to be true, both by " the King and thoſe who were appointed by him to examine it. " *Sanchoniatho* and *Abibalus*, he adds, lived before the *Trojan* War, " and approached near to the Age of *Moſes*, as appears from the Suc- " ceſſion of the Kings of *Phœnicia*. Therefore *Sanchoniatho*, who " wrote with great Fidelity in the *Phœnician* Language the ancient " Hiſtory of his Country, which he collected partly from the public " Regiſters of the Cities, and partly from the ſacred Records of the " (6) Temples, lived in the Reign of *Semiramis*, Queen of *Aſſyria*, " who reigned before or about the Time of the (7) *Trojan* War.

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(4) *Jeuo*, or *Jeue*, is the trueſt and original Pronunciation of the *Hebrew* יהוה, which is very corruptly pronounced *Jehovah*. *Joſephus* tells us, the Word conſiſted of four Vowels, (De Bell. Jud. lib. vi.) as it really did. But as ſome of the ancient *Jews* pronounced the Word *Jaho*, the *Greeks* having laid aſide their original Letter H, wrote it Ἰαὼ, *Jao*, and the *Æolics* Ἰαϝὼ. See Prolegom. iii. ad Jerom. ſect. 6. edit. Benedict. *Orpheus* and *Diodorus Siculus* call the Name of the *Hebrew* God Ἰάω. *Kircher* thinks, the Tetragrammaton יהוה was the ſacred Tetractys of *Pythagoras*, which he learned in *Egypt*. Oedip. Ægypt. tom. II. vol. i. p. 283. See *Druſius* on the Name in Crit. Sac. vol. viii. p. 2155.

(5) *Latus* in his *Phœnician* Hiſtory, and *Menander* of *Pergamus*, in their Tranſlation of *Theodotus*, *Hypſicrates*, and *Mochus*, *Phœnician* Writers, related, that *Menelaus*, after the War of *Troy*, came into *Phœnicia*, in the Reign of *Iram*. Tatian. Orat. cont. Græc. p. 273. inter oper. J. Martyr. edit. Benedict. and Clem. Alex. Strom. lib. i. p. 387. edit. Potter. And both *Tatian* and *Clemens* groſsly miſtake this *Iram* for him of that Name who was King of *Tyre* in the Reigns of *David* and *Solomon:* whence by another and greater Error they make *Solomon* live near the Time of the *Trojan* War. But the *Iram* mentioned by the *Phœnician* Writers muſt be a far older *Iram*, and probably was the Son or Grandſon of that *Abibalus* who reigned at *Berytus* in the Time of *Sanchoniatho*.

(6) *Pherecydes* the *Syrian*, and Maſter of *Pythagoras*, ſaies, he got his Inſtructions out of the recondite Books of the *Phœnicians*. Ἑαυτὸν ἀσκῆσαι κτησάμενον τὰ Φοινίκων ἀπόκρυφα βιβλία. Suid. voc. *Pherec.*

(7) *Semiramis*, who ſucceeded *Ninus* in the *Aſſyrian* Empire, lived many Centuries before the *Trojan* War. *Porphyry* therefore might build his Error on miſtaking *Herodotus*, who relates, (lib. i. c. 95.) that the *Aſſyrians* had been Maſters of all the upper *Aſia* five hundred and twenty Years, when the

" *Philo* of *Byblus* rendered the Works of *Sanchoniatho* into *Greek*:
" which he divided into nine Books, as *Euſebius* adds; *Porphyry* ſaies
" *eight*, (de Abſtinent. lib. ii. ſect. 56.) and in the Preface of his firſt
" Book *Philo* gives the following Account of *Sanchoniatho*, viz. *San-*
" *choniatho*, a Man of great Learning and Induſtry, being deſirous
" to know the Hiſtory of Things from the Beginning, ſtudied with
" great Application the Writings of *Taaut*, knowing, that he was the
" firſt who *invented Letters*, and ordered Memorials of Things to be
" wrote: and on theſe he laid the Foundation of his Hiſtory. Light-
" ing upon the *Ammonean* (or *Hammunean*) Records, which were laid
" up in the inner Parts of the Temple; and were not publickly known,
" he ſtudied the Knowledge contained in them; and throwing out all
" the Fables and Allegories inſerted in them (by the *Phœnician* (8)
" Hierophants) he happily finiſhed his Deſign, and brought his Work to

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Medes firſt revolted from them, which Revolt was ſeven hundred and ten Years before the *Chriſtian* Æra. *Porphyry* taking this Conqueſt of the upper *Aſia* to have been in the Reign of *Ninus*, who was ſucceeded by *Semiramis*, might thence infer, that *Semiramis* lived about the Time of the *Trojan* War, or a little before. Our learned Chronologer, Archbiſhop *Uſher*, fell into this Miſtake, and has placed *Semiramis* in the Year before *Chriſt* 1215, which is a groſs Error. Annal. Vet. Teſt. p. 44.

(8) The firſt of theſe Hierophants was the Son of *Thabion*, who preſided over the *Phœnician* Myſteries, which he introduced; and explained the *Phœnician* Theology and Hiſtory of the firſt Hero-Gods, who were deified Men, by allegorical Fables, taken from phyſical Elements, and the Operations of natural Cauſes; and after him *Iſiris*, who invented ſacred Characters, [ſee Note 60.] in which the Myſteries and Rituals of Religion were written; and thereby kept ſecret from the Vulgar, and known only to the Prieſts, who were the Interpreters of them. Theſe were the *Ammonean* or *Hammunean* Writings, ſo called from the Temple of *Hammon*, (חמן) or the *Sun*, who was the great *Phœnician* Deity. Theſe ſacred Writings might be called *Ammonean*, or rather *Hammunean*, from *Amynus*, or *Amyn*, which Name ſignified *ſecret*, or *hidden*, as *Manetho* interpreted it according to *Plutarch*, whoſe Words are; Τῶν πολλῶν νομιζόντων ἴδιον παρ' Αἰγυπτίοις ὄνομα τοῦ Διὸς εἶναι τὸν Ἀμοῦν (ὃ παράγοντες ἡμεῖς Ἄμμωνα λέγομεν) Μανεθὼς μὲν ὁ Σεβεννίτης τὸ κεκρυμμένον οἴεται καὶ τὴν κρύψιν ὑπὸ ταύτης δηλοῦσθαι τῆς φωνῆς. De Iſid. et Oſir. This therefore was a very proper Name to be aſcribed to thoſe Records of the Hiſtory of the firſt Gods, which were accounted ſacred, and kept ſecret in the *Adyta* or inner Part of the Temples. And it is probable, that the Name *Amyn*, or

" Perfection. But the Prieſts afterwards reſtored the fabulous allego-
" rical Senſe. *Philo* adds preſently after, that the moſt ancient of the
" *Barbarians*, eſpecially the *Phœnicians* and *Egyptians*, from whom
" other Nations received their Theogony, accounted thoſe their greateſt
" Gods, who had found out the Things moſt neceſſary and uſeful in
" Life, and had been Benefactors to Mankind. Theſe they worſhiped
" as Gods in Temples appropriated for the Adoration of them: and
" conſecrated Statues and Pillars of Wood to their Names, which the
" *Phœnicians* had in great Veneration; and inſtituted the moſt ſolemn
" Feſtivals for their Worſhip. More eſpecially *they gave the* (9) *Names*

Hamyn, was derived to the *Egyptian* God *Ammon*, or *Hammon*, whoſe Temples and Oracles at *Thebes* and in *Libya* were ſo famous. Another Senſe of the *Ammonean*, or *Hammunean* Writings may be the ſacred Writing containing the Theology and Hiſtory of the moſt ancient *Phœnician* Gods, which was engraved on Obeliſks or Pillars of Wood and Stone, and conſecrated to the *Sun*, who was the great God both of the *Phœnicians* and *Egyptians*. Theſe Pillars were ſet up in the Places conſecrated to the Worſhip of Idols, and were alſo laid up in the inward and more ſecret Parts of their Temples. They are frequently mentioned in Scripture, and called *Hammanim*, *Lev.* xxvi. 30. 2 *Chron.* xxxiv. 4, 7. *Iſai.* xvii. 8. ch. xxvii. 9. *Ezech.* vi. 4, 6. and the Word is generally rendered by the *Greek* and *Latin* Verſions, *Statues*, *Idols*, *Groves*, or *Temples*. And our learned *Spenſer* thinks they were Statues or Columns of a conical or pyramidical Figure, which were dedicated to the *Sun*. Leg. Heb. lib. ii. c. 25. And *Le Moine* has well obſerved; Literæ Ammonæorum ſunt literæ ſcriptæ et ſculptæ in Hammanim: erant vero Hammanim vel templa vel ſtatuæ—in honorem *Solis*, qui dicebatur Hamma (חמה) extructa, in quibus varia vetuſtioris antiquitatis monumenta inſculpta cernebantur. Proleg. ad Var. ſac. prope finem. So that the Truth ſeems to be, that theſe Records of the *Phœnician* Gods were engraved on Pillars, and laid up in the Temple of *Amun*, *Amyn*, or *Hamun*, or *Hamyn*, that is, of the Sun; and thence called *Hammunean* Writings by *Sanchoniatho*: and hence probably *Ham* was called *Amun*, or *Hamun*; and might be the great ſolar Deity of the *Phœnicians*: and from him in After-ages the great *Egyptian* God might be called *Amun*, or *Hamun*, and by the *Greeks* *Ammon*, or *Hammon*.

(9) Thus from the Hero *Uranus* the Heaven was called Οὐρανὸς, as *Sanchoniatho* wrote, Ἀπ' αὐτοῦ (οὐρανοῦ) καὶ τὸ ὑπὲρ ἡμᾶς στοιχεῖον—ὀνομάζειν οὐρανόν. And *Diodorus Siculus* relates, that the ancient *Atlantians* transferred the Name of the firſt King *Uranus* to the ſuperior mundane Element. Μεταςαγεῖν

“ *of their Kings to the mundane Elements,* and to ſome of their re-
“ puted Gods: but the *Sun, Moon, Planets,* and Elements, were
“ their only phyſical Gods. So that ſome of their Gods were mortal,
“ (or deified Men) and others immortal Gods.” Then he ſets forth *Sanchoniatho's* Explication of the *Phœnician* Theogony and Theology.

“ *Sanchoniatho,* he ſaies, made the Principle of the Univerſe to be
“ a dark and windy Air, and a gloomy confuſed (10) Chaos. That
“ theſe were boundleſs, and for a long Duration had no Bounds. But

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αὐτοῦ (Οὐρανοῦ) τὴν προσηγορίαν ἐπὶ τὸν κόσμον. Lib. iii. p. 190. And he ſaies, the moſt ancient *Egyptians* called the Sun and Moon, who were their firſt eternal Gods, by the Names of *Oſiris* and *Iſis,* the firſt King and Queen who reigned in *Egypt,* Lib. i. p. 10. But whether theſe and other Names of Mortals who were deified, were given to the celeſtial Elements, and taken from Men, or whether the moſt ancient deified Kings had, upon their Apotheoſis, Names given them from the celeſtial Bodies, is uncertain; though *Euſebius* thinks it more probable, that the Names of the Hero-Gods were transferred to the heavenly Bodies and mundane Elements: and that this was the Ground of their phyſical Theology; by which they interpreted the Actions of their mortal Gods (many of which were impure and flagitious) into mundane Elements and phyſical Powers and Operations, to palliate and conceal the Abſurdity and Impiety of worſhiping ſuch Gods. His Words are, after mentioning from *Plutarch* the great *Egyptian* Hero-Gods: Νεκρῶν ἄρα ἡ πᾶσα αὐτῶν θεοποιΐα καθέστηκε. πέπλασαι δ' αὐτοῖς τὰ τῆς φυσιολογίας. Τί γὰρ ἐχρῆν ἀνδρῶν καὶ γυναικῶν σχήματα ζωοπλαστεῖν, παρὸν καὶ δίχα τούτων Ἥλιον σέβειν καὶ Σελήνην, καὶ τὰ λοιπὰ τοῦ κόσμου στοιχεῖα;—ἄρα γὰρ ταῦτα (*viz.* the Names of *Vulcan, Minerva, Jupiter, Neptune,* and *Juno*) τῶν καθόλου στοιχείων πρότερον ὄντα ὀνόματα, δεύτερον αὐτὰ τοῖς θνητοῖς ὁμωνύμως τοῖς οὐρανίοις ἐπιτεθείκασιν· ἢ τοὔμπαλιν, ἐκ τῆς παρ' ἀνθρώποις ἐπικλήσεως τὴν μεταφορὰν ἐπὶ τὰς οὐσίας πεποίηνται; καὶ τί χρὴ θνηταῖς προσηγορίαις τὰς καθόλου φύσεις ἐπιφημίζειν; κ.τ.λ. Præp. Evang. lib. iii. c. 3. p. 91.

(10) It was the Opinion of the moſt ancient Theologers and natural Philoſophers, as *Ariſtotle* obſerves, (Metaphyſ. lib. xiv. c. 6.) that all Things were produced either from Night or a confuſed Mixture. This was the primogenial Chaos: and that *Love* produced the Order, Beauty, and Harmony of the Univerſe. This is expreſſed in the ancient *Orphic* Verſes, *viz.*

Πρῶτα μὲν ἀρχαίου χάεος μελανήφατον ὕμνον,
Ὡς ἐπάμειψε φύσεις—— Argonaut. ℣ 419, 420.

And preſently after, ℣ 422. Love is deſcribed:

Πρεσβύτατόν τε καὶ αὐτοτελῆ πολύμητιν ἔρωτα.

" when the Wind, or ſpirituous Subſtance, became in Love with its
" own Principles, and a Mixture was thereby made, that Conjunction
" was called *Cupid*, or *Love*, which is the Principle of the Creation of
" all Things—from the Copulation of Wind with Love (*i. e.* by its
" Motion, *Gen.* i. 2.) a Subſtance was produced, called Mot, (*i. e.*
" Mud) and from this came the Seed whence the Univerſe was pro-
" duced.—The *Mot* ſent forth Light, and the Sun, Moon, and Stars,
" ſhone in their Orbs."

And *Plato* cites *Heſiod* and *Parmenides* to this Purpoſe : Ἡσίοδος πρῶτον μὲν χάος γενέσθαι φησὶν,

—— αὐτὰρ ἔπειτα
Γαῖ' εὐρύστερνος πάντων ἕδος ἀσφαλὲς αἰεὶ,
Ἠ δ' ἔρος —— (ex Heſiod. Theogon. ỳ 116, 117.)

Παρμενίδης δὲ,

Πρώτιστον μὲν ἔρωτα θεῶν μητίσατο πάντων. Sympoſ. p. 178. edit. Serran. vol. iii. So alſo in Plutar. Amator. p. 756. But theſe old Poets *Orpheus*, *Heſiod*, *Empedocles*, *Parmenides*, with all the ancient Philoſophers, but *Epicureans* and *Sceptics*, ſuppoſed, that the τὸ θεῖον, or God, infuſed this *Love* and *Harmony* into inanimate and unintelligent Body, or material Subſtance: and by his univerſal Providence ordered the whole Creation of Beings. For, as *Plutarch* finely obſerves, the World *without God* would have been for ever lifeleſs and motionleſs, like a Body without a Soul; Ἄχεις οὗ τὸ ἱμερτὸν ἧκεν ἐπὶ τὴν φύσιν ἐκ προνοίας, φιλότητος ἐγγινομένης, καὶ Ἀφροδίτης καὶ Ἔρωτος, ὡς Ἐμπεδοκλῆς λέγει καὶ Παρμενίδης καὶ Ἡσίοδος, etc. De Fac. in Orb. Lunæ, p. 926, 927. *Ariſtophanes*, from ſome ancient Writer, gives the following Account of the Coſmogony from *Chaos*, *Night*, and a Wind-*Egg*, which was the *Orphic* Symbol:

Χάος ἦν καὶ νὺξ ἔρεβός τε μέλαν πρῶτον, καὶ τάρταρος εὐρύς·
Γῆ δ' οὐδ' ἀὴρ, οὐδ' οὐρανὸς ἦν· ἐρέβους δ' ἐν ἀπείροσι κόλποις
Τίκτει πρώτιστον ὑπηνέμιον νὺξ ἡ μελανόπτερος ὠόν.
Ἐξ οὗ περιτελλομέναις ὥραις ἔβλαστεν Ἔρως ὁ ποθεινὸς, etc. Avibus, ỳ 694, etc.

The Egg is called a Wind-Egg to ſhew that at firſt it was without any generative Power, till *Love*, by Conjunction and Aſſociation, made it creative. *Ovid* deſcribes the Chaos in ſome beautiful Lines:

Me Chaos antiqui (nam res ſum priſca) vocabant:
  Aſpice quam longi temporis acta canam.
Lucidus hic aër et quæ tria corpora reſtant,
  Ignis, aquæ, tellus, unus acervus erant.
Quicquid ubique vides, cœlum, mare, nubila, tellus,
  Omnia ſunt noſtra clauſa patentque manu. Faſt. lib. i. ſect. 4.

Sanchoniatho adds a ridiculous Account of certain Animals produced from the “ fermented watry Subſtance, or *Mot*, which “ were void of Senſe; and that from theſe were generated intel-“ ligent Animals, called *Zophaſemin*, or *Contemplators of Heaven*, “ made in the Form of an *Egg*. Theſe for ſome Time lay in a “ dormant State, till they were rouſed and awakened by the Noiſe “ of Thunder, and began to move on the Earth and in the Sea, “ being Male and Female.” This is his dreaming and ſenſeleſs *Zoogony*, or Generation of Animals, extracted from the Writings of *Taaut*. The intelligent Animals call'd *Zophaſemin* ſeem to be Dæmons, who were ſuppos'd to be Male and Female, and to inhabit the Earth, Water, and Air, *&c.* as the (11) *Orphic* Verſes deſcribe

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Though *Sanchoniatho* endeavours to account for the Formation of the World without God and Providence, and his Scheme is weak and Atheiſtic; yet it appears from the Remains of the *Hermetic* and *Orphic* Writings, that the Production of the World from a dark and windy Chaos, was the moſt ancient received Notion of the *Phœnicians* and *Egyptians*, from whom the moſt ancient *Greek* Poets and Philoſophers received it. And it is ſo far agreeable to the *Moſaic* Coſmogony. But *Moſes*, as a divine Philoſopher as well as Theologer, makes the World to be formed not by blind and unintelligent Matter and Motion; but by the Power of a ſupreme intelligent Mind, or Being, who is God, the Creator and Governor of all Things. Whether *Sanchoniatho* has concealed this original true Account, which he might think was added to the Writings of *Taaut* by the Hierophants, and ſo left it out, is uncertain: but it was undoubtedly taught in the *Phœnician* Myſteries; and received in *Egypt* in the moſt ancient Times; and long before *Orpheus* carried the recondite Philoſophy and Theology of the *Egyptians* into *Greece*; from which the moſt ancient *Greek* Poets and Philoſophers derived their Theogony and myſtic Doctrines concerning the Deity and Creation of the World. The old *Egyptian* Notion of the Coſmogony is preſerved in the Book aſcribed to *Hermes Triſmegiſtus*, and ſuppoſed to contain his Doctrine: Ἦν σκότος ἄπειρον ἐν ἀβύσσῳ ϗ ὕδωρ ϗ πνεῦμα λεπτὸν νοερὸν δυνάμει θείᾳ ὄντα ἐν χάει. Ἀνείθη δὲ φῶς ἅγιον ϗ ἐπάγη ὑπ' ἄμμῳ ἐξ ὑγρᾶς οὐσίας στοιχεῖα· ϗ θεοὶ πάντες καταδιαιροῦσι φύσεως ἐνσπόρου. Serm. Sac. c. iii. This Account is very like that given by *Sanchoniatho* for the Doctrine of *Taaut*, or *Hermes*: but adds the divine creative Power.

(11) Δαίμονας οὐρανίους τε καὶ ἠερίους ϗ ἐνύδρους,
Καὶ χθονίους ϗ ὑποχθονίους ἰδὲ πυροφοίτους. *Hymn. ad Muſ.* ℣ 32, 33.

And from the ancient Tradition of the Mundane and Animal *Egg*, the them. He proceeds to the Formation of Mankind, which is a more rational Relation than any thing ſaid before; and more agreeable to the Moſaic Hiſtory of the Creation of the firſt Man and Woman, and the Generation of their Poſterity: and this Account might be given him by *Gideon*, which *Sanchoniatho* has diſguiſed and warped to ſerve his Syſtem of Idolatry and Hero-worſhip. He ſaies, "from the Wind (12) *Colpia* and his Wife *Baau*, two Mortals were "begotten, call'd *Protogonus* (firſt begotten) and *Æon* (or Life.) "*Æon* (13) or *Eve* is ſaid to have found out the Food which is gathered

Platonics and other Philoſophers thought that the Bodies of the celeſtial Beings and Dæmons were of an oval or ſpherical Figure.

(12) *Grotius* and *Bochart* underſtand the Word *Colpia* to mean *the Voice of the Mouth of God* (or *Jah*) as if it was (קול־פי־יה) *Col-pi-Jah. Bochart Geog. Sac.* lib. ii. c. 2. But I think it not very probable (though the Conjecture is very ingenious) that the Wind call'd *Colpia* ſhould have the Derivation aſſign'd by *Grotius* and *Bochart*; becauſe it ſeems inconſiſtent with the account of a Coſmogony pretended to be accounted for without a God or Providence, or any divine Agency: and *Sanchoniatho* ſuppoſes deified Men to be the ſupreme Gods. It was therefore, I think, the Greek Name of one of the Winds which he juſt before had ſpoke of; and might be that which *Ariſtotle* calls ἄνεμος ἐγκολπίας, i. e. *a Wind breaking out of an hollow or dark Place*, (lib. *De mundo*) and agreeably to this Senſe *Sanchoniatho* call'd the Wife of this Wind *Baau*, *Emptineſs*, or *Night*. (ſee Vol. i. p. 15.) Had *Sanchoniatho* believ'd the God *Jeuo* to have been the Creator of Mankind, he would probably have mention'd him in the Beginning of his Coſmogony.

(13) *Eve* was call'd Αἰὼν, *(Æon)* which ſignifies *Life*, *becauſe ſhe was the Mother of all Living*, Gen. iii. 20. But *Eve*, or *Æon*, is repreſented in the Maſculine Gender by *Philo Byblius*: and his Miſtake was owing to their both being call'd in *Sanchoniatho* by a Word (*aïs* or *Is* איש) which ſignifies *Man*; or *Adam*, as they are call'd by *Moſes*, Gen. v. 2. But ſhe is call'd alſo by the Feminine Name *Iſſa* from *Is*. On which *Jerome* notes (tom. vi. in cap. 2. Oſee) Hebræorum lingua vocatur vir איש *(aïs* or *Is)* unde et uxor quæ de viro ſumpta eſt, in Geneſi appellatur אישה *(Iſſa)* quaſi a *viro virago*. And again (Tom. iii. *Quæſt. Heb. in Geneſin*) hæc vocabitur mulier quia ex viro ſumpta eſt. Non videtur in Græco et in Latino ſonare cur mulier appellatur *quia ex viro ſumpta eſt*: ſed etymologia in Hebræo ſermone ſervatur. Vir quippe vocatur *Is* et mulier *Iſſa*. recte igitur ab *Is* appellatur mulier *Iſſa*. Unde et Symmachus pulchre etymologiam etiam in Græco voluit cuſtodire, dicens; αὕτη κληθήσεται ἀνδρὶς, ὅτι ἐκ τοῦ ἀνδρὸς αὐτῆς ἐλήφθη

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"from *Trees.*" This ſeems to allude to *Eve's* firſt eating the forbidden Fruit: for the Fruit of Trees in general was appointed for Food before by God himſelf, *Gen.* ii. 16.

"Of *Protogonus* and *Æon* were born two Children, call'd (14) *Genus* "and *Genea*, who dwelt in (15) *Phœnicia*, and in Time of a Drought "pray'd to the *Sun*, and worſhip'd him as the only God and Lord "of Heaven." Here we may obſerve, that this idolatrous Hiſtorian endeavours to carry the Superſtition of worſhiping the Sun (which was the principal God of the *Phœnicians* and *Egyptians*, and alſo of the *Greeks)* as high as to the eldeſt Son of *Adam*, and the ſecond Man of Human Race. This was Matter of great Boaſting amongſt the *Cabiri* and their Deſcendants, who were the chief Promoters of Idolatry every where. The Foundation of this Relation ſeems to be, that *Cain*, being *driven from the Preſence of God*, Gen. iv. 16. or from the Appearance of the *Schechinah* or Glory repreſenting God's Preſence, might in his Diſtreſs and Anguiſh lift up his Hands in Prayer towards the Sun, as being moſt like the Light or Glory which repreſented the divine Preſence, before which he uſed to worſhip the Lord God. There is no Evidence in Scripture, that Idol-

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αὕτη· quod nos Latine poſſumus dicere, hæc vocabitur *virago*, *quia ex viro ſumpta eſt.* And *Æon* is evidently a Female in *Sanchoniatho*, for he adds that *Genus* and *Genea* were the Offspring of *Æon* and *Protogonus.*

(14) The ſecond Pair of Human Kind are call'd by *Sanchoniatho Genus* and *Genea*; that is *Cain* and his Siſter who was his Wife, call'd from him *Caina.* *Genus* is not much different from *Cain* (the Greek Termination being omitted) either in Sound or Signification. *Cain* is deriv'd from *Cana* (קנה) acquiſivit, ſcil. generatione: and K and G being Letters of the ſame Organ and eaſily changeable, it is probable that the Greek γεννάω, and the old Latin Verb *Geno*, are deriv'd from it. *Genus* therefore is *Cain*; and no doubt *Sanchoniatho* meant to deduce the Genealogy of the firſt Race of Men from *Cain.* *Joſephus* ſaies, from Jewiſh Tradition, that *Cain* invented Weights and Meaſures, and led a luxurious and diſhoneſt Life, being covetous and rapacious. Antiq. Jud. lib. i. c. 2.

(15) The Land of *Nod*, where *Cain* dwelt, is in Scripture ſaid to lie eaſtward of *Eden*, where he built a City and ſettled with his Family. Therefore *Sanchoniatho* has fabulouſly placed him in *Phœnicia*, only to honour and exalt the Antiquity of his own Country.

atry of any ſort prevailed in the antediluvian Ages: nor after the Flood, before the Diſperſion of the Deſcendants of *Noah*, and their making Settlements, and ſetting up Governments in different Countries. So that *Sanchoniatho* hath carried it ſo high to give the better Countenance to it. The third Generation in *Sanchoniatho* is, that "from "*Genus* the Son of *Protogonus*, and *Æon*, were begotten mortal Sons, "whoſe Names ſignified *Light*, *Fire*, and *Flame*. Theſe found out "the Way of generating Fire, by rubbing Pieces of Wood againſt each "other, and taught Men the Uſe thereof."

So that hence they might derive the Names afterwards which might be given them by their Parents or Brethren, who might call them *Ur*, *Beor*, and *Lehabim*, which ſignify *Fire*, *Light*, and *Flame*. "Theſe "begat Sons of vaſt *Height* and *Bulk*, whoſe Names were given to the "Mountains on which they inhabited, *viz.* *Caſſius*, *Libanus*, *Antilibanus*, and *Brathys*."

Theſe were ſuch as *Moſes* calls *Giants*, Gen. vi. 4. and they deſcended from *Cain* by the Marriages of his Race with that of *Seth*: and it is obſervable, that the ancient Book aſcribed to *Enoch* relates, that the *Egregori*, who begat the Giants, deſcended from Mount *Hermon*, which almoſt joined to *Antilibanus*, one of the Mountains which theſe Giants are ſaid to have inhabited.

"Of theſe Giants were born *Memrumus* (16) and *Hypſuranius*, "which Names were given them by their Mothers, who were thoſe "Sort of Women who in thoſe Days without Shame lay with any "Man they could light on." This ſhews a general Corruption prevailed amongſt Mankind, agreeably to the Account of *Moſes*, Gen. vi. 4, 5, 11, 12.

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(16) *Bochart* (Geog. ſac. p. 706.) thinks, that this *Memrumus* ſo called, and *Hypſuranius*, is one and the ſame Man, and that *Hypſuranius* is the *Greek* Interpretation of the other, which therefore ought to be read *Samemrumus*, *i. e.* the Height of Heaven, from *Samaim* and *Rum*. And then *Euſebius* and *Philo* muſt have wrote Σαμημρουμος ὁ ϗ (not ϗ ὁ as the Copies have it) Υψουράνιος. But it is plain that they were two Perſons; for it is added, that *they* had their Names given them by *their* Mothers. *Memrumus* therefore is the true Reading, and is derived from *Maim* and *Rum*, i. e. the Height or Depth of the Water.

" *Hypſuranius* is ſaid to have inhabited *Tyre (i. e.* the Place where " *Tyre* was afterward built) and to have invented the making of Huts " with Reeds and Ruſhes.—His Brother *Uſous*, or *Uz*, is ſaid to have " firſt invented a Covering for his Body of the (17) Skins of the wild " Beaſts which he catched." But it appears, that *Adam* and *Eve* had this Sort of Covering long before, Gen. iii. 21.

"—*Uſous* having taken a Tree, and broke off its Boughs, was the " firſt who ventured (in a Canoo made of it) into the Sea. He alſo " conſecrated two Pillars to *Fire* and *Wind* (which had deſtroyed the " Woods about *Tyre)* and he worſhiped them; and poured out to " them a Libation of the Blood of ſuch wild Beaſts as had been caught " in hunting. When theſe were dead, their Deſcendants conſecrated " to them Stumps of Wood and Pillars (18), which they worſhiped, " and kept anniverſary Feaſts in honour of them." This is the firſt Mention of deifying dead Men and worſhiping them. But there is no Reaſon to think that this Idolatry was ſo ancient. " Many Years " after the foregoing Generation of *Hypſuranius*, *Agreus* (19) and *Ha-*

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(17) *Diodorus Siculus*, lib. i. p. 41. ſaies, that the moſt ancient Inhabitants of *Egypt* made their Huts of Reeds, and covered their Bodies with the Skins of Beaſts. *Ταῖς δοραῖς τῶν κατεσθιομένων ἐσθῆσι χρῆσθαι, ϗ τὰς οἰκήσεις ἐκ τῶν καλάμων ἔχειν.*

(18) Such were the firſt Statues, before Sculpture and Carving were found out. Inſtances of which we find in *Pauſanias*, and all Writers of Antiquities. And that the Conſecration of Pillars, and reſorting to them for performing religious Worſhip was very ancient, appears from *Jacob's* ſetting up and anointing a Pillar where he had a Viſion of God; and calling the Place where he erected it *Beth-El*, or the Houſe of God; and promiſing to make it the Place of Worſhip, and of paying his Offerings to God, Gen. xxviii. 18—22. Theſe Pillars were either conical or pyramidical. See *Greaves* on the Pyramids, vol. i. p. 89—92. Images of human Shape were later; and at firſt very rude, with a Face only, without Hands and Feet, ſuch as we call *Termini*, or *Terms:* afterwards they were made with Hands joined to the Sides, and Feet joined together: and *Dædalus*, who lived about the Year before *Chriſt* 1270, is ſaid to be the firſt who ſeparated the Hands and Feet, and on that account is by *Palæphatus* related to make *walking Images.*

(19) *Scaliger* ingeniouſly conjectures, that theſe two (whom he thinks were born of *Hypſuranius)* were called in the *Phœnician* Language *Said* and *Sidon*, *lieus*

“ *lieus* deſcended from him, who were the Inventors of the Arts of “ *Hunting* and *Fiſhing* (as their Names intimate) from whom Huntſ- “ men and Fiſhermen derived their Names.”

Uſous before had catched wild Beaſts, but knew nothing of a Way of hunting them down with Dogs. *Sanchoniatho*, by ſaying it was many Years between this and the preceding Generation, intimates, that a Generation intervened which he found not recorded; and this is probable. “ After the foregoing two Brothers were born, who were the “ Inventors of Iron, and of the Way of forging and working it,' one “ of them called (20) *Chryſor*, the ſame as *Hephæſtus* (or *Vulcan)* “ practiſed Charms, and Incantations, and Divinations. He alſo “ found out the Hook, Bait, and Fiſhing-line, and ſmall Fiſhing- “ Boats; and was the firſt that ſailed (in them). Wherefore, after “ his Death, he was worſhiped as a God, and they called him *Dia-* “ *michius.* Theſe Brothers were alſo related to have found out the “ Way of making Bricks, and building Walls with them. After- “ ward from the foregoing Family ſprung two Youths: one of which “ he called *Technites (i. e.* the Artiſt) the other *Geinus Autochthon* “ (or the home-born Son of the Earth.) Theſe found out the Way “ of mixing (21) Stubble with Clay to make Bricks, which they dried

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whence, Sidones et Sidonii; nam Sidonis appellatio et piſcationis et venationis quoque eſt. Fragm. Not. p. 35. ad fin. Emendat. tempor. The *Hebrew* Word *Sade* ſignifies *ager*; hence the *Agreus* might be called *Said* in *Sanchoniatho.*

(20) *Chryſor* is probably derived from *Chores-Ur*, an *Artificer in Fire*, as *Bochart* thinks, Geog. ſac. p. 706. and the Name *Diamichius*, or Ζεὺς, *Michius*, is *Jupiter* the Engineer, from *Machi* a Machine, Bochart. ibid. This *Chryſor*, *Hephæſtus*, or *Vulcan*, was the oldeſt and ſupreme God of the *Egyptians*, who derived him from the *Phœnicians.* He was the *Tubal-Cain* of *Moſes*, who is ſaid to be an *Inſtructor of every Artificer in Braſs and Iron*, Gen. iv. 22. Inſtruments of War being invented by *Chryſor* or *Tubal-Cain*, he was probably the firſt Warrior who ſet up a Kingdom in *Chaldæa*; and was the *Al-Orus* of *Beroſus*, and *Hephæſtus* of *Manetho*, who had a Temple built for his Worſhip in *Egypt* by *Menes*, the firſt King after the Gods and Heroes. In the Time of *Chryſor* or *Tubal-Cain* thoſe Wars and Violences commenced, which in After-ages were the Cauſe of the Deſtruction of Mankind by an univerſal Deluge.

(21) This explains Exod. v. 7. where *Pharaoh* commanded the Taſk-

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" in the Sun: they alſo found the Way of covering Houſes. From
" the foregoing were begotten others; of which one was called *Agrus*,
" Field-man, or Swain) and another *Agrovelus*, or *Agrotes*, (Huſ-
" bandman) who had a Statue which was much worſhiped; and a
" Shrine in *Phœnicia*, which was carried about by a (22) Yoke of
" Oxen. Amongſt thoſe of *Byblus* he is called by way of Eminence
" *the greateſt of the Gods.* Theſe firſt made Courts to Houſes, and
" fenced them round, and made Cellars in them. Huſbandmen, and
" thoſe who hunt with Dogs, derive their Pedigree from them. They
" were alſo called *Aletæ*, (Wanderers, or Rangers) and *Titans.* Of
" *Agrus* and *Agroverus* were born (23) *Amynus* and *Magus*; who
" firſt ſhewed the Way of living in Villages, and of feeding Cattle."

maſters of the *Iſraelites*, *not to give them Straw to make Bricks.* They mixed Straw or Stubble with the Clay in making Bricks, to render them more firm, and not ſo liable to crack in drying; and then dried them in the Sun, and uſed them. Dr. *Pococke*, in his Obſervations on *Egypt*, p. 53. ſaies, *he ſaw a Pyramid in the Libyan Egypt built of unburnt Brick. The Brick is mixed with chopped Straw in order to bind the Clay together, as they now* (he adds) *make unburnt Bricks in Egypt, and many other Eaſtern Parts, which they uſe very much in their Buildings.*

(22) See Noris de An. Syro-Maced. p. 417, 418. This *Agroverus* was probably the *Phœnician* and *Byblian Adonis*: and the *Egyptian* God *Oſiris*, who was the Inventor of Huſbandry; and *their chief God*, as *Plutarch* relates, de Iſid. et Oſir. p. 355. And he may be the ſame with *Pan*, and that ancient God of the *Egyptians* whom *Plutarch* calls *Aroverus*, ibid. and they feigned him to be an antediluvian Deity. It was proper for the Statue and portable Temple of the God of Huſbandry to be carried on a Cart with Oxen. See Lucian de Dea Syria, ſect. 6, 7. edit. Amſtel. 1743.

(23) This Character agrees to that of *Jabal*, (or *Jobel*, as *Joſephus* calls him) who is ſaid to be *the Father of ſuch as dwell in Tents, and feed Cattle*, Gen. iv. 20. *Amynus* and *Magus* are two *Phœnician* Names. *Amyn*, or *Hamyn*, is undoubtedly *Ham*, who, as it follows, was the Father of *Miſor*, or *Miſraim.* See above Note 8. But it is not eaſy to know who *Mag* was. Theſe are the Generations of *Cain's* Line from *Adam* to the Flood. They are ten from *Adam* incluſive, but eight only in the Hiſtory of *Moſes*, which ends with *Jabal*, *Jubal*, and *Tubal-cain*, who were Brothers, and Sons of *Lamech* by two different Wives. *Sanchoniatho* ſaies nothing of the Flood, in which all the wicked Deſcendants of *Cain* were drowned; and it probably was not recorded in the *Phœnician* Annals: ſo he proceeds to carry on his Genealogies from the Deſcendants of *Noah.*

Before I proceed, it will be proper to make ſome Remarks on the foregoing antediluvian Dynaſty of *Sanchoniatho*, and to ſettle the Chronology of it. In the Genealogy of *Cain*, from *Sanchoniatho*, we may obſerve, that from *Adam* to *Agroverus*, or *Noah*, the Father of *Hamyn*, or *Ham*, are nine Generations, beſides one which is omitted: but in the Hiſtory of *Moſes* there are but eight Deſcents from *Adam* in the Line of *Cain*. So that *Moſes* may have omitted one Generation, or rather two, in the Deſcendants of *Cain*. For it is not probable, that the Poſterity of *Cain*, who were a wicked Race, ſhould live longer than thoſe who were deſcended from the righteous *Seth*. It appears from *Sanchoniatho*, that there were at leaſt ten Generations from *Adam* to *Agrus* and *Agroverus* incluſive. For having mentioned *Memrumus* and *Hypſuranius*, the Sons of the Giants, who were the fifth Generation, he does not add, that of them were born *Agreus* and *Halieus*, who are the next mentioned; but he ſaies, that many Years after from the Family or Offspring of *Hypſuranius* theſe two were born. This ſhews, that one Generation at leaſt intervened, and is omitted in the Annals of *Sanchoniatho*; and that *Agreus* and *Halieus* are not to be placed in the ſixth, but at higheſt in the ſeventh Deſcent with *Lamech*; and *Chryſor* will be in the eighth Deſcent, and the ſame with *Tubal-cain*. Their Character is the ſame, both being Inventors of Iron and the Way of working it.

From the Evidence produced under the *Egyptian* antediluvian Dynaſties, that the *Cainites* did not live ſo long as the *Sethites*, and began to beget Children fifteen Years ſooner than the other, we may with ſome Probability fix the Years of the Generations of *Cain* to the Flood, *viz.*

1	*Protogonus*	(*Adam*)	*Years of Age*			
2	*Genus*	(*Cain*)	190	begat	*Ur*, *Phos*	(*Enoch*)
3	*Ur*, *Phos*	(*Enoch*)	175	begat	*Caſſius*	(*Irad*)
4	*Caſſius*	(*Irad*)	155	begat	*Hypſuranius*	(*Mehujael*)
5	*Hypſuranius*	(*Mehujael*)	150	begat	*Anonymus*	(*Methuſael*)
6	*Anonymus*	(*Methuſael*)	147	begat	*Agreus*	(*Lamech*)
7	*Agreus*	(*Lamech*)	150	begat	*Chryſor*	(*Tubal-cain*)

8 *Chryſor*

Years of Age

8 *Chryſor* — *(Tubal-cain)* 172 begat *Technites* — (omitted by *Moſes)*
9 *Technites* — —— —— 167 begat *Agroverus* *(Noah)*
10 *Agroverus* *(Noah)* — — begat *Amyn*, *Hamyn (Ham)* and lived (950 Years.

The Sum total with the Years of the Life of *Agroverus* to the Flood, is 2256.

It is plain, that *Sanchoniatho* not knowing, or elſe concealing, that *Cain's* Line periſhed in the Flood; that the Genealogy might not be broken, has feigned *Noah*, his *Agroverus*, to be derived from him, that he might carry it on to *Ham*, his *Amyn*, or *Hamyn*, and *Miſor*, *Miſraim*, etc.

It muſt appear ſomewhat ſurprizing to the learned Reader, that the Years of the Poſterity of *Cain* being in each Deſcent fifteen Years leſs before every Birth than the collateral Generations of the Line of *Seth*, and the known Years of *Noah*, the *Agroverus* of *Sanchoniatho*, ſuppoſed by him to be a *Cainite*, being added, make exactly the true Number of Years from the Creation (or the Birth of *Cain)* to the Flood, in which all the *Cainites* periſhed. So that, though *Agroverus* was not a *Cainite*, yet being reckoned by *Sanchoniatho* the laſt of the Poſterity of *Cainites* before the Flood; his Years, being the ſame with *Noah's*, or with the laſt *Cainite* Patriarch, whoever he was, end in the Year of the Deluge in which the Race of *Cainites* were utterly extinguiſhed.

From the foregoing moſt ancient Pagan Hiſtory, though mixed with Fable and Superſtition, we ſee, that the oldeſt Traditions of *Phœnicia* agree ſo far with the Scripture-Hiſtory as to make ten Generations from the firſt Man to the Father of *Ham*, deduced from *Cain*, as *Moſes* does in his Generations from *Seth:* and it is not improbable but that there were ten Generations in both Lines from *Adam* to the Flood. The *Phœnician* Records alſo agreed with the Account of *Moſes*, that Mankind ſprang from one Man and one Woman. We here alſo ſee, as well as from the *Egyptian* and *Chaldæan* Antiquities, that theſe Nations owned, that their firſt and greateſt Gods were no other than dead

Men. And if *Sanchoniatho's* Account be true, this Idolatry was begun in *Phœnicia* and *Egypt*, by the ſame Perſon *Taaut*, or *Thoth*, not many Years after the Diſperſion of the Deſcendants of *Noah*.

To proceed with the *Phœnician* Hiſtory, " *Miſor* was the Son of " *Hamyn*, and *Sydic* of *Mag*. They found out the Uſe of Salt. The " Son of *Miſor* was *Taaut*, who invented the firſt Letters for writing. " The *Egyptians* calls him *Thoth*, the *Alexandrians Thoyth*, and the " *Greeks Hermes*, or *Mercury*." *Philo* adds ſoon after, that " *Thoth*, " or *Taaut*, was the firſt who took Religion from the unſkilful Ma- " nagement of the Vulgar, and formed it into a rational Syſtem." " From *Sydic* deſcended the *Dioſcuri*, or *Cabiri*, *Corybantes*, or *Sa-* " *mothracian* Deities. Theſe firſt invented *Boats*. Their Sons or Deſ- " cendants found out the Uſe of Herbs for Medicine; and a Cure for " and Charms againſt the Bite of venemous Beaſts. Contemporary " with theſe was (24) *Eliun*, called *Hypſiſtus*, i. e. the Higheſt; and " his Wife, called (25) *Beruth*, who dwelt in the Country about " *Byblus*. They had a Son called *Epigeus*, or *Autochthon*, (*i. e.* an " original Native of the Country) whom they afterward called *Ura-* " *nus*. From him the celeſtial Element, on account of its tranſcen- " dent Beauty, had its Name (26) *Uranus* (Heaven.) He had a beauti-

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(24) *Sanchoniatho* begins his *Phœnician* Settlements upon the Diſperſion of the Deſcendants of *Noah* with *Elium*, who was undoubtedly of the Line of *Ham*, and firſt ſettled in *Phœnicia*. The *Cabiri* might come along with him, who were moſt probably of the ſame Family, and Deſcendants of *Canaan*, called *Sydyc*. They might come into *Phœnicia* about 532 Years after the Flood: or the Year after the Diſperſion. *Eliun* ſeems to be him whom the *Syrians* worſhiped by the Name of *Rimmon*, 2 *Kings* v. 18. It is probably derived from *Rum* (רום), which denotes *high*, or *higheſt*, as *Eliun* does. And *Heſychius* interprets Ῥαμᾶς *(Ramas)* by ὁ ὕψιστος θεὸς, *the moſt high God*.

(25) From *Beruth* the moſt ancient City *Berytus* probably had its Name. It lay between *Byblus* and *Sidon*. She was the *Baal-Berith*, *i. e.* the Goddeſs of *Berytus*, whom the *Iſraelites* worſhiped after the Death of *Gideon*, *Judg.* viii. 33. ix. 4. See below Note 32.

(26) To this purpoſe *Lactantius* judiciouſly obſerves againſt the Stoical Allegories of the Gods, and making them celeſtial and mundane Elements: Saturnum, cum potentiſſimus rex eſſet, ad retinendam parentum ſuorum

" ful Siſter called *Gee:* and on account of her blooming Beauty they
" called the Earth (27) *Gee*, after her Name. Their Father *Eliun*,
" or *Hypſiſtus*, being killed in a Fight with wild Beaſts, [probably
" in hunting when he was old] was deified after his Death, and wor-
" ſhiped (28) by his Sons with Sacrifices and Libations. *Uranus*, ſuc-

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memoriam nomina eorum *cælo terræque* indidiſſe; cum hæc prius aliis vocabulis appellarentur: qua ratione et montibus et fluminibus nomina ſcimus impoſita. Neque enim, cum dicunt Poetæ de progenie Atlantis aut Inachi fluminis, id potiſſimum dicunt, homines ex rebus ſenſu carentibus potuiſſe generari; ſed eos utique ſignificant qui nati ſunt ex iis hominibus qui vel vivi vel mortui nomina montibus aut fluminibus indiderunt. Nam id apud veteres maximeque Græcos uſitatum fuit.—Non ergo mirandum, ſi nomina eorum *cælo terræque* attributa eſſent, qui reges genuerant potentiſſimos. Apparet ergo, non ex cœlo natum eſſe, (quod fieri non poteſt) ſed ex eo homine cui nomen *Urano* fuit. Quod eſſe verum Triſmegiſtus auctor eſt. De falſ. relig. lib. i. p. 52, 53. The ſame *Hermes Triſmegiſtus* made *Uranus*, *Saturn*, and *Hermes*, of the ſame Family. Pimand. ſect. 5. All this is perfectly agreeable to the Theogony of *Sanchoniatho*.

(27) The *Phœnician* Name of *Gee* was probably *Adma*, ſo called from her blooming roſy Complexion. Her Maiden Name was *Titæa*, and for her ſingular Modeſty and other Virtues ſhe was deified after her Death, and had a new Name given her, and was called *Gee*. So the ancient *Atlantians* related, apud Diod. Sic. lib. iii. p. 190. *Titæa* is derived from the *Phœnician* and *Hebrew* Word *Tit*, which ſignifies *Clay*, or *Earth:* and this Name might be given her, becauſe ſhe was γηγενὴς, *terrigena*, as her Brother *Uranus* alſo was.

(28) *Eliun*, the Father of *Uranus*, was the firſt deified Hero after the Flood; and this was a few Years after the Diſperſion of the Poſterity of *Noah*, and in the ſixth Century after the Flood, and before *Taaut* went into *Egypt*, and made a Settlement there. It might be about the 550th Year after the Flood, and the Year before *Chriſt* 2620. The *Greeks* had a Notion of a God who was older than *Uranus*, whom they called *Ophion:* but this was a fictitious Name; by which one of the old *Titans* was called. Apol. Rhod. Argon. lib. i. ℣ 503. and they generally agreed, that the firſt and principal Gods were *Cælum (Cælus)* and *Terra*, as *Varro* obſerves, De L. Lat. and the old *Atlantii* related, that *Uranus* was the firſt deified Hero, as being the firſt who made Settlements, and brought Men from a wandering and ſavage Way of Life, and formed them into regular and civilized Societies: and that, being the firſt Obſerver of the Courſe of the Sun and Moon, they called the Heaven *(Uranus)* after his Name. Diod. Sic. lib. iii. p. 189, 190. *Eliun* might be *Sidon*, the eldeſt Son of *Canaan:* for he lived in the Country about *Sidon*.

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“ ceeding his Father in his Kingdom, married his Siſter *Gee*, and had
“ by her four Sons, *Ilus* (29), called alſo *Cronus*, or *Saturn*, *Betu-*
“ *lus*, and *Dagan* (30), called alſo *Siton*, and *Atlas*. *Uranus* had
“ alſo many (31) Children by other Wives; which made *Gee* ſo jea-
“ lous and angry, that, after reproaching him, ſhe parted from him.
“ *Uranus*, after his Separation from her, uſed often to force her to lie
“ with him, and then he left her. He alſo attempted to kill all the
“ Children he had by her: but *Gee* prevented him by the Aſſiſtance of

(29) *Ilus* is *Il*, or *El*, that is, the *ſtrong God*; and ſo *Saturn* was called by the *Phœnicians* and *Syrians*, as we learn from *Damaſcius*: Φοίνικες ϗ Σύροι τὸν Κρόνον Ἡλ καὶ Βὴλ ἐπονομάζουσιν. Apud Phot. Bibl. Cod. ccxlii. p. 1050. Hence the Word Ἥλιος from Ἡλ, *potent Lord*, which Etymology the *Greeks* knew nothing of. And the *Aſſyrians* called their *Saturn* alſo Ἥλιος, or *Sol*, and alſo *Bel*. And *Procopius* ſaies *Saturn* was called *Bel*, Comm. in Eſai. c. 46. Apud Aſſyrios Bel vocatur quadam ſacrorum ſuorum ratione et Saturnus et Sol. Iſidor. Orig. lib. viii. c. 11. He was alſo called *El*, *Hel*, as *Servius* notes on the Verſe of *Virgil*, Æn. i.

Per tot ducta viros antiquæ ab origine gentis, ℣ 682.

Servius ſaies: Regis (Beli) nomen ratione non caret. Nam omnes in illis partibus *Solem* colunt, qui ipſorum lingua HEL dicitur. Hence Ἥλιος. And the learned Dr. *Pezron* obſerves, that the old *Latin Saturn* was derived from and was the *Celtic Sadorn*, or *Satorn*, which Word ſignified the ſame as the *Phœnician El*, that is, *ſtrong*, *valiant*, and *warlike*. Antiquities of Nations, p. 203.

(30) *Dagan* was called *Siton*, as being the Inventor of the Plough, and ſowing Bread-Corn, as *Sanchoniatho* relates below. The Word ſignifies *Sitos*, *Frumentum*, Bread-Corn, or, according to *Philo*, *Siton*, Σίτων, *i. e.* a Field of Bread-Corn. See Scalig. Not. in fragm. p. 39. ad fin. Emendat. Temp.

(31) The ancient *Atlantii* related, that *Uranus* had forty-five Sons by ſeveral Wives, eighteen of which he had by his Siſter *Titæa*, or *Gee*, who had each a proper Name; but the common Name of them all was *Titans*. And *Apollodorus* calls his Daughters *Titanidæ*, lib. i. c. 1. ſect. 3. and ſo the ancient *Libyans* and *Arabians* related. Two of his Daughters, who were the eldeſt and moſt illuſtrious, were called the one *Baſilea*, (the *Cybele* of the *Phrygians* and *Greeks*) and the other *Rhea* (or *Pandora* of the *Greeks*.) See Diod. Sic. lib. iii. p. 189—195. and alſo p. 201—207. The ancient *Cretans* gave the ſame Account of *Titæa*, and ſaid, the *Titans* were ſo called from her Name. Diod. Sic. lib. v. p. 334. alſo Schol. on Æſchyl. Prometh. p. 25. edit. Steph. 1557.

“ her Relations. When *Saturn* came to the Age of Manhood, by the Counſel and Aſſiſtance of *Hermes Triſmegiſtus,* who was his Secretary, he made war upon his Father *Uranus,* to revenge the Injuries done to his Mother. *Saturn* had two Daughters, *Proſerpine* and *Minerva* ; the former of whom died a Virgin. By the Perſuaſion of *Minerva* and *Hermes, Saturn* made him a Scythe and Spear of Iron. After this *Hermes,* by magical Charms, excited an eager Deſire in the Allies of *Saturn* to make war upon *Uranus,* on account of his ill Uſage of *Gee :* and by their means *Saturn,* in the War with *Uranus,* drove him out of his Territories, and poſſeſſed his Kingdom. In this War *Saturn* ſeized the beloved Concubine of his Father *Uranus,* who was with Child by him ; and gave her in Marriage to his Brother *Dagan.* She brought forth a Son begotten by *Uranus,* and called him *Demaroon.* *Saturn* walled his Palace about, and built *Byblus,* the (32) firſt City of *Phœnicia.* Afterward, having a Jealouſy of his Brother *Atlas,* by the Advice of *Hermes,* he threw him into a Pit, and buried him under a Heap of Earth. About this Time the Sons of the *Dioſcuri* made Ships of Burthen, in which they ſailed : and, being caſt upon the Coaſt near Mount (33) *Caſſius,* they conſecrated a Temple in the Place. The Allies of *Ilus,* or *Sa-*

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(32) *Nonnus,* in his Dionyſiacs, lib. xli. p. 695, and 707. ſaies, *Beroë,* which the *Romans* called *Berytus,* was the firſt City in the World :

Πρωτοφανὴς Βερόη πέλε σύγχρονος ἥλικι κόσμῳ.
Υἱέες Αὐσονίων —
Βηρυτὸν καλέουσιν —
Καὶ Βερόης ναίοντα πόλιν πρωτόσπορον ἕδρην,
Ἣν Κρόνος αὐτὸς ἔδειμε —

Ἡ δὲ Βηρυτὸς κτίσμα ἐστὶ Κρόνου, ἐκ μικρᾶς μεγάλη γενομένη, καὶ ἰσχυρά, διὸ καὶ οὕτως ἐκλήθη. Βηροὺτ γὰρ τὴν ἰσχὺν οἱ Φοίνικες λέγουσιν. Schol. Euſtath. in Dionyſ. Perieg. apud Fabric. Biblioth. Lat. p. 602. Vid. Steph. in voce, et Bochart. Geog. Sac. p. 743. Ἡ δὲ Βύβλος κτίσμα καὶ αὐτὴ Κρόνου. Schol. Euſtath. apud Fabric. ibid.

(33) *Caſſius* was about forty Miles from *Peluſium,* as *Strabo* and *Pliny* reckon : and he and *Pliny* mention the Temple of *Jupiter Caſius.* See Strab. Geog. lib. xvi. p. 1103. and Steph. voce *Caſ.* Here we have the firſt Account of Sailing, after the Flood, which is any where mentioned in Hiſtory ; and alſo of the firſt Temple any where built, excepting that by the firſt Em-

“ *turn*, who were his Contemporaries, were called from him *Elohim*, or *Saturnians*. *Saturn* having a Suſpicion of his Son *Sadid*, ſlew him with his own Sword. He likewiſe cut off the Head of one of his own Daughters: ſo that all the (34) *Elohim* were aſtoniſhed at his Conduct. After ſome Time *Uranus* being in Exile, ſent his Daughter (35) *Aſtarte*, who was a Virgin, with two of her Siſters, *Rhea* and *Dione*, to kill *Saturn* treacherouſly: but he captivated them with Love, and married them. This coming to the Knowledge of *Uranus*, he ſent *Eimarmene* and *Hora*, with other of his Allies, to make war upon *Saturn*. But he inveagled theſe alſo, and detained them. About this Time it was that *Uranus* invented the

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peror *Hoang-Ti* in *China*, which may be as old. *Dionyſius* ſaies, the *Phœnicians* were the firſt who ventured out to Sea in Ships:

> Φοίνικες —
> Οἱ πρῶτοι νήεσσιν ἐπειρήσαντο θαλάσσης. Perieg. ℣ 907.

(34) *Philo* here has put θεοὺς the rendering of *Elohim*, or *Eloeim*. But theſe *Elohim* were not *Gods*, but called *Elohim* from *Saturn's* Name *El*, and were *Saturnians*, his Allies: and therefore he ſhould have let the *Phœnician* Word ſtand here as he did juſt before: and this Word is rightly wrote *Eloeim*.

(35) *Aſtarte* is the Goddeſs whom *Plato* calls the *ancient* and *celeſtial Venus*, who was, he ſaies, the Daughter of *Uranus*. Sympoſ. p. 1179. She was the Goddeſs of the *Sidonians*, whom *Solomon* worſhiped amongſt other Idols, 1 *Kings* xi. 5, 33. She had a Temple at *Tyre*, which, being old and decayed, *Hiram*, Son of *Abibalus*, pulled down, and built a new one, which he dedicated to her. This was before the building of *Solomon's* Temple, Joſ. Ant. Jud. lib. viii. c. 5. She was the *Babylonian Juno*, called *Belthis*. Βήλθης ἡ Ἥρα, ἡ Ἀφροδίτη. Heſych. And as *Bel* was the Sun, ſo *Belthis* was the Moon. *Cicero* calls the *Syrian Venus Aſtarte*: and ſhe is her whom he calls *the firſt Venus*, born of *Cælum*, De Nat. Deor. lib. iii. c. 23. She was called by the *Egyptians Athur*, which ſignified a Cow, which was her Symbol, and was their celeſtial *Venus* and *Iſis*. Hence ἀθυρεύειν is παίζειν, μιγνύειν, as *Heſychius* explains it. Herodian. lib. v. c. 15. ſpeaking of the celeſtial *Venus*, ſaies; Φοίνικες Ἀστροάρχην (it ſhould be Ἀστάρτην) ὀνομάζουσι, σελήνην εἶναι θέλοντες. See more below. But becauſe *Aſtarte*, *Iſis*, and other deified Heroines, were worſhiped in the Moon, we muſt not think they were all different Names only of the ſame Perſon; or that they lived at the ſame Time or in the ſame Country. For *Aſtarte*, the *Phœnician* Goddeſs, was many Years older than the *Egyptian Iſis*.

“ (36) *Bæty-*

" (36) *Bætylia*, which were Stones formed by Art, and *animated* by
" Conſecration.

(36) The *Bætylia* were ſmall Images cut out of Stone, and ſuppoſed to be animated by Conſecration to the Gods who were believed to reſide in them, and to make them oracular. *Uranus* called them *Bætylia* from his Son *Bætylus*. Theſe Λίθοι ἔμψυχοι are the moſt ancient kind of Superſtition performed by Images. This is the Stone which *Saturn* is related to have devoured inſtead of his Son *Jupiter*. Heſyc. in voc. et etymolog. M. p. 192. Phavorin. Lex. in voce. This Stone was worſhiped as a Deity. The *Latins* called it *Terminus*: Qui lapidem colunt informem, cui nomen eſt *Terminus*; is eſt quem pro Jove Saturnus dicitur devoraſſe. Lact. Div. Inſtitut. lib. i. c. 20. *Jamblichus* called them ἀγάλματα θείας μετουσίας ἀνάπλεα, in a Treatiſe he wrote about Statues, which is mentioned by *Photius*, Biblioth. cod. ccxv. p. 553. This Stone is mentioned by *Heſiod*, Theogon. ℣ 485. See *Clerc's* Not. on the Place. *Priſcian*, the old Grammarian, calls it the God *Abdir*, or *Abadir*, quem Græci Βαίτυλον vocant, edit. Venet. 1519. The *Pariſian* Edition 1517. reads corruptly Ἀβατήερ for Βαίτυλον. An Oath was taken by this Stone, which was very awful, according to *Apuleius*; and this *Cicero* calls, Jovem lapidem jurare, Epiſt. ad Trebat. And *Lampridius* calls them *Lapides Divi*, Vit. Heliogab. See Bochart. Chanaan. lib. ii. c. 2. p. 708. They were thought to be ſo animated as to move themſelves. *Damaſcius* mentions a *Bætylus* which flew in the Air, apud Phot. p. 1062. and deſcribes the Form of it, *viz.* that it was *round*, or *ſpherical*, *whitiſh*, (though they were alſo of other Colours) and in Diameter a *Span*. It gave an Anſwer, when conſulted, as an Oracle, by emitting a Voice. Some of them were conſecrated to *Saturn*, *Jupiter*, the Sun, and other Deities, p. 1063. Theſe were the ancient *Taliſmanical* Figures, made and conſecrated under a certain Configuration of the Planets; and which were believed to draw into them Influxes from the Deities to whom they were conſecrated. *Plotinus* ſpeaks of them as magical Images, uſed by the Ancients to invite the Gods into them. Ennead. iv. lib. iii. c. 11. Such as theſe were the *Syrian* and *Chaldæan Teraphim*, which *Laban* had, *Gen.* xxxi. 19. and which were uſed as *Dii Penates*; and for Spells to avert Evils of all ſorts; and for Divination, and to be conſulted *as Oracles*. Hence they ſeem to have their Name from the *Syriac* Word *Teraph*, percunctatus eſt, as the Polyglott Lexicon informs us, p. 3951. Agreeably to which Interpretation the *Septuagint Greek* Verſion in Zach. x. 2. render *Teraphim* by ἀποφθεγγόμενοι. And from this Place, and alſo *Ezech.* xxi. 21. it appears, that they were conſulted as Oracles; and Reſponſes were made from them either by the Artifice of Prieſts or by dæmoniacal Poſſeſſion. And hence we may ſee the Reaſon why *Rachel* carried away her Father's *Teraphim*, *Gen.* xxxi. 19. leſt, by conſulting them, he ſhould have diſcovered which Way ſhe had fled from him.

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“ *Saturn* had by his Siſter *Aſtarte* ſeven Daughters, called (37) *Titanidæ*: and he had as many Sons by *Rhea*, the youngeſt of which was deified as ſoon as he was born. He had alſo Daughters by *Dione*; and two Sons by *Aſtarte*, called by Names ſignifying (38) *Love* and *Deſire*. But *Saturn's* Brother *Dagan*, having found out Bread-Corn and the Uſe of the Plough, was called *Jupiter Aratrius*. *Sydyc* lay with one of the *Titanidæ*, and had by her *Æſculapius*. *Saturn* alſo had three Sons born in *Peræa*, (in the Country beyond *Jordan*) viz. *Saturn*, ſo called after his (39) Father; *Jupiter* (40) *Belus*, and (41) *Apollo*.

(37) The ſeven *Titanidæ* were, as *Apollodorus* reckons them, *Tethys*, *Rhea*, *Themis*, *Mnemoſyne*, *Phœbe*, *Dione*, *Thia*. But he makes them the Daughters of *Uranus* and *Gee*, lib. i. c. 1. *Heſiod* alſo makes them the Daughters of *Uranus*, but omits *Dione*, Theogon. ℣ 135, 136. *Diodorus Siculus* makes them alſo the Daughters of *Uranus*, but mentions only five of them, and omits *Dione* and *Thia*, Biblioth. lib. v. c. 66. p. 383. Weſſel. See above after Note 30.

(38) *Orpheus* ſaid, *Cupid*, i. e. *Love*, was the Son of *Saturn*: and moſt of the Ancients agreed, that his Mother was *Venus*, or *Aſtarte*. But the moſt ancient Poet, *Lycius Olen*, ſaid, his Mother was *Lucina*. Pauſan. Bœot. p. 302.

(39) This younger *Saturn* was him who was ſaid to be the Father of *Oſiris* and *Iſis*, as *Diodorus Siculus* relates from an ancient Inſcription of the Pillars dedicated to them in *Nyſa*, a City of *Arabia*, lib. i. p. 24. alſo p. 13.

(40) *Jupiter Belus* was the great *Aſſyrian*, and *Perſian*, and *Babylonian* God, who was alſo called IL, EL, and *Saturn*. *Servius* ſaies: Aſſyrios conſtat Saturnum (quem eundem et Solem vocant) Junonemque coluiſſe. Hence it appears, that *Saturn*, who is called EL, or *Sol*, is the *Jupiter Belus*, Son of *Saturn*, who married his Siſter *Juno*, who was their celeſtial *Venus*. That the *Babylonian Belus* was *Jupiter*, is teſtified by *Beroſus*, one of his Prieſts, who ſaies: Βῆλος ὃν καὶ Δία μεθερμηνεύουσιν. Apud Euſeb. Præp. Evang. He was worſhiped by this Name amongſt the ancient *Perſians*, as *Agathias* relates from *Beroſus* and other ancient *Aſiatic* Writers, Hiſt. lib. ii. *Herodotus* alſo relates, that the *Babylonian Belus* was called Ζεὺς, *Jupiter*. *Euſebius*, Chron. lib. i. p. 9. ſaies, Tharæ anno 28 Aſſyriorum rex primus Belus mortuus eſt, quem Aſſyrii Deum, (perhaps he wrote Δία, *Jovem*) et alii dicunt Saturnum. So it appears, that *Saturn* and *Jupiter Belus* were either confounded, or were both worſhiped in *Aſſyria* and at *Babylon*. But *Saturn*, the Father of *Belus*, was a *Syrian* and *Phœnician* Deity, and *Jupiter*, his Son, ſeems to have been the proper *Aſſyrian* and *Babylonian Belus*. He might

“ Contem-

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" Contemporary with theſe were *Pontus*, *Typho*, and *Nereus* the Father of (42) *Pontus*. *Pontus* had a Son called (43) *Neptune*, and a Daughter called *Sido*, who had a moſt charming Voice, and found out the Art of Singing in Meaſure. *Melicarthus*, who is called (44) *Hercules*, was the Son of *Demaroon*. *Uranus* made war againſt

make Walls about *Babylon*, and thence be ſaid to be the Builder of it; and the old Poet *Dorotheus* of *Sidon*, cited by *Julius Firmicus*, might call *Babylon* ἀρχαίη Βαβυλὼν Τυρίȣ Βήλοιο πόλισμα· becauſe this *Belus* was of *Tyrian* Original. He was the *Perſian* Ἠλ, or *Sol*, called *Jupiter*, whom *Cyrus* invoked Ζεῦ πατρῷε καὶ Ἥλιε. Xenoph. Cyr. Inſtitut. lib. viii. p. 234. And he was the *Perſian Jupiter*, called *Mithras*, Εἴτε σὺ Μίθρης — Ἥλιος Βαβυλῶνος — Nonni Dionyſ. lib. xl. p. 685.

(41) This *Apollo* might be him called *Carneus*, and might be worſhiped, with *Aſtarte*, at *Carnaim*, a large Village in *Batanea*, beyond *Jordan*. See Reland. Palæſt. tom. ii. p. 696. He might be called *Carneus* from his Father *Cronus*, whoſe Name is denominated from *Keren*, *Cornu*. But it is probable, that *Aſteroth Carnaim*, mentioned *Gen.* xiv. 5. was ſo called from *Aſtarte*, the Siſter of *Cronus*, *Saturn*, who had on her Head Bull's Horns, as a Symbol of Royalty.

(42) Apollod. Biblioth. lib. i. c. 2. ſaies, *Nereus* was the Son of *Pontus*, perhaps he meant *Oceanus*, for he adds, that *Nereus* was the Son of *Oceanus*. Now *Oceanus* was the Son of *Uranus*, and elder Brother to *Saturn*. So this Genealogy was, *Uranus*, *Oceanus*, *Nereus*, *Pontus*, *Neptune*.

(43) *Neptune* at firſt lived at *Berytus*, as *Sanchoniatho* relates: but went thence with the *Cabiri* into *Egypt*, and inhabited the Sea-Coaſts of the *Libyan* Parts of *Egypt*, *Marmarica*, now *Barca*, and was worſhiped by the *Libyans*, as *Herodotus* tells us, lib. ii. c. 50. His Name might be derived from *Nephthun*, which in the *Egyptian* Language ſignified the extreme mountainous Parts of the Country adjoining to the Sea. Plut. de Iſid. et Oſir. p. 366. Hence it is probable, that this Country was firſt inhabited by the Deſcendants of *Naphtuhim*, one of the Sons of *Miſraim*, *Gen.* x. 13; as the *Libyan Egypt* was by the Deſcendants of his Brother *Lehabim*.

(44) *Melicarthus*, called *Hercules*, was the firſt of the Name who was very anciently worſhiped at *Tyre*. His Name *Melicarthus* is probably derived from *Melech*, rex, and *Artes*, (whence comes Ἄρης, *Mars*) fortis, *i. e.* the ſtrong or powerful King. Hence he was called Μάλικα, τὸν Ἡρακλέα, *Hercules the King*. Heſych. See Voſſ. Orig. Idolat. lib. i. p. 167, 168. According to the Account of *Herodotus*, which he had from the Prieſts of *Hercules* at *Tyre*, he was worſhiped there as ſoon as the City was built, which was two thouſand three hundred Years before *Herodotus* was there about the Year before *Chriſt* 450. And by this Computation *Hercules* was worſhiped

“ *Pontus*, and aſſociated with his Son *Demaroon*, who invaded the
“ Territories of *Pontus*; but *Pontus* put him to Flight, and he vowed
“ an euchariſtical Sacrifice for his Eſcape. At length, *Ilus*, called *Sa-*
“ *turn*, in the thirty-ſecond Year after his ſeizing his Father's King-
“ dom, having by a Stratagem got *Uranus* into his Power in an inland
“ Place, he cut off his Privities; and *Uranus* died upon the Spot, and
“ was there deified. After the Death of *Uranus* (45), *Aſtarte*, called

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at *Tyre* 2750 Years before the *Chriſtian* Æra, Lib. ii. c. 44. But *Tyre* could not be ſo old by more than an hundred Years, if it was built upon the Diſperſion of the Deſcendants of *Noah*. *Hercules* might be born before the Diſperſion; and he lived in the Age of the *Titans*, and aſſiſted *Jupiter* in his Wars with them, as, *Diodorus Siculus* ſaies, was univerſally agreed, Lib. i. p. 21. And if theſe Wars broke out upon the Diſperſion, they were about the Year before *Chriſt* 2637. However, we may certainly conclude, that the *Tyrian Hercules* was the firſt, and older than the *Egyptian*; and the *Egyptian Hercules* was older than the *Cretan*; and the *Cretan* was older than the *Theban*. But the *Greeks* aſcribed the Actions of all the *Hercules's* to their *Theban*, the lateſt of all.

(45) *Aſtarte* is the firſt Idol mentioned in Scripture, *Gen.* xiv. 5. where *Aſtaroth Karnaim* was called from her, in the Time of *Abraham*, and before. She is called *Aſtarte*, Goddeſs of the *Sidonians*, and was worſhiped by *Solomon*, 1 *Kings* xi. 5, 33. and before by the *Iſraelites*, ſee *Judg*. ii. 13. x. 6. 1 *Sam*. vii. 4. xii. 10. xxxi. 10. She was the *Phœnician Venus*, and worſhiped in the Moon; whence ſhe was called the celeſtial *Venus*. She had Temples all over *Phœnicia*; and had eſpecial Veneration paid to her at *Tyre*, *Sidon*, and *Byblus*. *Lucian* ſaies: Ἔνι δὲ καὶ ἄλλο ἱρὸν ἐν Φοινίκῃ μέγα, τὸ Σιδώνιοι ἔχουσι, ὡς μὲν αὐτοὶ λέγουσι Ἀστάρτης ἐστί· Ἀστάρτην δ' ἐγὼ δοκέω Σεληναίην ἔμμεναι. De Dea Syr. p. 453. edit. Amſtel. 1743. An ignorant Prieſt told *Lucian*, that ſhe was the Siſter of *Europa*. He adds preſently after, p. 454. Εἶδον δὲ καὶ ἐν Βύβλῳ μέγα ἱρὸν Ἀφροδίτης Βυβλίης, ἐν τῷ καὶ τὰ ὄργια ἐς Ἄδωνιν ἐπιτελέουσι. She is called by *Herodotus* Ἀφροδίτη οὐρανία. Lib. i. c. 105, 131. She was worſhiped by the *Arabians*, *Perſians*, and *Aſſyrians*. She had alſo a Temple at *Athens*, as *Pauſanias* relates: Ἱερόν ἐστιν Ἀφροδίτης Οὐρανίας. Πρώτοις δ' ἀνθρώπων Ἀσυρίοις κατέστη σέβεσθαι τὴν Οὐρανίαν· μετὰ δὲ Ἀσυρίους, Κυπρίων Παφίοις, καὶ Φοινίκων τοῖς Ἀσκάλωνα ἔχουσιν ἐν τῇ Παλαιστίνῃ. Παρὰ δὲ Φοινίκων Κυθήριοι μαθόντες σέβουσιν. Attic. p. 14. *Lucian* alſo ſaies, ſhe was the *Aſſyrian Juno*. And the *Sidonians* and *Carthaginians* worſhiped her under that Name: whence *Virgil* ſaies:

Hic templum Junoni ingens Sidonia Dido
Condebat. Æn. i. ℣ 446.

“ the *greateſt Goddeſs*, and *Jupiter Demarûs*, and *Adod* (46), King
“ of the *(Eloeim)* Gods, or *Saturnians*, reigned in that Country *(Phœ-*
“ *nicia)*, with the Conſent of *Saturn*. *Aſtarte* placed upon her Head
“ (47) Bull's Horns, as an Enſign or Symbol of Royalty. But tra-
“ velling about the Country ſhe found a (48) Star which had fallen

And Auguſt. in Lib. Jud. Quæſt. xvi. ſaies: Solet dici Baal nomen eſſe apud gentes illarum partium Jovis, Aſtarte vero Junonis. She was alſo the *Syrian Atargatis* and *Derceto*, as appears from *Artemidorus*. Oneirocrit. lib. i. c. 9.

(46) *Adod* is the God whom *Macrobius* calls *Adad*, and joins with *Aſtarte*, whom he calls *Adargatis*, or *Atargatis*, and ſaies, theſe two are the chief *Phœnician* and *Syrian* Deities. Aſſyrii (i. e. Syri) Solem, ſub nomine Jovis, quem Dia Heliopoliten cognominant, maximis ceremoniis celebrant in civitate quæ Heliopolis nuncupatur. Afterwards he adds: Aſſyrii (Syri) Deo (Soli) quem ſummum maximumque venerantur, Adad nomen dederunt. Ejus nominis interpretatio ſignificat *Unus*, [but this is a Miſtake, for *Unus* is the Interpretation of *Ahad*] hunc ergo ut potentiſſimum adorant Deum, et ſubjungunt eidem Deam nomine Adargatin [Atargatin vet. edit. 1524.] omnemque poteſtatem cunctarum rerum his duobus attribuunt. Saturnal. lib. i. c. 23. *Adad* ſeems to be the true Name, and was the *Syrian* and *Babylonian Bel*, or *Jupiter*: and *Heſychius* ſaies, the *Babylonian Juno* was called *Ada*, which is probably derived from *Adad*. *Atargatis* was alſo *Juno*, and the celeſtial *Venus*. So *Adad* was the ſame as *Adonis*, and *Ada* the ſame as *Aſtarte*, and they were worſhiped in the Sun and Moon.

(47) Horns were eſteemed Emblems of Power and Sovereignty amongſt the Eaſtern Nations; and eſpecially the Horns of a Bull, who is the Head of tame Creatures. *Iſis* had the ſame Emblem on her Statue, who was amongſt the *Egyptians* the ſame that *Aſtarte* was amongſt the *Phœnicians* and *Syrians*. Ἴσιος ἄγαλμα ἐὸν γυναικήϊον βουκερών ἐστι, καλάπερ Ἕλληνες τὴν Ἰοῦν γράφουσι. Herodot. Euterp. c. xli. *Aſtarte* was the greateſt *Phœnician* and *Syrian* Goddeſs, as *Iſis* was of the *Egyptians*; and the Ceremonies of her Worſhip were derived from thoſe of *Aſtarte*, who was the elder Goddeſs; and not, as *Kircher* ſuppoſes, thoſe of *Aſtarte* were derived from *Iſis*, Oedip. Ægypt. tom. i. p. 326. But both were inſtituted originally by the *Cabiri*.

(48) This Star was a bright-ſhining Gem, or precious Stone, called the *Lycnis*, or *Carbuncle*, which was fixed upon the Head of the Image of *Aſtarte*, and ſhone with a great Luſtre in the Night. *Lucian* mentions it; ſpeaking of the Statue of *Aſtarte* at *Hierapolis*, he ſaies: Τὸ δὲ μείζονος λόγου ἄξιον, τοῦτο ἀπηγήσομαι. Λίθον ἐπὶ τῇ κεφαλῇ φορέει, λυχνὶς καλέεται, οὔνομα δὲ οἱ τοῦ ἔργου ἡ συντυχίη· ἀπὸ τούτου ἐν νυκτὶ σέλας πολλὸν ἀπολάμπεται· ὑπὸ δέ οἱ καὶ ὁ νηὸς ἅπας, οἷον ὑπὸ λύχνοισι, φαίνεται.—ἰδέην δὲ ἔχει κάρτα πυρώδεα. De Dea Syr. c. xxxii.

“ from Heaven; and taking it up ſhe conſecrated it in the holy
“ Iſland (49) *Tyre*. *Aſtarte* is the *Phœnician Venus*.”

“ *Saturn* traverſing various Countries gave the Kingdom of *At-*
“ *tica* to his Daughter (50) *Athene* or *Minerva*; and to avert a de-

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(49) By this Account inſular *Tyre* was inhabited before the City which was built on the Continent near it, and called *Palætyrus*, or old *Tyre*. And if this was ſo, it might be evacuated after the building of that City; and was rebuilt, and became famous after the Deſtruction of old *Tyre*. The Prophet *Iſaiah* mentions it as a very ancient City, ch. xxiii. 7. when *Palætyrus* was ſtanding, and in a flouriſhing State. To ſhew the Probability of the Account of the Antiquity of inſular *Tyre*, it is obſervable, that *Strabo* ſaies it was a Doubt whether *Tyre* or *Sidon* was the moſt ancient City, and which of them ought to be eſteemed the Metropolis of *Phœnicia*, Lib. xvi. p. 1097. He ſpeaks of inſular *Tyre*. *Arrian* ſaies, that *Hercules* was worſhiped by the *Tyrians* (in inſular *Tyre*) many Generations before *Cadmus* came to *Thebes*. Expedit. Alex. lib. ii. p. 125, 126. and therefore *Curtius* is miſtaken in writing that inſular *Tyre* was built by *Agenor*, who was the Father of *Cadmus*, lib. iv. c. 4. ſect. 19. This might be true of *Palætyrus* ſo called, on the Continent, which is mentioned in the Book of *Joſhuah*, ch. xix. 19. though it was probably older than the Time of *Agenor*. *Joſephus* alſo is miſtaken in making this *Tyre* to have been built 240 Years before *Solomon's* Temple, Antiq. Jud. lib. viii. c. 3. and no leſs *Juſtin* from *Pompejus Trogus*, who relates, that *Tyre* was built the Year before the taking of *Troy*, *i. e.* the Year before *Chriſt* 1184. lib. xviii. c. 3. But the oldeſt Account, and that which is neareſt to that of *Sanchoniatho*, concerning inſular *Tyre*, is the Relation of *Herodotus*, which he had from the *Tyrian* Prieſts of *Hercules*, who told him that the City and the Temple of *Hercules* were built together 2300 Years before, or before the Birth of *Chriſt* 2750 Years. And *Sanchoniatho* might reckon it ſo old; but I think it muſt have been later by above an hundred Years. Hence we ſee, how greatly miſtaken all Chronologers have been in following the Relations of *Joſephus* and *Juſtin*; and much more thoſe who imagine inſular *Tyre* was firſt built upon the Deſtruction of the *Tyre* upon the Continent (the Remains of which were afterward called old *Tyre*) by *Nebuchadnezzar* in the Year before *Chriſt* 571. So it appears from the beſt and oldeſt Evidence, that inſular *Tyre* was inhabited about the ſame Time with *Sidon*; and before the building of the inland *Tyre*, which might be built probably by a Colony from the Iſland; and afterward became the Seat of the *Tyrian* Kings. This has never yet been rightly underſtood.

(50) This was the firſt *Athene* or *Minerva* of the five mentioned by ancient Authors: and ſhe was older than her who was worſhiped at *Saïs* in *Egypt*. See Cicer. de Nat. Deor. lib. iii. c. 23. Clem. Alex. Protrept. p. 17.

“ ſtructive Peſtilence, he offered an only Son which he had [by a
“ Nymph of the Country whoſe Name was *Anobret*, p. 40.] for
“ (51) a Burnt-Offering to his Father *Uranus.*

Jul. Firm. de Error. prof. Relig. p. 43, 44. edit. Oxon. Arnob. adv. Gent. lib. iv. p. 135, 136. She was the Daughter of *Saturn* by *Themis*, as the ancient *Panchæans* related. Diod. Sic. lib. v. p. 321.

(51) Here we have the Original of that barbarous and inhuman Cuſtom of ſacrificing Men and Children, begun, as is related, by *Saturn*; and inſtituted by the *Cabiri*, in *Phœnicia* and *Canaan*, and wherever they travelled: it was carried either by *Taaut* or the *Cabiri* from *Phœnicia* into *Egypt*, where it was practiſed in the moſt ancient Times. This Hiſtory of *Saturn's* ſacrificing an only Son is mentioned by *Euſebius* in two other Places from *Philo*, *viz.* p. 40. and lib. iv. p. 156. in which Places this Son is called *Jeud*, which in the *Phœnician* Language ſignifies *only-begotten*; and the Nymph by whom he had him is called *Anobret*; that is, very *beautiful*, or *well-favoured*, or *raviſhing*: the Word ſeems to have an immodeſt Meaning. *Saturn* in both Places is called *Iſrael*, Ἰσραὴλ, by a Miſtake of the Copier. It was in *Philo's* Copy Ιλ or Ηλ, which was the *Phœnician* Name of *Saturn*, as obſerved above: the Tranſcriber probably took it to be ΙΗ̄Λ, i. e. ΙΣΡΑΗΛ, as the Word is wrote in ancient Manuſcripts. It is ſo written in the moſt ancient *Alexandrian* MS. of the Old and New Teſtament; and other very ancient Manuſcripts. And as the Cuſtom of ſacrificing Men to *Saturn*, the principal God worſhiped in *Phœnicia* and *Canaan*, prevailed in theſe Countries when *Abraham* ſojourned in the Land of *Canaan*, it might be the Reaſon why the true God of Heaven and Earth thought fit to ſhew, in the Example of *Abraham*, that ſuch Sacrifices were ſo far from being acceptable to him; that he forbad this holy Patriarch to ſacrifice his Son to him, even after that, for a Trial of his Faith and Obedience, he himſelf had commanded him *to offer him up for a Burnt-offering*, *Gen.* xxii. 2. This ſhewed, that no Pretence of paying Honour to God, or of appeaſing his Anger, could juſtify ſo unnatural and barbarous a Rite of Religion as the Offering of human Sacrifices: and for this Reaſon this wicked Cuſtom of the *Canaanites* is forbidden to the *Jews*, *Lev.* xviii. 21. xx. 2. *Deut.* xviii. 10. *Pſ.* cvi. 37, 38. Whence it appears, that the *Jews* had practiſed it when they worſhiped the Gods of *Canaan*. Whether *Sanchoniatho* feigned the Story of *Saturn's* ſacrificing his Son, from *Moſes's* Account of *Abraham's* offering up his Son, is uncertain: but it appears from other Paſſages, that he had either ſeen the Writings of *Moſes*, or had received ſome Account of them from *Gideon*, or *Jerobaal*. However this was, the *Phœnicians*, *Canaanites*, and other Nations, offered human Sacrifices to *Saturn* (who was the Inſtitutor of them) many Years before the Time of *Abraham*; though none were then offered in *Chaldæa*. At

“ After this he circumciſed his own Privities; and compelled all his
“ Allies to do the ſame. Soon after he deified after his Death another

firſt they were offered to avert public Calamities and Dangers only: but afterwards Captives taken in War were ſacrificed; and amongſt ſome, the moſt noble Youths, and alſo innocent Infants, were offered to Idols, from mere diabolical Devotion and Superſtition. Ἔθος ἦν τοῖς παλαιοῖς ἐν ταῖς μεγάλαις συμφοραῖς τῶν κινδύνων, ἀντὶ τῆς πάντων φθορᾶς τὸ ἠγαπημένον τῶν τέκνων τοὺς κρατοῦντας ἢ πόλεως ἢ ἔθνους εἰς σφαγὴν ἐπιδιδόναι λύτρον τοῖς τιμωροῖς δαίμοσι. Phil. Bybl. apud Euſeb. Præp. Ev. lib. i. p. 40. *Porphyry* ſaies: Φοίνικες ἐν ταῖς μεγάλαις συμφοραῖς ἢ πολέμων ἢ αὐχμῶν ἢ λοιμῶν ἐθύοντο τῶν φιλτάτων τινὰ ἐπιψηφίζοντες Κρόνῳ. De Abſ. lib. ii. ſect. 56. And he obſerves from *Iſter*, or *Iſtrus*, that this Cuſtom was inſtituted by the *Curetes*: Τοὺς Κουρῆτας τὸ παλαιὸν τῷ Κρόνῳ θύειν παῖδας. This was one of the great Sins of the *Cananites*, for which God deſtroyed them, *Deut.* xii. 29, 30, 31. See Phil. Jud. de Abrah. p. 293. Theſe human Sacrifices were at firſt offered only to *Saturn*, who on that account might be ſaid to devour his Children; but afterwards they were offered to the Gods of almoſt all Nations. Saturnus filios ſuos non expoſuit, ſed voravit. Merito ei in nonnullis Africæ partibus a parentibus infantes immolabantur, blanditiis et oſculo comprimente vagitum, ne flebilis hoſtia immolaretur. Tauris etiam Ponticis et Ægyptio Buſiridi ritus fuit hoſpites immolare: et Mercurio Gallos humanas vel inhumanas victimas cædere. Romani Græcum et Græcam, Gallum et Gallam ſacrificiis viventes obruere; hodieque ab ipſis Latiaris Jupiter homicidio colitur. Minut. F. cap. xxx. See Lact. de falſ. relig. lib. i. c. 21. *Euſebius* obſerves from ſeveral Hiſtorians cited by *Porphyry*, *Clemens Alexandrinus*, and others, that the Cuſtom of human Sacrifices prevailed in *Rhodes*, *Salamis*, and thereabout: at *Heliopolis* in *Egypt*; at *Chios*, *Tenedos*: amongſt the *Lacedæmonians*, *Arcadians*, *Phœnicians*, *Libyans*, *Syrians*, *Arabians*, (to which we may add *Æthiopians*, *Babylonians*, and *Perſians*) *Carthaginians*, *Africans*, *Thracians*, and *Scythians*, Præp. Evang. lib. iv. c. 16, 17. It prevailed alſo amongſt the ancient *Gauls*, *Goths*, *Germans*, and *Latins*. The Idols to whom theſe Sacrifices were offered were *Saturn*, *Jupiter*, *Mars*, *Mercury*, *Bacchus*, *Apollo*, *Aſtarte*, *Venus*, *Juno*, *Minerva*, *Diana*, and *Oſiris* and *Iſis*. See Diod. Sic. lib. iv. p. 248. and lib. i. p. 79. Plut. de Iſid. et Oſir. p. 380. Tacit. de mor. German. Lucan. lib. i. ℣ 444. etc. See alſo Kirch. Oedip. Ægypt. tom. i. p. 329, 331. Saubert. de Sacrific. c. xxi. p. 515—535. The *Carthaginians* were moſt devoted to this barbarous Superſtition; as *Plato* obſerves in his *Minos*, p. 565. But he adds, that this Cuſtom was eſteemed impious and unholy (ἀνόσιον) amongſt the *Athenians*; though other Authors charge them with the Practice of it. *Diodorus Siculus* deſcribes the Statue of *Saturn* at *Carthage*, in which the ſacrificed Children were burnt. It was made of Braſs, and the Hands were hollow, and extended to receive the

“ Son whom he had by *Rhea*, and who was called *Muth*; the
“ (52) *Phœnicians* call him *Pluto*, and *Death*. Afterward *Saturn*
“ gave the City *Byblus* to his Siſter *Dione*, who is the (53) Goddeſs
“ *Baaltis*. And he gave *Berytus* to *Neptune* and the *Cabiri*, and to
“ Huſbandmen and Fiſhermen; where they conſecrated the Remains
“ of *Pontus*. But before this, the God *Taaut*, having imitated the
“ Art of *Uranus*, he made Images of *Saturn* and *Dagon*, and the reſt
“ of the Gods: and alſo formed the (54) ſacred Characters of the
“ Elements.

Children, which were no ſooner put into them but they rolled down into a Furnace of Fire which was made in the Body of the Idol, Lib. xx. p. 756. See there the Notes of Weſſelingius: and the Image of *Saturn*, or *Moloch*, in Kircher. Oedip. Ægypt. tom. i. p. 334. This, as *Diodorus* remarks, verified the old *Greek* Fable of *Saturn's devouring his Children*.

(52) *Pluto*, Πλούτων, being a *Greek* Name as well as Θάνατος, I ſuſpect, that inſtead of Φοίνικες we ſhould read Ἐλωεῖς. For the *Phœnicians* called him *Muth*, i. e. Death; not *Pluto*.

(53) *Baaltis* is the ſame Name with Βῆλις or Βῆλθις, *Beltis* or *Belthis*, which is the Name by which *Megaſthenes* and *Abydenus* call the *Aſſyrian* and *Babylonian Juno*. She ſeems to be the *Byblian Venus*, worſhiped at *Aphaca*, between *Heliopolis* and *Byblus*, upon Mount *Libanus*; and called *Venus Aphacis*, or *Aphacitis*. Zoſim. Hiſt. lib. i. c. 58. *Macrobius* (Saturnal. lib. i. c. 21.) calls her *Architis*, by Miſtake either of himſelf or Copier, for *Aphacitis*, as *Selden* obſerves, De Dis Syr. ſyntag. ii. c. 4. p. 278, 279.

(54) Theſe ſacred Characters were the ſacred ſymbolic Characters of the mundane Elements, Sun, Moon, Stars, Earth, Air, Fire, Water, which were worſhiped by the *Phœnicians*, as *Philo Byblius* ſaies, apud Euſeb. Præp. Evang. lib. i. p. 33. as obſerved above. They are mentioned by *Stobæus* from an old *Hermaical* Book, wherein *Iſis* is repreſented ſaying to *Horus* her Son, that *Hermes laid up the ſacred Symbols of the mundane Elements near the Adyta of Oſiris*. Πλησίον τοῦ Ὀσίριδος κρυφίων ἀπέθετο τὰ ἱερὰ τῶν κοσμικῶν στοιχείων σύμβολα. Eclog. Phyſ. lib. i. p. 117. Theſe were called στοιχεῖα; and hence came the Taliſms of the *Sabians*, which were Teraphim, or little Images, made by an Horoſcope, and were believed to receive Influences from the Stars under whoſe Aſpect they were made. The Superſtition of elementary Worſhip is elegantly expreſſed in the ancient Book of the *Wiſdom of Solomon: Surely vain are all Men by Nature, who are ignorant of God; and could not out of the good Things that are ſeen, know him that* Is: *neither by conſidering the Works did they acknowledge the Work-maſter: but deemed either Fire, or Wind, or the ſwift Air, or the Circle of the Stars, or the vio-*

" But he contrived for the Image of *Saturn*, as an Emblem of his " Royalty, two Eyes placed in his Forehead and two in the hinder " Part of his Head: two of theſe were (55) half cloſed [and the other " two were open and direct]. He alſo placed four Wings on his " Shoulders, two of them were (ſtretched out and) in a flying Atti- " tude, and the other two were (dropped and) let down as at Reſt. " The ſymbolical Meaning of the Eyes was, that *Saturn* ſaw (and " watched) whilſt he ſlept; and ſlept whilſt he was watching. And " the Symbol of the Wings denoted, that whilſt he was at Reſt he " flew, and reſted whilſt he flew. But he placed two Wings only on " the Shoulders of the other Gods, to repreſent their attending *Saturn* " in their flying. He alſo placed two Wings on the Head of *Saturn*, " one to denote the (56) *intellectual* and *governing* Power of the Mind; " and the other the *ſenſitive* Faculty. When *Saturn* came into the " Southern Parts of the Earth, he made the God *Taaut* (57) King of

lent Water, or the Lights of Heaven, to be the Gods which govern the World. ch. xiii. 1, 2. All theſe were repreſented by ſymbolical Images, before which they offered Sacrifices, and invoked the Deities worſhiped by them: and this Superſtition in the moſt ancient Times prevailed in *Phœnicia*, *Egypt*, and the Eaſtern Nations.

(55) The ancient *Greek* Statuaries, before *Dædalus*, made their Statues with the Eyes winking or half-cloſed, their Hands hanging down and fixed to their Sides, and their Feet joined together. But *Dædalus* formed them with open Eyes looking direct; and with Hands extended, and Feet disjoined, and placed in a ſtanding or walking Poſture. See Diod. Sic. lib. iv. p. 276. and the Notes of the learned Editor Weſſeling. Theſe of *Taaut* were the firſt hieroglyphic Images that we read of; and laid the Foundation of hieroglyphic Sculpture, ſo famous afterwards in *Egypt*.

(56) The Wing on the Head is explained by *Porphyry* in the *Egyptian* Theology, agreeably to the Explanation of *Sanchoniatho*; and it is a very elegant and ſignificative Explanation. See Euſeb. Præp. Evang. lib. iii. p. 115.

(57) According to the Hiſtory of the ancient *Libyans*, wrote by *Thymœtes*, who lived in the Time of *Orpheus*, and was older than *Sanchoniatho*, *Ammon* ruled over a Part of *Libya* about this Time, and was driven out of the Country by *Saturn* and the *Titans*, and forced to fly into *Crete*, where he reigned: but he was ſoon after reſtored to his *Libyan* Territory by his Son *Dionyſus*, who conquered *Saturn* and his *Titans*; and afterwards invaded *Egypt*, and ſubdued it, and gave it to *Jupiter*, the Son of *Saturn*, who was

" all *Egypt*. The Hiſtory of theſe Things was firſt of all recorded at
" the Command of *Taaut*, by the *Cabiri*, the ſeven Sons of *Sydyc*,
" and their eighth Brother (58) *Æſculapius*. *Philo* adds: All theſe
" Things the Son (59) of *Thabion*, who was the firſt *Phœnician* Hiero-
" phant, turning into Allegory, and mixing (the real Hiſtory) with
" phyſical and mundane Elements, delivered this Explanation of them
" to thoſe who preſided over the ſacred Myſteries. Theſe improved
" this vain Oſtentation of Knowledge, and tranſmitted it down to their
" Succeſſors, and thoſe who were initiated into the Myſteries. One
" of theſe was *Iſiris* (60), who invented three Letters, and was the

the Father of *Oſiris*, the *Egyptian Dionyſus*. This agrees in Time both with the *Phœnician* and *Egyptian* Hiſtory.

58) This *Æſculapius* was different from and older than either the *Greek* or *Egyptian* of that Name, and was a Native of *Phœnicia*, and flouriſhed about the Year before *Chriſt* 2620, and was deified after his Death. *Damaſcius* in *Photius* ſpeaks of him: Ὁ ἐν Βηρυτῷ Ἀσκληπιὸς οὐκ ἔστιν Ἕλλην οὐδὲ Αἰγύπτιος, ἀλλά τις ἐπιχώριος Φοῖνιξ. Σαδύκῳ γὰρ ἐγένοντο παῖδες, οὓς Διοσκούρους ἑρμηνεύουσι καὶ Καβείρους. ὄγδοος δὲ ἐγένετο ἐπὶ τούτοις ὁ Ἔσμουνος, ὃν Ἀσκληπιὸν ἑρμηνεύουσιν. Biblioth. Cod. ccxlii. p. 1074. *Eſmunus* was not the Name of *Æſculapius*, but was only the *Phœnician* Word for *eighth*. Οἱ δὲ τὸν Ἔσμουνον ὄγδοον ἀξιοῦσιν ἑρμηνεύειν. Damaſ. ibid. *Heb.* שמיני *Semini*, *octavus*: and with the Prefix (ה) *Eſmini*.

(59) This Son of *Thabion* was the firſt *Phœnician* Philoſopher, who allegorized the Hiſtory of the Hero-Gods into phyſical Elements, and the Works of Nature, and pretended, that the deified Heroes and their Actions, which were ſcandalous and wicked, were only to be underſtood as ſo many Names and Things repreſenting the Properties and Operations of univerſal Nature, *viz.* the Sun, Moon, Earth, Air, Fire, and Water. From hence the *Egyptians* derived their ſymbolic Theology, as from them the *Greeks*: and theſe made the Subject of their Myſteries, over which the Prieſts preſided, and explained them only to thoſe who were initiated into them: but the common People were left to believe and worſhip thoſe who were dead Men, for real Gods. So by this allegorical Theology the Religion of the Prieſts and Philoſophers was mere Theory; and that of the vulgar groſs Idolatry, and the Worſhip of dead Men and Women. Theſe Myſteries, which the Son of *Thabion* inſtituted, were the *Cabiric*, which were ſo famous. They probably were inſtituted about nine hundred Years after the Flood; and ſoon were carried into *Egypt* and *Greece*.

(60) *Iſiris* invented *three Letters*, which were added to the Alphabet of *Taaut*. This was worth obſerving: if it may not be ſuſpected, that *Philo*

“ Brother of (61) *Chna*, who was called the firſt *Phœnix*. After theſe
“ [*Philo* adds from *Sanchoniatho*, out of a Treatiſe concerning the
“ *Jews*] the God *Surmubelus* and *Thuro*, called afterward *Chuſarthis*,
“ illuſtrated the Theology of *Taaut*, which was then rendered ſecret
“ and hid under Allegories. Then he mentions the Occaſion of human
“ Sacrifices being offered, which was to avert public Calamities; and
“ adds, that *Saturn* was deified after his Death, and worſhiped in the
“ Star (62) called after his Name.”

Philo adds the following Remarks of his own: “ The *Greeks*, ſaies
“ he, excelling all others in polite Endowments, claimed moſt of this
“ Hiſtory of the Gods to themſelves; and, ſtudying to allure the Ima-
“ gination and tickle the Ears with Variety of pleaſant Fables, they ex-

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wrote Ιε̄ρν, i. e. Ἱερῶν, and a Copier made it Τε̄ρν, i. e. Τερῶν: and if ſo, that *Iſiris*, the Hierophant, invented the ſacred *Phœnician* Letters or Characters, in which their myſtical Theology was wrote. But of this the learned Reader may judge. However, it is evident, that thoſe learned Men are miſtaken who take this *Iſiris* to be *Miſraim*, and his Brother *Chna* to be *Canaan*, being they are repreſented to have lived ſeveral Ages after them.

(61) *Chna* was the firſt *Phœnix*, becauſe there was another many Ages after him, who lived about the Year before *Chriſt* 1500. The *Phœnicians* were ſo called, as it ſeems, from this *Phœnix*, who was *Chna*. *Stephanus* of *Byzantium* underſtands the Word *Chna*, Χνᾶ, to mean *Phœnician*. Χνᾶ. Οὕτως ἡ Φοινίκη ἐκαλεῖτο· and adds, Τὸ ἐθνικὸν ταύτης, Χνᾶος. He was not *Canaan*, as *Bochart* and other learned Men have thought, but was ſome Generations after him; though he was probably deſcended from him, whence he was called *Chna*, i. e. *Canaanite*. *Eupolemus* makes him the Son of *Canaan*, who, he ſaies, begat the *Father of the Phœnicians*, i. e. *Chna*, the firſt *Phœnix*, or *Phœnician*, ſo called, apud Euſeb. Præp. Evang. lib. ix. c. 17. So *Sanchoniatho* meant, that the *Canaanites* were called *Phœnicians* from *Chna*, the Brother of *Iſiris*, who was called *Phœnix*.

(62) *Saturn* was repreſented by a *Star*, and called *Chiun*, *Cevan*, and by the *Greek* Tranſlators Ῥαιφὰν, *Amos* v. 26. and ſo in the *Alexandrian* Manuſcript, *Acts* vii. 43. The *Iſraelites* worſhiped *Saturn* both under the Name of *Moloch* and *Chiun*, as appears from the above-cited Places of Scripture. The Difference of the *Hebrew* and *Greek* Word might eaſily proceed from the Similitude of the *Hebrew* Letters ר *Res* and כ *Caph*; and ſo the *Greek* Tranſlators might read the *Hebrew* כִּיּוּן *Chiun*, or *Caivan*, as if it was רִיּוּן Ῥαιφὰν. The old *Hebrew* or *Samaritan* Letters *Caph* and *Res* are not much unlike; but are turned different Ways, *viz.* 𐤊 *Caph*; 𐤓 *Res*.

aggerated and ſet it forth with various Ornaments. Hence it was, that *Heſiod*, and the cyclical itinerary Poets, ſung about in their Poems Generations of Gods, and Battles of Giants and *Titans*, and cutting of Privities, which they themſelves feigned: and by their circumforaneous Rhapſodies the true Facts were ſtifled. And Men being from their Infancy uſed to hear nothing but theſe Fictions; and from Age to Age prepoſſeſſed in favour of them, they laid them up as a ſacred Treaſure; and having gained Credit by a long Continuance, it was not eaſy to diſpoſſeſs Mens Minds of the Belief of them: ſo that Truth ſeemed to them as an idle Tale, and theſe fabulous Narrations were received for Truth." There is no Doubt but the *Greeks* received both the Hiſtory of the Gods, and the allegorical Interpretation of their Actions, from the *Phœnicians* and *Egyptians*, and applied them to their own either real or feigned Heroes.

The ancient Author of the (63) *Clementine Recognitions* obſerves, that *Orpheus* and *Heſiod* were the two principal Poets who wrote the *Greek* Theogony, which was underſtood *literally* by the Vulgar, and introduced amongſt them an impious Polytheiſm; but Philoſophers and all the Learned received only the *allegorical* Senſe of them. *Nonnus* (64) relates, that *Cadmus* brought the *Egyptian* Myſteries of *Oſiris* into *Greece*, which he learned from his Father *Agenor*; and the Hiſtory of the Gods, on which they were founded, were brought in with them. And *Diodorus Siculus* ſaies, that (65) *Melampus*, whom he places with *Orpheus* and *Muſæus*, carried out of *Egypt* into *Greece* the Myſteries and ſacred Rites which the *Greeks* celebrated in honour of their *Bacchus*; the Hiſtory alſo of *Cronus*, or *Saturn*, and the Wars with the *Titans*, and the whole Narration of the Paſſions of the Gods. *Melam-*

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(63) Omnis ſermo apud Græcos, qui de antiquitatis origine conſcribitur, cum alios multos, tum duos præcipuos auctores habet, Orpheum et Heſiodum. Horum ergo ſcripta in duas partes intelligentiæ dividuntur, id eſt, ſecundum literam et ſecundum allegoriam: et ad ea quidem quæ ſecundum literam ſunt ignobilis vulgi turba confluxit: ea vero quæ ſecundum allegoriam conſtant, omnis philoſophorum et eruditorum loquacitas admirata eſt. Lib. x. c. 30.

(64) Dionyſiac. p. 79, 80.

(65) Biblioth. lib. i. p. 87.

pus lived about the Year before *Chriſt* 1340, and a Century before the *Argonaute Orpheus:* and it is probable, that he learned the Myſteries of *Oſiris*, or *Bacchus* (66), in *Egypt:* and the Hiſtory of *Cronus*, and the Wars with the *Titans*, from the *Cadmeans* and *Phœnicians*. When the *Greeks* had received the Myſteries of the *Egyptian* Gods, particularly of *Oſiris* and *Iſis*, they applied them to their own Gods *Bacchus* and *Ceres:* and in After-times, celebrating theſe Myſteries, they uſed (67) obſcene and impious Rites. Theſe made their Myſteries deſpiſed by ſerious and pious Perſons; though the Hierophants pretended to allegorize the moſt filthy and cruel Actions of the Gods into natural Cauſes and Effects, and to make them merely ſymbolical: but it appeared plain, that they would not have repreſented the Productions of Nature and phyſical Elements under ſuch vicious and impious Actions of Men and Women, if it had not been to diſguiſe the real Vices and Impieties of thoſe Men and Women who were deified and worſhiped.

I ſhall make a few general Obſervations on the preceding Hiſtory of *Sanchoniatho*, and then proceed to treat more particularly and at large on ſome Parts of it.

The learned Mr. *Dodwell*, in a Diſcourſe concerning *Sanchoniatho's Phœnician* Hiſtory printed 1691, has endeavoured to prove it ſpurious, and to have been feigned by *Philo* of *Byblus* himſelf; but as I think his Arguments are too weak to deſerve a particular Confutation; and are ſuch as cannot ſatisfy any learned Perſon who is verſed in ancient Hiſtory, I ſhall not pay any Regard to them; but offer my own Obſervations upon it.

It is obſervable, that, as we find in *Sanchoniatho* no mention of any Kingdom before the Flood, or any Diſperſion of Families to make

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(66) See Herodot. lib. ii. c. 49. where he ſaies, *Melampus* learned many Things in *Egypt*, which he delivered to the *Greeks*, and amongſt theſe the Myſteries of *Dionyſus*, in which he made a few Alterations, which, *Herodotus* ſaies, he received from *Cadmus*; but this is a Miſtake, for *Cadmus* lived an hundred and fifty Years before *Melampus* who lived in the Reign of *Prœtus*, King of *Argos*. Apollod. lib. ii. ſect. 2. Pauſan. p. 251, 252. So *Herodotus* ſhould have ſaid, that he was inſtructed by the *Cadmeans*.

(67) See Arnob. adv. Gent. lib. v. p. 177—181.

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Settlements in different and diſtant Parts of the Earth; ſo neither does *Moſes* mention any in the antediluvian Ages: but all the Deſcendants of *Adam* are ſuppoſed to be governed each Family by their Heads; and to have lived contiguous to each other, and to have inhabited one Part of the Earth, *viz.* the Parts about *Babylonia* and *Chaldæa*, and what lay Eaſt and North of them. *Sanchoniatho*, for the greater Honour of his Country, makes all the firſt ten Generations of Men live in *Phœnicia*; and ſuppoſes the Diſperſion of them afterwards, according to their Families, into different and diſtant Parts of the Earth, to have proceeded from that Country: as *Moſes* does more truly from the Land of *Shinar*, or the Country of *Babylonia* and *Chaldæa*.

The firſt mention of a Kingdom by *Moſes* is upon the Diſperſion of the Deſcendants of *Noah* at the Birth of *Peleg*, who was born in the fifth Generation after the Flood, and 531 Years after it. This Kingdom is ſaid by him to have begun at *Babel* or *Babylon*, where the Diſperſion began; and to have been ſet up there by *Nimrod*, the Son of *Cuſh*, who was the eldeſt Son of *Ham*, Gen. x. 6, 8, 10. So that *Nimrod*, who was born in the ſecond Generation after the Flood, lived ſome Years after the Diſperſion: and this is agreeable to the long Lives of thoſe who were born in theſe firſt poſtdiluvian Ages. *Ham*, being a Year or two younger than *Sem*, might not beget *Cuſh*, his eldeſt Son, till three or four Years after the Flood; and *Cuſh* might probably beget *Nimrod*, who ſeems to have been the youngeſt of his ſix Sons, *Gen.* x. 8. Ten Years or more after *Arphaxad* the Son of *Sem* begat his Son *Cainan*, who was born 137 Years after the Flood; and ſo *Nimrod* was born, by this Reckoning, 147 Years after the Flood. *Nimrod* might live as long as *Cainan*, whoſe Age was 460 Years; and if ſo, he lived ſeventy-ſix Years after the Diſperſion. But we find in *Africanus's* Catalogue of *Chaldæan* Kings, that his firſt King *Nimrod* reigned no more than ſix Years; and therefore, if his Kingdom began upon the Diſperſion, he lived only to the Year 538 after the Flood; and lived not ſo long as *Cainan* by fifty-nine Years; and his whole Age was no more than 391 Years. But it might be ſome Years after the Diſperſion before *Nimrod* ſet up his Kingdom; or we may ſuppoſe, that the Poſterity of *Ham*, which was curſed, was not ſo long lived as the bleſſed Seed of *Sem*: or elſe, that *Nimrod* was ſlain in the Wars which enſued upon the Diſperſion.

It appears by *Sanchoniatho's* Hiſtory, that *Saturn* was two Generations at leaſt younger than *Nimrod*, and deſcended either from *Cuſh*, or *Canaan*, and was not born till four hundred Years or more after the Flood: for he was not in the Vigour of his Age till after the Diſperſion, when his Father *Uranus* reigned in *Phœnicia*; whom, after ſome Years War, he diſpoſſeſſed of his Kingdom; and then grew very potent, and gave *Egypt* to *Taaut*, his old faithful Counſellor; and the Kingdom of *Attica* afterward to his Daughter *Athene*. *Taaut* went with the *Mezrites* into *Egypt* 553 Years after the Flood, according to the *Egyptian* Annals, though it might be a few Years later. Hence, and from other preceding Obſervations on the *Phœnician* Hiſtory, it appears, that this moſt ancient Hiſtory has never yet been rightly underſtood; and that the learned Biſhop *Cumberland*, and before him *Bochart*, and other learned Men, eſpecially *Huetius*, have greatly miſtaken both the Perſons and Times related by *Sanchoniatho* from the *Tyrian* Annals, and other ancient *Mercurial* Writings.

Another Thing worthy of Obſervation, and which renders the Remains of *Sanchoniatho's* Writings highly valuable, is, that in them we have the moſt ancient and authentic Account of the Origin of Pagan Theology, and of the primitive Idolatry, which conſiſted in the Worſhip of dead Men and Women: that this was by Degrees diſguiſed by allegorical Explanations, taught in Myſteries, which were inſtituted for this Purpoſe: and this allegorized Theology was after ſome Ages propagated amongſt the *Greeks*, and gave Riſe to all the Fables of their Gods. The Deſign of *Sanchoniatho* was to vindicate Idolatry with all the Impieties and Immoralities attending it, by ſhewing it to be the moſt ancient Religion, and almoſt coæval with the Beginning of Mankind: but at the ſame time he hath fully expoſed the Unreaſonableneſs, Folly, and Wickedneſs of it, by ſhewing alſo, that the Gods ſo much and ſo anciently worſhiped by almoſt all Nations were no other than (68) *dead Men*; and many of them the moſt vicious and cruel Tyrants and Oppreſſors.

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(68) This Diſcovery which *Sanchoniatho* made, honeſtly and without Re-

It may be queſtioned, whether the Idolatry of Hero-worſhip prevailed before the Flood, as *Sanchoniatho* related, ſince *Moſes* gives us no Account of it in the antediluvian Ages: and it may alſo be thought,

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ſerve, was the grand Secret of all the great *Pagan* Myſteries, the *Cabirica*, *Iſiaca*, *Eleuſinia*, etc. celebrated in *Phœnicia*, *Egypt*, and *Greece*; which the Prieſts concealed from all but ſuch as were initiated into them: and theſe were enjoined the profoundeſt Secrecy, though ſome ventured to divulge them. An High-Prieſt of *Egypt* confeſſed this to *Alexander* the *Great*, who acquainted his Mother *Olympias* with it in a Letter, the Contents of which are related by *Auguſtine*, De Civ. Dei lib. viii. c. 5. *viz. that even the Gods of the higheſt Rank, Jupiter, Juno, Saturn,* etc. *were Men. This Secret was diſcovered to him by Leo, an Egyptian High-Prieſt.* And *Cicero*, in his *Tuſculan* Queſtions, ſaies, “that they who are initiated muſt know that they “are taught in the Myſteries to believe, that thoſe who are accounted the “*principal Gods* (majorum Gentium Dii) are ſuch as were *Men*, and after “their Departure hence went into Heaven.” Ipſi illi majorum Gentium Dii qui habentur, hinc a nobis profecti in cœlum reperientur. Quære quorum demonſtrantur ſepulchra in Græcia: reminiſcere, quoniam es initiatus, quæ traduntur myſteriis, Lib. i. c. 13. See Lactant. De falſ. relig. lib. i. c. 13. p. 59, 60. alſo De Ira Dei, p. 740, etc. and nothing is more evident from the concurrent Hiſtories of the oldeſt Nations, the *Phœnicians*, *Egyptians*, *Atlantii*, *Cretans*, and *Greeks* in general, than that their firſt and oldeſt Gods, *Uranus*, *Saturn*, *Jupiter*, etc. were confeſſed to be *dead Men*. Into this Secret all were let who were initiated into their Myſteries. But the Poets, and afterward the Philoſophers, *Pythagoreans*, *Platonics*, and *Stoics*, endeavoured to put a better Gloſs upon this groſs Idolatry by allegorical Explanations, which they learned in *Phœnicia* and *Egypt*: by which they reſolved their deified Mortals into phyſical Cauſes and Elements, Earth, Air, Fire, Sea, the Heaven, Stars, Planets, *etc.* They interpreted the Amours, Adulteries, and Wars of the deified Heroes into the Union or Agreement, and the jarring of contrary Elements: and pretended, that the vaſt Number of Gods and Goddeſſes of different Ranks and Qualities, worſhiped by the Vulgar, were to be reſolved into the various Operations of one ſupreme Deity in the ſeveral Parts of the Univerſe. But it is certain, this was a mere Pretence to excuſe the Folly and Abſurdity of the Superſtition and Idolatry which was every where eſtabliſhed; and which was originally founded, as *Sanchoniatho* truly related, in the Worſhip of *dead Men and Women*, who had been deified for their Greatneſs and Royalty; and for eminent Exploits, and uſeful Inventions; but many of whom had been vicious Tyrants, and Oppreſſors, and Enſlavers of Mankind. See Diod. Sic. lib. iii. p. 196. Jamblich. vit. Pythagor. c. xxiii. p. 86. Minut. Fel. ſect. xix. p. 115. edit. Dav. Euſeb. Præp. Evang. lib. iii. c. 3. alſo c. 11.

that it did not prevail ſo ſoon after the Flood as he ſuppoſes. By his Account *Eliun* was deified and worſhiped a little before the Diſperſion; who died about the Year before the *Chriſtian* Æra 2648, which was ten Years before the Families deſcended from *Noah*, ſeparated: but if he died in *Phœnicia*, as *Sanchoniatho* writes, and *Uranus* reigned thirty-one Years after him, it muſt have been at ſooneſt in the Year before *Chriſt* 2637, and after the Flood 532 Years, but it might be ſeveral Years later. It is univerſally agreed, that Idolatry firſt began in *Phœnicia* and *Egypt*, and was propagated thence to other Nations, *Arabia* and *Chaldæa* from *Egypt*; and from *Phœnicia* into the *Greek* Countries: it is alſo highly probable, that the Race of *Ham* and *Canaan*, who firſt peopled *Phœnicia* and *Egypt*, and who were remarkably curſed by their Father *Noah* for their Impiety and Mockery of him, might be the firſt who departed from the Worſhip of the one true God; and ſet up the idolatrous Worſhip of dead Men, who had been their Progenitors. But it is ſcarce probable, that Men whoſe Fathers but two Generations before them were delivered from the univerſal Deluge by the immediate Power and Providence of the Creator and Lord of Heaven and Earth, whom alone they then worſhiped, ſhould ſo ſoon fall from the Worſhip of God their Saviour to the Worſhip of Men who lived in the ſame Age, or but one Age before themſelves. *Sem*, it is probable, outlived both his Brothers, *Ham* and *Japhet*; for he lived 502 Years after the Flood, and died only twenty-eight or twenty-nine Years before the Diſperſion: and as he was the chief Patriarch, he would take care to promote the Worſhip of the true God, both by his Doctrine and Example, whilſt he lived: and we can hardly ſuppoſe, that ſo groſs an Idolatry, as the Worſhip of dead Men, would prevail ſo ſoon after his Death, as *Sanchoniatho's* Hiſtory ſuppoſes. I am therefore moſt inclined to think, that the Idolatry of Hero-worſhip did not begin in *Phœnicia* and *Egypt* till the Death of *Saturn*; and that he was the firſt deified Hero.

Saturn died about 800 Years or more after the Flood, as may be collected from the Series of the Genealogies of *Sanchoniatho*, who has no other Chronology to go by. And now it was, that he, and others who lived before him, and alſo his Contemporaries, were worſhiped in ſeveral Parts of *Phœnicia* and the adjacent Countries. After ſome Time the *Phœnician* Deities, with others who were born in *Egypt*, and had reigned there from the Time of *Saturn*, were worſhiped at *Thebes*, and afterwards in the reſt of *Egypt*, by the Order of *Oſiris*, who built the firſt Temples, and inſtituted Sacrifices, and other religious Rites, in honour of them, and adorned their Temples with their Statues, and many rich Offerings, as (69) *Diodorus Siculus* tells us. *Oſiris*, who was *Menes*, the firſt mortal King of *Egypt*, began to reign 934 Years after the Flood: and in his Reign Hero-worſhip was thoroughly eſtabliſhed all over *Egypt*. About the ſame Time, or not long after, it is univerſally agreed, that the Idolatry of worſhiping dead Men began in *Chaldæa*; and *Serug* (70) was the firſt of the Race of *Sem* who laid the Foundation of it. This might be about 930 Years after the Flood. *Serug* and *Oſiris* were Contemporaries: and according to the Hiſtory of the ancient *Libyans*, (ſee above Note 57) *Saturn* was the Grandfather of *Oſiris*; which helps to confirm the Time of *Saturn*, as I have placed it: though the Father of *Oſiris* was probably an *Egyptian Jupiter*.

And that Idolatry began at this Time in *Chaldæa* and *Babylonia*, may be inferred from the Words of *Joſhua*, ch. xxiv. 2. where he tells the *Iſraelites* a little before his Death, that their *Forefathers who had dwelt on the other Side of the Flood*, (i. e. Euphrates) *in old Time, Terah, the Father of Abraham, ſerved other Gods.* And as *Serug*, the Grandfather of *Terah*, lived many Years after his Birth, it is probable,

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(69) Lib. i. p. 14.

(70) Ἐν δὲ τοῖς ἀνωτέρω προγεγραμμένοις χρόνοις ἐκ τῆς φυλῆς τοῦ Ἰάφεθ [non Ἰάφεθ ſed τοῦ Σὴμ] ἐγεννήθη Σερούχ, ὅστις πρῶτος ἤρξατο τοῦ Ἑλληνισμοῦ καὶ τοῦ δόγματος τῆς εἰδωλολατρείας, καθὼς Εὐσέβιος ὁ Παμφίλου συνεγράψατο. Αὐτὸς γὰρ ὁ Σερούχ καὶ οἱ σὺν αὐτῷ τοὺς πάλαι γενομένους ἢ πολεμιστὰς ἢ ἡγεμόνας, καί τι πράξαντας ἀνδρείας ἢ ἀρετῆς ἄξιον ἐν τῷ βίῳ τοῦ μνημονεύεσθαι, καὶ ὡς ὄντας αὐτῶν προπάτορας, ἀνδριάσι στηλῶν ἐτίμησαν· καὶ ὡς θεοὺς προσεκύνουν αὐτούς, καὶ ἐθυσίαζον. Οἱ δὲ μετὰ ταῦτα ἄνθρωποι ἀγνοοῦντες τὴν τῶν προγόνων γνώμην, ὅτι ὡς προπάτορας καὶ ἀγαθῶν εὑρετὰς ἐτίμησαν μνήμαις μόναις, ὡς θεοὺς ἐπουρανίους ἐτίμων καὶ ἐθυσίαζον αὐτοῖς. Cedren. Hiſt. Compend. p. 37. Chron. Paſchal. p. 48. Joan. Malel. p. 64, 65, 66. Joan. Antioch. in Excerpt. Valeſ. p. 778. Suid. voc. Σερούχ.

that Idolatry began as early as the Age of *Serug*, and might have its Riſe from him; and be propagated either from *Phœnicia* or *Egypt*. I have, I think, with ſome Probability fixed the Epoch and Riſe of the idolatrous Worſhip of Heroes, or dead Men, in *Phœnicia*, *Egypt*, and *Chaldæa*. Whether any Worſhip of the celeſtial Elements, or celeſtial Gods, ſuppoſed to reſide in them, was practiſed before the Worſhip of deified Men, may be queſtioned. The *Phœnicians* (71), and *Egyptians*, and *Chaldæans*, in later Times pretended, that the firſt Gods which were worſhiped, were the Sun, Moon, Stars, *etc.* which they believed to be eternal, and the original Cauſes of mundane Productions: but this Point will be more diſtinctly conſidered in a following Diſſertation on the Subject.

To proceed therefore with my Obſervations on the Hiſtory of *Sanchoniatho*: it ſeems to have been a Collection of the moſt ancient Traditions preſerved in the Records of the *Phœnician* Temples, and aſcribed to *Taaut*, concerning the firſt Ages of the World, but corrupted, and mixed with many Fables. Notwithſtanding, they are a very valuable Remain of Antiquity; and though neither ſo ancient nor authentic as the *Moſaic* Hiſtory; yet they agree with it in many very material Points. This Hiſtory repreſents Mankind to have begun in one Pair, as the Scripture of *Moſes* does; and reckons ten Generations from them incluſive through the Line of *Cain*, and places *Miſraim* by Name in the twelfth Deſcent, agreeably to the Hiſtory of Scripture. And though by not having the Flood recorded, the *Phœnician* Annals ſuppoſed the Earth to be inhabited from the Beginning or Formation of it, without Interruption, or any general Deſtruction of Mankind; yet it is plain, there were no Traditions of any conſiderable Number of Inhabitants on Earth, nor any Kingdom erected, till the Days of *Uranus*, (in the third Generation after the Flood) and *Saturn*, and *Taaut*: and after the Diſperſion of the Families of *Noah*, and above 530 Years after the Flood. *Sanchoniatho* knew no Chronology, nor did the *Phœnician* Annals mention the Years of the Genealogies recorded in them, which was a very great Defect. So he could only relate the Succeſſion of them, which, we find, agrees to the *Moſaic* Account, in which the Years are particularly ſet down. And we alſo find, that the firſt Diſperſion of Families and Settlements in different Countries, proceeded from one Part of the Earth, where the firſt Men were born and lived; and which *Sanchoniatho* pretended to be *Phœnicia*, to do honour to his Country; and that this Diſperſion began in the Days of *Uranus*, who was the third in Deſcent after the Flood: and when *Taaut*, the Son of *Miſor*, was living. And that *Taaut*, the Son of *Miſor*, or *Mizraim*, might live long enough to make the firſt Settlement in *Egypt*, as *Sanchoniatho* ſuppoſes, is evident from the Scripture-Account of the Years of the firſt Ages of Men after the Flood. For it appears there, *Gen.* x. 10. that *Nimrod*, the Son of *Cuſh*, who was elder Brother to *Mizraim*, ruled at *Babel*, or *Babylon*, upon the Diſperſion of the *Noachic* Families, 531 Years after the Flood: and ſo *Taaut*, being the Son of the younger Brother, might well live to make a Settlement in *Egypt* a few Years after. Nay, it is not improbable, but that *Miſor* or *Mizraim* himſelf might live to go with his Family into *Egypt*, which was called from him *the Land of Mizraim*. Men who were born after the Flood lived above four hundred Years for ſeveral Generations. And as *Nimrod* lived till after the Birth of *Peleg*, who was in the fifth Deſcent of thoſe born after the Flood, ſo in like manner, according to *Sanchoniatho's* Hiſtory, *Taaut* lived in the Days of *Neptune*, who was the fifth from the Flood alſo, or rather the ſixth: For *Neptune* was the Son of *Pontus*, and *Pontus* was the Son of *Nereus*, and *Nereus* was coæval with *Saturn*, and *Saturn* was the Son of *Uranus*, and *Uranus* was the Son of *Eliun*, who was contemporary with the *Cabiri*, and before them was *Miſor*, who was in the firſt Deſcent after the Flood. The Deſcent ſtood, *viz.* 1. *Miſor* and *Sydyc*. 2. *Eliun* and *Cabiri*. 3. *Uranus*. 4. *Saturn* and *Nereus*. 5. *Pontus*. 6. *Neptune*.

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(71) Diod. Sic. lib. i. p. 10, 11. Euſeb. Præp. Evang. lib. i. c. 6, 9.

Thus this moſt ancient Writer, recommended by the learned *Porphyry* as an Hiſtorian of the greateſt Credit and Veracity, has, in his Defence of Idolatry and falſe Religion, born remarkable Teſtimony to the true Religion of Scripture, and the Hiſtory of the *Moſaic* Writings, with which his Hiſtory agrees in many Things, as *Porphyry* himſelf owns. *Sanchoniatho* ſhews, from the oldeſt *Phœnician* Records, that the World and Mankind had not always exiſted, as was pretended by ſome *Greek* Philoſophers, *Ocellus*, *Lucanus*, *Ariſtotle*, and many others, both before and after them, [ſee Euſeb. Præp. Evang. lib. i. c. 7, 8.] and that the Formation of them is really no older than the Scripture has made them. He would indeed exclude God and his divine Power from the whole Work of Creation; and ſo accounts for the Production of the Earth and Heavens in a very untheological and ridiculous manner, which ſhews the Neceſſity of the Exiſtence of a Deity, and the Exertion of a divine Power to create the World. *Sanchoniatho* has likewiſe ſhewed, that the moſt ancient Gods of the Gentiles were no other than the firſt Kings who were deified and worſhiped after their Death; and ſo, that the Pretence of celeſtial and eternal Gods is a mere Fiction of Poets in After-ages: and alſo, that all the Pagan Myſteries were inſtituted only to put a falſe and allegorical Senſe on the Hiſtory of theſe Gods, in order to diſguiſe the real Characters and Actions of ſome of them, which made them very unfit to be imitated, and much leſs to be adored: and to reſolve Theology into a mere phyſical Syſtem.

Of the Origin and Progreſs of Idolatry.

Plato (72) ſaies, that the firſt Inhabitants of *Greece* believed the mundane Elements, *Sun*, *Moon*, *Earth*, *Stars*, and *Heaven*, to be the only Gods. *Ariſtotle* (73) was of the ſame Opinion. But it is certain they believed theſe Elements were animated with intelligent Beings who inhabited them. The Queſtion therefore is, what the divine Beings who reſided in the mundane Elements, originally were. The oldeſt Annals and Hiſtories of the *Phœnicians*, *Ægyptians*, *Libyans*, *Atlantians*, *Chaldæans*, and *Cretans*, agreed, that the firſt Gods were Men

(72) Φαίνονταί μοι οἱ πρῶτοι τῶν ἀνθρώπων τῶν περὶ τὴν Ἑλλάδα, τούτους μόνους θεοὺς ἡγεῖσθαι, ὥσπερ νῦν πολλοὶ τῶν Βαρβάρων, ἥλιον καὶ σελήνην καὶ γῆν καὶ ἄστρα καὶ οὐρανόν. In Cratylo, p. 397. edit. Serran. and Euſeb. Præp. Evang. lib. i. p. 29.

(73) Metaphyſ. lib. xiv. c. 8. p. 1003.

and Women who were deified after their Death: and they do not mention any Worſhip paid to the celeſtial Bodies and Elements before this, and which was inſtituted after Mankind became diſperſed into different Parts of the Earth, and Societies and Kingdoms were formed. And as there is no ſufficient Evidence, that Idolatry, either of the Worſhip of the Sun and other Elements, or of Men, prevailed before the Flood, [though *Sanchoniatho* indeed ſuppoſes it] ſo there is no Ground to think that any ſort of Idolatry prevailed after the univerſal Deluge, till ſome Years after the Death of *Noah* and *Sem*, and the Diſperſion of the Families of *Noah* into ſeveral Countries. About the Time of this Diſperſion *Sanchoniatho* places the Deification of *Eliun* the Father of *Uranus:* but moſt others agree, either that *Uranus* or *Saturn* were the firſt Kings who were worſhiped as Gods; and it ſeems to me moſt probable, that the Idolatry of Hero-worſhip began upon the Death of (74) *Saturn.*

Euſebius (75) owns, that the *Phœnicians* and *Egyptians* were the firſt who deified mortal Men; but thinks they worſhiped the celeſtial Bodies before, of which there is no Evidence: and as *Taaut* was the firſt who went with a Colony from *Phœnicia* and ſettled in *Egypt*, and carried with him the *Phœnician* Hero-Gods then worſhiped, theſe muſt be the firſt who were worſhiped in *Egypt*. *Euſebius* alſo allows it probable, that the celeſtial Gods received their Names from deified Men: and as this was ſo, if we may credit the Hiſtory of *Sanchonia-*

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(74) *Didymus* related, that *Meliſſeus*, who was King of *Crete* in the Reign of *Saturn*, was the firſt who appointed Sacrifices, and other religious Rites, to be performed to the Gods. Therefore *Lactantius* obſerves, Sive a Meliſſeo, ſicut Didymus, colendorum deorum ritus effluxit; ſive ab ipſo quoque Jove, ut Euhemerus tradit; de tempore tamen conſtat, quando dii coli cœperint. Meliſſeus quidem multum anteceſſit ætate, quippe qui educaverit Jovem—et iccirco fieri poteſt, vel ut ante vel adhuc puero Jove, deos colere inſtituerit, id eſt, alumni ſui matrem (Rheam) et aviam Tellurem, quæ fuit Urani conjux; et patrem Saturnum: et ipſe hoc exemplo atque inſtituto Jovem ad tantam ſuperbiam provexerit, ut poſtea ſibi divinos honores auderet aſſumere. De falſ. relig. lib. i. p. 107. This is the beſt Account of the firſt *Greek* Hero-worſhip, after they received the Names of the Gods from *Egypt*.

(75) Præp. Evang. lib. i. c. 6. p. 17.

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tho, and other the moſt ancient Hiſtorians, it is moſt probable, that this laid the Foundation of the Worſhip of the celeſtial Orbs, Sun, Moon, Stars, *etc.* into which the Souls of the firſt deified Kings and eminent Perſons were believed to reſide, and were worſhiped in them: and by being worſhiped, both they and the celeſtial Bodies were in time believed to be eternal Gods. This Opinion prevailed both amongſt the *Phœnicians*, *Egyptians*, and *Chaldæans*, after the Inſtitution of Myſteries, in which the Hiſtory of the firſt Gods was allegorized and turned into a phyſical Syſtem. This allegorical Interpretation of the Actions of the firſt Gods, was deſigned to make their Theogony appear to be reaſonable and conſiſtent with true Religion and Morals, though it never was received by the Vulgar, or eſtabliſhed by Law. And as the allegorical Theology ſuppoſed the prior Exiſtence of the Hero-Gods, whoſe Actions and Hiſtory were allegorized: ſo alſo the making Images in human Form to repreſent their Perſons, and building Temples in which they were placed and conſecrated, ſhews, that the firſt Gods were really no other than dead Men and Women. It appears from *Sanchoniatho*, whoſe Hiſtory is the Standard of Pagan Theogony, that the *Phœnicians* had Temples and Images of the Hero-Gods from the Beginning; and *Plato* (76) ſuppoſes the ſame of the *Egyptians*. And could theſe be erected to mere phyſical Elements? could the Elements or celeſtial Bodies be repreſented by the Forms of Men and Women? There could (as *Euſebius* (77) well obſerves) be no occaſion for theſe Images to repreſent and put them in mind of the Sun, Moon, Planets, Earth, Air, Fire and Water, which they daily ſaw or perceived: and how came they alſo particularly to deſcribe the Complexions, Statures, warlike and amorous Exploits, and all the Paſſions, Virtues and Vices of the Gods and Goddeſſes, if they did not believe they were Men and Women? And certainly, had the perſonalized Elements, or Perſons repreſented by them, been a mere Fiction of the Hierophants, they would have attributed better Characters to their allegorical Perſons; and not have choſe any who were lewd, vicious, cruel, unjuſt, or in any Degree immoral, which would naturally (as it did) corrupt the Notions and Morals of the Vulgar, who believed the Gods whom they were taught to worſhip, and whoſe Worſhip was inſtituted and commanded by the Laws to be not only real Perſons (as they undoubtedly were) but alſo believed the Hiſtory of their Actions in the literal Senſe as they were related by the Poets.

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(76) De Leg. lib. ii. p. 656. Serran. where he ſuppoſes the *Egyptians* had Letters and Sculpture for ten thouſand Years then paſt. *Lucian* indeed ſaies, that the *Egyptian* Temples in ancient Times had no Images in them; yet, he ſaies, they were the firſt who had the Knowledge of the Gods, and conſecrated Temples and Groves to them—that not long after, the *Aſſyrians* received from the *Egyptians* their Theology, and erected Temples to the Gods, and inſtituted ſacred Rites, and placed their Images in them. De Dea Syr. p. 1057, edit. Pariſ.

(77) Præp. Evang. lib. iii. c. 3. p. 91. And *Lucian* relates, that in the City of *Hierapolis*, where all the Hero-Gods had their Images placed in the Temple, there was no Image either of the *Sun* or *Moon*: and the Reaſon which the Prieſts gave for it was, that as the other Gods had Images to repreſent their Perſons, which could not otherwiſe be ſeen or known, ſo there

The moſt ancient *Greeks* before *Cecrops* had neither Temples nor Images of Gods, nor had ſo much as heard of the Names (78) of any of them. They received their Theology originally from the *Phœnician Cabiri*, or their Deſcendants the *Pelaſgi*, who taught them only to invoke the Gods without letting them know who they were. But after they had received their Names from the *Egyptians*, and their moſt ancient Oracle at *Dodona* had authorized the Conſecration and Worſhip of them, they then built Temples, and made Images which they placed in them. After many Years *Melampus* and *Orpheus* brought the *Egyptian* Theology and Myſteries into *Greece*, which were inſtituted and taught at *Thebes* and *Argos*. From henceforth, and probably alſo before, the Phyſiology of the Gods was taught

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was no need to make Images of the Sun and Moon, whoſe Aſpects were conſpicuous to all. De Dea Syr. p. 480. edit. Reitz. Amſtel. 1743.

(78) Herodot. lib. ii. c. 52. *Euſebius* ſpeaking of theſe Times ſaies, οἱ πρῶτοι καὶ παλαιότατοι τῶν ἀνθρώπων οὔτε ναῶν οἰκοδομίαις προσεῖχον, οὔτε ξοάνων ἀφιδρύμασιν, οὔπω τότε γραφικῆς οὐδὲ πλαστικῆς ἢ γλυπτικῆς ἢ ἀνδριαντοποιητικῆς τέχνης ἐφευρημένης—οὐδὲ τῶν μετὰ ταῦτα κατωνομασμένων θεῶν τε καὶ ἡρώων μνήμη τις τοῖς τότε παρῆν· οὔτ' οὖν τις ἦν αὐτοῖς Ζεὺς, οὐ Κρόνος, οὐ Ποσειδῶν, οὐκ Ἀπόλλων, οὐχ Ἥρα, οὐκ Ἀθηνᾶ, οὐ Διόνυσος, οὐδέ τις ἕτερος θήλειά τε καὶ ἄρρην θεός, etc. Præp. Evang. lib. i. c. 9. p. 29.

amongſt the *Greeks*, and their Theology was reſolved into mundane Elements. Further, to engage the Affections of the *Greeks*, they transferred all the famed Actions of the *Egyptian* and *Phœnician* Gods to Heroes born in *Greece*, who had the ſame Names given them with the original Gods of *Phœnicia* and *Egypt*, who lived a thouſand Years before them.

Diodorus Siculus relates (79) that *Orpheus* brought the Myſteries of *Oſiris* and *Iſis* out of *Egypt*, where the Actions of theſe Deities were allegorized into a Syſtem of Theology and natural Philoſophy; and he transferred them to *Bacchus* and *Ceres*, and reſolved them into phyſical Elements, as the *Egyptian* Myſtæ had done. After his Time the *Greeks* abounded with Gods.

The Difference of the Ages of the *Egyptian* and *Grecian* Gods, called by the ſame Names, ought carefully to be obſerved. For as the *Greeks* received their Gods, and the Hiſtory of them, about the Time of *Cecrops*, or 1550 Years before the *Chriſtian* Æra: ſo afterwards they fancied that they lived at that Time, and date from thence the Hiſtory of their Lives and Actions which really commenced many Ages before. Thus the *Greek* Poets and Hiſtorians make *Saturn*, *Jupiter*, and the reſt of the Gods, live in the Reigns of Kings, who were contemporary to or about the Time their Names were brought and received in *Greece*; and confound their original Hiſtory with that of Heroes real or fictitious, who lived many Centuries later, but were called by the ſame Names, and deified after their Death. So the *Greek Saturn*, *Jupiter*, *Dionyſus*, *Hercules*, etc. have the ſame Hiſtory and Exploits aſcribed to them, as belong to the *Phœnician* and *Egyptian* Gods, who lived a thouſand Years before them.

This is the true Foundation and Reaſon of the great Difference and ſeeming Inconſiſtences between the *Greek* Hiſtory and that of the *Phœnicians*, *Egyptians*, and other Nations; and not being obſerved, has cauſed great Confuſion, and otherwiſe inextricable Difficulties in their Hiſtory and Chronology. But if the Genealogies of the *Phœnician* and

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(79) Lib. i. c. 23. Weſſel. where a large Account is given of the Inſtitution of the Myſteries of the *Greek Bacchus* by *Orpheus*, to do Honour to the *Cadmeans*. See alſo lib. iii. p. 196, 199.

Egyptian Gods, and the Epochs of their Age, be compared with thoſe of the *Greek*-born Gods, it will eaſily appear what a vaſt Difference of Years there is between them; the *Greek Saturn* himſelf reigning only about the Time of *Cecrops*; and others being contemporary, and others many Years after him, as their Hiſtories plainly ſhew.

Thus we ſee that Idolatry was originally that of Hero-worſhip, which was plain and ſimple, till it was diſguiſed and perplexed (as it ſoon was) with Allegory and Phyſiology; and thence Men were taught to worſhip the mundane Elements, which they believed were animated by intelligent Beings who governed them, without knowing any other Gods. *Cæſar* ſaies (80), the *Germans* have no other Gods but thoſe they ſee, and of whoſe Benefits they have plain Experience, *viz.* the Sun, Fire, and the Moon; and have not ſo much as heard of any others. *Tacitus*, who was better acquainted with the Cuſtoms of the *Germans* than *Cæſar*, ſaies, that they all worſhiped (81) *Herthum*, that is, their Mother *Earth*. He alſo ſaies, that they had *Hermes*, or *Mercury* in eſpecial Veneration, and offered human Sacrifices to him; that they alſo ſacrificed to *Hercules* and *Mars*. The ancient (82) *Scythians* worſhiped the ſame Deities with thoſe of the *Germans*, and others. Theſe were *Veſta*, their principal Deity, then *Jupiter*, and *Gee* the *Earth*, whom they believed to be the Wife of *Jupiter*: after theſe they worſhiped *Apollo*, the *celeſtial Venus*, *Hercules*, and *Mars*.

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(80) Germani—Deorum numero eos ſolos ducunt, quos cernunt, et quorum opibus aperte juvantur; Solem et Vulcanum et Lunam; reliquos ne fama quidem acceperunt. De Bel. Gal. lib. vi. ſect. 19.

(81) In commune *Herthum*, id eſt, Terram matrem colunt. De Mor. Germ. c. 40. But it ſhould be *Erthum*, whence the *Engliſh* Word *Earth* is derived. See El. Sched. de Diis Germ. c. iv. p. 61. and Gorop. Becan. Hermath. lib. v. p. 110, 111.. *Tacitus* alſo ſaies, Deorum maxime Mercurium colunt, cui certis diebus humanis quoque hoſtiis litare fas habent. Herculem ac Martem conceſſis animalibus placant. Ibid. c. ix. *Hermes* or *Mercury* was called *Teutates*, and *Theutates*, by the *Germans*, from the *Phœnician Taaut*, wrote *Thaut* in the ancient *German* or *Teutonick* Language. See El. Sched. de Diis Germ. c. v. p. 109.

(82) Herodot. lib. iv. c. 59. The *Scythian* and *German* Gods were carried amongſt them by the *Pelaſgi*, or *Samothracians*, after their Names were publiſhed; and they are plainly no other than the *Phœnician* and *Egyptian* Deities.

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Theſe Gods were worſhiped by all the *Scythians*. *Veſta* was the ſame with the *German Vulcan*, i.e. Fire: and the celeſtial *Venus* and *Apollo* were the Sun and Moon. But all theſe were no other than the deified Heroes and Heroines, who had been (83) Men and Women.

The ancient *Perſians* did not worſhip Gods who had been Men, and for this Reaſon, as *Herodotus* (84) judiciouſly obſerves, they erected neither *Temples*, *Statues*, nor *Altars*, and thought thoſe guilty of great Folly who did ſo. Their Cuſtom was to ſacrifice to *Jupiter (Bel)* upon the higheſt Mountains, calling the whole Circuit of Heaven by that Name. They offered Sacrifices alſo to the *Sun*, and *Moon*, and *Earth*, and *Fire*, and *Water*, and to the *Winds*: to theſe only they ſacrificed from the Beginning. But afterward they were taught by the *Aſſyrians* and *Arabians* to ſacrifice to *Urania* (*i. e.* the celeſtial *Venus*) whom the *Aſſyrians* call *Mylitta*, the *Arabians Alitta*, and the *Perſians Mitra*.

Job mentions no other Idolatry but that of worſhiping the *Sun* and *Moon*, practiſed in *Arabia* in his Time, ch. xxxi. 26, 27. And *Herodotus* ſpeaking of the *Arabians*, ſaies likewiſe, that they owned no other Gods but the (85) *Sun* and *Moon*, called by them *Dionyſus* and

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(83) Ἀνθρωποφύεας ἐνόμισαν τοὺς θεοὺς οἱ Ἕλληνες. Herodot. lib. i. c. 131. And *Auguſtin* very juſtly obſerves; In omnibus literis Paganorum aut non inveniri aut vix inveniri deos qui non homines fuerint—omitto quod Varro dicit omnes ab his mortuos exiſtimari Manes deos: et probat per ea ſacra, quæ omnibus fere exhibentur mortuis, etc. De Civ. Dei, lib. viii. c. 26.

(84) Lib. i. c. 131, p. 56. See Strab. Geog. lib. xv. p. 1064. where he cites the Words of *Herodotus*. The *Perſians* ſuppoſed theſe mundane Elements to be animated by ſpiritual Beings, who directed their Motions, Influences, and Operations. Theſe they thought were γεννητοὶ θεοὶ, generated Gods, and Miniſters of the ſupreme God, whoſe Symbol was the Sun, which they therefore principally worſhiped. See *Hecatæus* in Procem. Diog. Laert. p. 3. But they made no Images to repreſent them: and *Beroſus* ſaies, that the firſt Image of human Form that was made to be worſhiped, was in the Reign of *Artaxerxes Mnemon*; and this was the Image of *Venus Anaitis*. See Clem. Alex. Protrept. p. 57. edit. Oxon. and the learned Notes of Archbiſhop *Potter* there. See alſo Gorop. Becan. Saxon. lib. vi. p. 608. concerning this Goddeſs: and alſo Bochart. Geog. Sac. p. 245. Afterward the Images of other Gods were worſhiped in *Perſia*.

(85) Διόνυσον δὲ θεὸν μοῦνον καὶ τὴν Οὐρανίην ἡγέονται εἶναι—ὀνομάζουσι δὲ τὸν μὲν Διόνυσον, Οὐρολὰλ τὴν δὲ Οὐρανίην, Ἀλιλάτ. lib. iii. c. 8. The Editions read *Urania*.

Urania. *Dionyſus* in their Language was called *Uratal* or *Oratal*, and *Urania*, *Alilat*.

Strabo (86) ſaies in like manner, that the *Arabians* worſhiped only *Jupiter* and *Dionyſus:* and *Arrian* (87) ſaies, that they worſhiped only *Uranus* and *Dionyſus.* But *Uranus* was the whole Circuit of Heaven, meant alſo by *Jupiter* in *Strabo*, and comprehended the *Moon*; and *Dionyſus* was the *Sun.* And it is certain, that they alſo worſhiped the Planet *Venus*, called (88) *Juno* and *Lucifer.* Now if the

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Οὐροτὰλτ, but the genuine Reading is Οὐρατὰλ, or Ὀρατὰλ, which two *Greek* MS. Copies have, *viz.* Arch. Cant. *Sancroft*, and the Oxon. MS. mentioned by *Pococke.* Not. in Abul-pharai. Specim. Hiſt. Arab. p. 107. One of the *Bodleian* MSS. has Ὀορτὰλ; and another Ὀραταλάτ: and the MS. uſed by *Laurentius Valla* in his *Latin* Tranſlation, printed 1475, had Ὀρατὰλ, which both *Henry Stephens*, and Dr. *Gale*, and *James Gronovius*, overlooked. *Ouratal*, or *Oratal*, in the *Arabic* Language, ſignifies the high or celeſtial Light, or Fire, from *Ur* or *Or*, Light or Fire, and *Taal* excelſus, *high.* *Elias Schedius* de Diis German. p. 108. thinks the Word means the God of Fire, from *Ur* and *Al.* But this Derivation is not ſo natural as the other. The learned *Pococke* conjectures the Word to have been Ὀλατὰλ, that is, the high or ſupreme God, from *Olla Taal.* But as the MSS. favour the reading *Ouratal* or *Oratal*, and the Word is expreſſive of the ſolar Deity; I think there can be no doubt but that *Ouratal* or *Oratal* is the true Reading. The Name of the other Deity *Urania*, called Ἀλιλὰτ, is plainly derived from the *Hebrew* *Lail*, whence the *Arabic* *Alhelal*, or *Alilal*, the *Moon.* See El. Sched. de Diis Germ. p. 165. Pocock. Not. in Abul-pharai. Specim. Hiſt. Arab. p. 107. Scalig. Not. in Fragm. ad fin. lib. de Emendat. temp. p. 27. And it is probable, that *Juno Lucina* was called by the *Greeks* Εἰλείθυια, from the *Arabic* *Halilath*, as *Scaliger* thinks, which ſignifies the *new Moon*; or from *Allath*, or *Allitha*, which was the Name of *Lucina* amongſt the *Arabians.* *Pauſanias* ſaies, the *Aſſyrians* were the firſt who worſhiped *Urania*, Attic. p. 14. So that the *Arabians* as well as *Perſians* received this Deity from them.

(86) Geog. lib. xvi. p. 1076. And that the whole Circuit of Heaven was called by the Name of *Jupiter*, we are informed by *Herodotus*, who ſaies, τὸν κύκλον πάντα τȣ̃ ὐρανȣ̃ Δία καλέοντες (ſc. Πέρσαι) lib. i. c. 131. and *Strabo* ſaies of the *Perſians*, τὸν ὐρανὸν ἡγȣ́μενοι Δία. p. 1064.

(87) De Expedit. Alex. p. 486.

(88) Δύο δ' ἰσόδρομοι—Ἑρμᾶ τε ϗ Ἥρας· τὸν Ἀφροδίταν ϗ Φώσφορον τοὶ πολλοὶ καλέοντι. Timæ. Locrus, De Anim. Mund. p. 8. *Ariſtotle* ſaies the ſame, μεθ' ὃν ὁ τȣ̃ Φωσφόρȣ, ὃν Ἀφροδίτης, οἱ δὲ Ἥρας προσαγορεύȣσιν. Lib. de mund. p. 602. *Jerome* ſaies, the *Arabians* worſhiped the Planet *Venus*, or the Star called *Lucifer.* Sidus luciferi quem Saraceni huc uſque venerantur. Com. in

Perſians from the Beginning, as is obſerved above from *Herodotus*, worſhiped both the *Sun* and *Moon*, and afterwards learned the Worſhip of *Urania* from the *Arabians* and *Aſſyrians*; *Urania* muſt be different from the Moon, and may ſeem to be the Planet called *Venus*, *Juno*, or *Urania*. But as it does not appear that the ancient *Aſſyrians* or *Arabians* worſhiped the Planet *Venus* (though the *Arabians* in later Times did) but both worſhiped the Sun and Moon; ſo we muſt infer, that there is a Miſtake in the Text of (89) *Herodotus*, and that the old *Perſians* worſhiped only the Sun, and other Elements originally, and were taught to worſhip the *Moon* (90) called *Urania*, by the *Aſſyrians* and *Arabians*. This was the *magian* Religion ſo called:

Amos, c. v. But their Worſhip of the Planet *Venus* might be later than the Time of *Herodotus*.

Euthymius Zygabenus ſaies, the *Arabians* worſhiped the Star *Lucifer* to the Reign of *Heraclius* the Emperor. οἱ Σαρακηνοὶ—προσκυνοῦντες τῷ Ἑωσφόρῳ ἄστρῳ, ϗ τῇ Ἀφροδίτῃ, etc. in Panoplia. *Venus*, or the Moon, was called *Cabar* in the *Arabian* Language, which ſignifies *great*: as *Euthymius* obſerves in the ſame Place.

(89) The Word σελήνη ſhould be omitted in the Paragraph above-cited, and the Place ſhould be read, θύουσι δὲ Ἡλίῳ τε ϗ Γῇ ϗ Πυρὶ ϗ Ὕδατι ϗ Ἀνέμοισι. lib. i. c. 131. and *Xenophon* omits the Word in his Account of the *Perſian* Worſhip. Inſtit. Cyr. lib. viii. and alſo *Epicharmus*, in a Diſtich cited from him by *Menander*: Ὁ μὲν Ἐπίχαρμος τοὺς θεοὺς (ſc. Perſarum) εἶναι λέγει
Ἀνέμους, Ἥλιον, Γῆν, Ὕδωρ, Πῦρ, Ἀστέρας. Not. Jac. Gronov. in loc. Where *Gronovius* obſerves, that *Epicharmus* had his Expreſſion either from *Herodotus*, or the *Perſic* Writers. As if *Epicharmus*, who wrote above twenty Years before *Herodotus* compiled his Hiſtory, could take his Account of the *Perſian* Gods from him.

(90) *Urania* is the known Name of the Moon: and plainly means ſo in *Herodotus*, lib. iii. c. 8. p. 164. where it is called by the *Arabians Alilat*: and perhaps it ſhould be *Alilat* alſo inſtead of *Alitta*, lib. i. c. 131. though the Name *Allath*, *Allatha*, or *Allitha*, is mentioned in the *Koran*, as belonging to this Deity. *Herodotus* alſo mentions *Venus Urania*, whoſe Temple at *Aſcalon* was burnt by the *Scythians*, lib. i. c. 105. and this was the Temple of *Venus*, the Moon, or *Juno*. *Strabo* indeed ſaies, that the *Perſians* worſhiped both the *Moon* and *Venus*, lib. xv. p. 1064. But this muſt refer to later Times than the Age of *Herodotus*. For *Xenophon* in two Places ſpeaking of the Sacrifices of the *Perſians* in the Time of *Cyrus*, mentions *Ju-*

I proceed to conſider the *Chaldæan* Idolatry, which was called the *Sabian*, and which was not only very ancient, but ſpread from *Chaldæa* into *Arabia*, *Meſopotamia*, *Egypt*, and all the eaſtern Countries. It conſiſted in the Worſhip of the Sun, Moon, Stars, and Planets, which they believed were animated with divine Intelligences, and the Souls of dead Men, to whom they conſecrated Teleſmanical (91) Images and Shrines, which they thought were influenced by their Preſence and Operations in them; and before which they offered Sacrifices and performed all their Devotions. Such Images as theſe were *Laban's Teraphim*, Gen. xxxi. 19. Theſe Images were made upon certain Days which were thought to be auſpicious, and under certain planetary Aſpects: and were conſecrated by magical Rites to bring down the celeſtial Spirits into them. Theſe Images were called *Taliſms*, or *Teliſms*; and were thought to be *oracular*. They were uſed in Divination, and as Phylacteries againſt all Calamities. This Idolatry, with the moſt Probability, was thought to have begun in *Chaldæa* (92); and the Probability is much confirmed, from Aſtrology being firſt ſtudied and practiſed by the (93) *Chaldæans*; as it generally is agreed to have been many Years before the Birth of *Abraham*. *Chri-*

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piter (*i. e.* the Heaven) and the Sun, but makes no mention of the *Moon* or *Venus*. Inſtit. Cyr. lib. viii. p. 464, 500. edit. Hutch. octav. And as this *Urania* was the *Mitra* of the *Perſians*, it muſt be the Moon: for *Mitra* was the feminine of *Mitras*, which was the Sun. It ſignified *Mother* in the *Perſian* Language. See *Hottinger's* Hiſt. Orient. lib. i. c. 7. p. 229.

(91) See *Hottinger's* Hiſt Orient. p. 296, etc. and ſee a full Account of the *Sabian* Religion. Ibid. lib. i. c. 8. p. 245—297. and in *Pococke's* Notes on *Abul-pharai*. Specim. Hiſt. Arab. p. 138—143.

(92) See *Pococke's* Notes in *Abul-pharai*. Specim. Hiſt. Arab. p. 138.

(93) *Philo Judæus*, ſpeaking of the ancient *Chaldæans*, ſaies, Χαλδαῖοι γὰρ ἐν τοῖς μάλιστα διαπονήσαντες ἀστρονομίαν, καὶ πάντα ταῖς κινήσεσι τῶν ἀστέρων ἀναθέντες, αἷς ὑπέλαβον οἰκονομεῖσθαι τὰς ἐν κόσμῳ δυνάμεις—τὴν ὁρατὸν οὐσίαν ἐσέμνυνον. Lib. de Abrah. p. 359. *Lucian* indeed ſaies, the *Æthiopians* were the firſt who practiſed Aſtrology and Divination, and communicated the Art to the *Egyptians*, who improved it; after whom, he thinks, the *Chaldæans* practiſed it, De Aſtrolog. p. 540. edit. Bourdelot. and p. 361. edit. Reitz. tom. ii. But it is more probable, that the *Chaldæans* made the firſt aſtrological Obſervations; and either they or the *Egyptians* have the oldeſt Claim to it.

ſtian Writers almoſt unanimouſly aſcribe it to *Serug*, the Great Grandfather of *Abraham*, as hath been before obſerved: but ſome (94) think, that Images of Men were firſt made in the Days of *Terah* his Father; and that Pillars were erected before them to (95) repreſent the Gods they worſhiped.

The *Sabian* Religion was eſteemed to be the moſt ancient and univerſal of all Religions; and it was the Idolatry and Superſtition (though more refined afterwards) which *Abraham* oppoſed in *Chaldæa*, and taught in Oppoſition to it the Worſhip of the one ſupreme God alone, without *Teraphim*, Images or Shrines; and that no material or created Being ought to be worſhiped. And this alſo is the Idolatry ſo frequently inveighed againſt and condemned by *Moſes* and the Prophets. And as it principally conſiſted in Divination by *Teraphim*, or oracular Images conſecrated to the celeſtial Orbs, it was undoubtedly in Oppoſition to this Superſtition, that God by *Moſes* inſtituted his Oracle of *Urim* and *Thummim*, by which the High Prieſt received the Council and Will of God, delivered from his Throne in the *Holy of Holies*; and which he delivered to the People upon any extraordinary Occaſion. The High Prieſt with *Urim*, and the *Jewiſh* Prophets, ſupplied the Place of Pagan Diviners and Oracles, which were then the chief Support of Superſtition and Idolatry in all (96) Parts of the known World;

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(94) Epiphan. adv. Hæreſ. lib. i. p. 8. and Anacephalæoſ. p. 131. tom. ii. where he obſerves, "That the *Egyptians*, *Babylonians*, *Phrygians*, and "*Phœnicians*, were the firſt who had Images and Myſteries, from whom the "*Greeks* received them in the Time of *Cecrops*: and before they had begun "to worſhip *Saturn*, *Rhea*, *Jupiter*, *Apollo*, and the reſt of the Gods." But the Worſhip of theſe Gods was begun in *Greece* in the Reign of *Cecrops*.

(95) Clem. Alex. Strom. i. p. 349. See Conſtant. Manaſſ. Annal. p. 21. edit. Meurſ. πρὶν ἀκριβωθῆναι τὰς τῶν ἀγαλμάτων σχέσεις, κίονας ἱστάντες οἱ παλαιοὶ ἔσεβον τούτους ὡς ἀφιδρύματα τοῦ θεοῦ, γράφει γ' οὖν ὁ τὴν Φορωνίδα ποιήσας·

Καλλιθόη κλειδοῦχος Ὀλυμπιάδος βασιλείης
Ἥρης Ἀργείης, ἣν στέμματι καὶ θυσάνοισι
Πρώτη ἐκόσμησεν περὶ κίονα μακρὸν ἀνάσσης.

ἀλλὰ καὶ ὁ τὴν Εὐρωπίαν ποιήσας ἱστορεῖ τὸ ἐν Δελφοῖς ἄγαλμα Ἀπόλλωνος κίονα εἶναι, διὰ τῶνδε·

Ὄφρα θεῷ δεκάτην ἀκροθίνιά τε κρεμάσαιμεν,
Σταθμῶν ἐκ ζαθέων καὶ κίονος ὑψηλοῖο. Strom. i. p. 349.

And that the moſt ancient *Greek* Statues were Pieces of Wood *Euſebius* ſhews from *Plutarch*, Præp. Evang. lib. iii. c. 8. And *Tertullian* ſaies, Quanto diſtinguitur a crucis ſtipite Pallas Attica vel Ceres farrea, quæ ſine effigie rudi palo et informi ligno proſtant. Adv. Gent. And *Arnobius* writes (cont. Gent. lib. vi. p. 196.) lignum (coluiſſe) Carios pro Diana indolatum; pro Marte Romanos *Haſtam* Varronis ut indicant muſæ: and ſo did the *Scythians*. Lucian. Scytha, p. 342. Arbores fuere numinum templa. Plin. lib. xii. init. Ab origine rerum pro diis immortalibus veteres Haſtas coluere. Juſtin. Hiſt. lib. xliii. c. 3. See Clem. Alex. Cohort. ad Gent. p. 29, 30. Theſe and ſuch as theſe were the firſt rude Draughts of Statues, and ſymbolical Repreſentations of the Gods worſhiped by the ancient *Greeks*, *Romans*, *Scythians*, *Arabians*, etc. and every Nation, after Idolatry prevailed, had ſome or other Repreſentations or Symbols of the Gods they worſhiped, to remind them of them: to which purpoſe *Maximus Tyrius* obſerves, οὐδὲν γένος, οὐ βαρβαρικὸν, οὐχ Ἑλληνικὸν, οὐ θαλάττιον, οὐκ ἠπειρωτικὸν, οὐ νομαδικὸν, οὐκ ἀστυπολοῦν, ἀνέχεται τὸ μὴ καταστήσασθαι σύμβολα ἄττα τῆς τῶν θεῶν τιμῆς. Diſſert. 38. p. 402.

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(96) *Xenophon* ſaies, πᾶσαι αἱ πόλεις καὶ πάντα τὰ ἔθνη διὰ μαντικῆς ἐπερωτῶσι τοὺς θεοὺς τί τε χρὴ καὶ τί οὐ χρὴ ποιεῖν. Sympoſ. p. 887. ſo alſo Cicer. de Divinat. lib. i. c. 1. *Pythagoras* and his Followers were much addicted to Divination. Jamblic. vit. Pythag. c. xxviii. p. 116, 127. Diog. Laert. lib. viii. vit. Pythag. And *Socrates* adviſed his Followers to ſtudy it as the moſt divine Science; εἰ δέ τις μᾶλλον ἢ κατὰ τὴν ἀνθρωπίνην σοφίαν ὠφελεῖσθαι βούλοιτο, συνεβούλευε μαντικῆς ἐπιμελεῖσθαι· τὸν γὰρ εἰδότα δι' ὧν οἱ θεοὶ τοῖς ἀνθρώποις περὶ τῶν πραγμάτων σημαίνουσιν, οὐ δέ ποτ' ἔρημον ἔφη γίγνεσθαι συμβουλῆς θεῶν. Xenoph. Memorabil. lib. iv. p. 815. By this we may account for *Socrates* ordering his Friend *Crito*, at his Death, *to ſacrifice a Cock to Æſculapius*, which he had promiſed himſelf to do. This was conſiſtent with the Character of *Socrates*, who always worſhiped the celeſtial Gods, and attended the public Sacrifices. But this laſt and dying Order of his had a peculiar Propriety in it. *Socrates* was a firm Believer of Divination, and was confirmed in the Truth of it by his continued Experience of the Divination of that Dæmon which always attended him; and had preſerved him from many Dangers, and had never deceived him, as he declared before his Judges at his Tryal. Now *Æſculapius* was the *God of Divination*, whom *Socrates* peculiarly worſhiped, as his Protector and conſtant Adviſer, by the friendly Dæmon which attended him. The *Cock* was ſacred to *Æſculapius*; and therefore his Order to *Crito* to offer a Cock to him, which he had promiſed, had a peculiar Propriety to expreſs the Thankfulneſs of *Socrates*, who was then at the Point of Death, to that God who had preſerved his whole Life from many Dangers and Diſtreſſes, of which he had been forewarned by his Dæmon. This is a reaſonable Account of that laſt Order of *Socrates*, which has ſo much puzzled learned Men, who never conſidered or attended to this Part of the Character of *Socrates*, and have made many vain Conjectures about it.

which therefore the *Jews* were forbidden to reſort unto as being Seducers, and Promoters of the Worſhip of falſe Gods: and inſtead of them they were commanded to conſult his Oracle and true Prophets. Theſe were neceſſary to the *Jews*, who were prone to Superſtition and Idolatry. And as the Heathen Oracles and Diviners were the great and principal Support of Idolatrous Worſhip, the *Jews* would not have been withdrawn from them, if they had not had an Oracle and Prophets of their own to reſort to, and to inform them of the Will of God, in all difficult Caſes and national Concerns. It was therefore an Inſtance both of the Wiſdom and Goodneſs of God, to eſtabliſh a ſtanding Oracle and Succeſſion of Prophets amongſt the *Jews*; that, by the pretended Divinations and Oracles of falſe Gods, they might not be tempted to forſake the Worſhip of him the only true God.

The Ancients have generally thought that *Egypt* was the Mother of Superſtition; and that Idolatry was firſt ſet up there by the famous and learned *Egyptian Hermes*. The *Greek* Writers were generally of this Opinion, becauſe they knew of no other *Hermes* but him who was Secretary of State to the firſt *Egyptian* King *Menes* called *Oſiris*; who invented the ſacred Letters, and gave them *written* Laws. *Lucian* (97) therefore ſaies, in his Account of the Beginning of Idolatry, "that the *Egyptians* were the firſt who had the Knowledge of the "Gods, and conſecrated Temples and Groves to them; and inſti-"tuted religious Feſtivals in their Honour. That they were alſo the "firſt who knew the ſacred Names of the Gods, and taught the "ſacred Doctrine concerning them. That not long after, the *Aſ-*"*ſyrians* received from the *Egyptians* their Theology; and erected "Temples to the Gods, and inſtituted ſacred Rites, and placed their "Images in them. Alſo, that in *Syria* they had Temples about the "ſame time with the *Egyptians*: but that in the moſt ancient Times "the *Egyptians* had no Images in their Temples."

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(97) De Dea Syr. p. 1057. edit. Bourdelot. See above, Note 76. *Ammianus Marcellinus* ſaies of *Egypt*, Hic primum homines longe ante alios ad varia religionum incunabula (ut dicitur) pervenerunt; et initia prima ſacrorum caute tuentur, condita ſcriptis arcanis. Lib. xxii. c. 16. p. 343.

The Oracle of *Apollo* in *Porphyry*, cited by (98) *Euſebius*, ſaies, that the *Egyptians* were the firſt Inſtitutors of Religion; and that the *Phœnicians*, *Aſſyrians* or *Chaldæans*, *Lydians*, and *Hebrews*, had each their ſeveral religious Inſtitutions. But if the Hiſtory of *Sanchoniatho* is to be credited, which is the moſt ancient Pagan Writing in the World, the firſt *Hermes*, and Inſtitutor of Religion, went from *Phœnicia* into *Egypt*. But this Hiſtory being wrote in the *Phœnician* Language, and not known to the ancient *Greeks*, was the Reaſon of their making the *Egyptians* the firſt Inſtitutors of religious Worſhip. However, it appears, that the religious Rites and Worſhip of the *Phœnicians* and *Egyptians* were contemporary, and had the ſame original Author. According to *Sanchoniatho*, the firſt *Hermes*, or *Taaut*, the Son of *Miſor*, ſet up a pure Idolatry of Hero-worſhip; and the *Phœnician* Hierophants afterward inſtituted Myſteries wherein they taught the initiated to underſtand the hiſtorical Actions of the Hero-Gods in an allegorical Senſe. *Hermes* carried the *Phœnician* Gods into *Egypt*, where they were worſhiped in Temples, and had their Images placed in them at *Thebes*, and other Parts of the upper *Egypt*, and in *Libya* and *Arabia*. Many Years after, the famous *Egyptian* Hermes improved the ancient Worſhip of Hero-Gods with additional Deities, who had been born and reigned in *Egypt*, and with many new Rites and Ceremonies to be obſerved in the Worſhip of them; and at the ſame time he improved the rude ſymbolical Images of the firſt *Hermes* by hieroglyphic Figures, of which he made a Syſtem, and inſtituted Myſteries in Imitation of thoſe of *Phœnicia*, and concealed them under ſacred Letters or Characters, which he invented, and alſo hieroglyphic Figures of Animals, Birds, Plants, *etc.* and had them engraved on Columns of Stone, which were laid up or erected in the Temples. Under theſe hieroglyphic Figures and ſacred Characters the whole *Egyptian* Theology and natural Philoſophy was contained; and explained only to thoſe who were initiated into the Myſteries: and by theſe he preſerved the original Doctrines of Religion; the Worſhip of the one ſupreme God, an univerſal Providence adminiſtered by ſubordinate divine Beings, the Immortality of the Soul, and a future State of Rewards and Puniſhments: this was the original Religion of Mankind. He alſo applied the hieroglyphic Symbols to natural Cauſes, and the whole mundane Syſtem; and likewiſe to the moral Actions and Conduct of human Life. Theſe great Improvements in theological and phyſical Science, which were all aſcribed to *Hermes*, made the *Egyptian* Theology and Philoſophy univerſally admired; and, by being communicated to the *Greeks* and other Nations, were the means of keeping up true Sentiments of the Deity and Religion amidſt the vulgar Idolatry of Hero-worſhip, when it univerſally prevailed. For the *Egyptian* Myſteries were carried into *Greece* and other Countries; and the moſt renowned Legiſlators and learned Philoſophers were initiated into them. But in Time they were abuſed and corrupted with Immoralities and Impieties; and ſome of them promoted Vice and Debauchery inſtead of true Religion and Virtue, which were the original Deſign of the Inſtitution of them.

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(98) Ἀτραπιτοὶ δὲ ἔασιν ἀθέσφατοι ἐγγεγαυῖαι (i. e. τῶν μακάρων)
Ἃς πρῶτοι μερόπων ἐπ' ἀπείρονα πρῆξιν ἔφηναν
Οἱ τὸ καλὸν πίνοντες ὕδωρ Νειλώτιδος αἴης·
Πολλὰς καὶ Φοίνικες ὁδοὺς μακάρων ἐδάησαν.
Ἀσσύριοι, Λυδοί τε, καὶ Ἑβραίων γένος ἀνδρῶν.
Præp. Evang. lib. ix. c. 10. p. 413.

Of the Cabiri, Dioſcuri, Pelaſgi, Anaces, Curetes, Samothraces, Corybantes, Idæi Dactyli: *and of the* Cabiric *Myſteries.*

Theſe Names of the moſt ancient Deities and Hero-Gods have been (99) confounded both in their Perſons and Ages, which were different, through the Ignorance of the ancient *Greek* Writers concerning them.

The firſt or original *Cabiri* were, as *Sanchoniatho* relates, the eight Sons of *Sydyc*, who was a *Canaanite*. None of their Names are mentioned but only *Æſculapius*, who was the eighth and youngeſt of them. They lived in the Days of *Taaut*, the *Phœnician Hermes*, *Uranus*, and *Saturn*. *Taaut* inſtructed them in Letters and Writing, which he invented: and by his Command they wrote the Memoirs of the firſt Hero-Gods, and the whole *Phœnician* Theogony from the Creation, which were laid up in the Temple of *Berytus*, which was built by (1) *Saturn*, who gave this City to the *Cabiri*, where they lived. They were deified after their Death by the Title of *Dii Cabiri* (2), i. e. the *great* or *potent Gods.*

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(99) See Strab. Geog. lib. x. p. 715.

After the Death of *Saturn*, and about eight hundred Years after the Flood, and 2369 Years before the *Chriſtian* Æra, he and others, as *Uranus*, and *Gee*, and *Taaut*, and many others, were worſhiped under the ſame Title. All the greateſt *Phœnician*, *Egyptian*, and *Græcian* Gods were called *Cabiri* in the Myſteries inſtituted to them. Theſe *Cabiri*, or great Gods, were the Progenitors of the *Pelaſgi*, who are called the Deſcendants of the *Dioſcuri*, or *Cabiri*, in *Sanchoniatho*. They were called *Pelaſgi* from their paſſing by Sea out of one Country into another. They carried with them the Myſteries of the *Cabiri* wherever they went. They went into *Egypt*, where the *Cabiric* Myſteries were inſtituted at *Memphis* in a Temple conſecrated to them, probably in the Reign of *Menes*, who built the City: and there *Oſiris* (who is the ſame with *Menes*) and *Iſis* were worſhiped as *Cabiri*, after their Deaths. About the ſame Time, if not before, ſome of the *Pelaſgi* paſſed out of *Aſia* over the Sea near the *Helleſpont* into *Greece*, and ſettled in *Peloponneſe*, and the Iſlands of the *Ægean* Sea (3), *Samothrace*, *Imbros*, and *Lemnos*, where the Myſteries of the *Cabiri* were firſt inſtituted amongſt the *Greeks:* and afterwards they paſſed into *Theſſaly*. That the *Pelaſgi* deſcended from the *Cabiri*, and inſtituted the ſacred Myſteries called from them, we learn from *Herodotus*, who ſaies (4), *that whoſoever is initiated into the myſterious Rites of the Cabiri, which the Samothracians ſolemnize, and received from the Pelaſgi, underſtands what he was ſpeaking of: for the Pelaſgi in ancient Times inhabited Samothrace.* *Herodotus* alſo ſaies (5), that the *Egyptian* Prieſts related, that the *Cabiri* were the Sons of *Vulcan*, (their oldeſt God) becauſe their Images were like thoſe of *Vulcan*. *Heſychius* (6) has the ſame Obſervation, probably from *Herodotus*. But this was only a Pretence of the *Egyptians*, to have the Honour of producing theſe famous Deities. However, the *Egyptians*, after they had received the *Cabiric* Myſteries, added the Names of their principal Gods and Goddeſſes to them, as *Oſiris*, *Iſis*, and others. *Strabo* (7) ſaies, that the *Corybantes* were by ſome reckoned the ſame with the *Cabiri*; and that they came over into *Samothrace*, which was before called *Melita*, (or, as others related, *Leucoſia*, ſo *Ariſtotle* cited by the Scholiaſt on *Apollonius Rhodius*, lib. i. ℣ 917.) and that their Actions and Names were myſterious. *Steſimbrotus* of *Thaſus* wrote, that the *Samothracian* Myſteries were performed to the *Cabiri:* but he thought, they had their Name from the Mountain *Cabira* in the *Berecinthian* Tract of *Phrygia*. *Acuſilaus* of *Argos* ſaies, that *Camilus* [*Camillus*, *Caſmilus*, or *Cadmilus*, as others wrote it, which ſignifies a ſacred Miniſter, and is the Name of *Mercury*, one of the *Cabiri*] was the Son of *Cabira* and *Vulcan:* that three of the *Cabiri* were his Children; and from them came the Nymphs *Cabiridæ*. *Pherecydes* related, that three *Cabiri* and three *Cabiridæ* were born of *Vulcan* and *Cabira*, the Daughter of *Proteus:* and that to each of them ſacred Rites or Myſteries were inſtituted: and that the *Cabiri* were in an eſpecial manner worſhiped in *Lemnos* and *Imbros*, and the Cities of *Troy*; and that they had myſtical Names. Theſe myſtical Names were *Phœnician*, and unknown to the *Greeks:* and it appears from the foregoing Accounts of the *Greeks*, that they did not know the Meaning of the Name *Cabiri*, nor their Age. The *Corybantes* were not Prieſts of their Myſteries till ſeveral Ages after the *Pelaſgi* had carried them into *Samothrace*, and taught them there to the *Japhetic Greeks*. And the *Greek* Writers, being ignorant of the Meaning of the Name *Cabiri*, feigned a Nymph *Cabira* to be the Mother of them; as others did a (8) Mountain, to call them from it. *Tertullian* (9) has rightly explained the Name, *viz. great* and *potent Gods*. They are called *great Gods*, *Dioſcuri*, *Cabiri*, in an Inſcription on an ancient Marble, mentioned by (10) *Gruter:* and there are others dedicated to the *great Gods*. *Reineſius* has an (11) Inſcription to the *Samothracian Cabiri*, amongſt other Deities. Dr. *Hyde* mentions a (12) *Theſſalonican* Medal, on which the Name *Cabirus* was inſcribed. It has upon it a Man *ſtanding*, and holding a *Key* in his right Hand, and a *Hammer* in his left.

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(1) Stephan. Byzant. voce Βηρυτός.

(2) *Cabir* ſignifies *great* or *potent* in the *Phœnician* and *Hebrew* Language. *Varro* ſaies: Principes Dei Cœlum et Terra, which were the two principal *Samothracian* Gods; he adds: ſunt Taautes et Aſtarte apud Phœnicas, ut idem principes in Latio Saturnus et Ops. Terra enim et cœlum ut Samothracum initia docent, ſunt *Dei magni*, et hi quos dixi multeis nominibus.— Nam neque, ut vulgus putat, hi Samothraces Dii, qui Caſtor et Pollux: ſed hi mas et femina; et hi quos augurum libri ſcriptos habent ſic, *Divi potes*: et ſunt pro illeis qui in Samothrace θεοὶ δυνατοί. Hæc duo Cœlum et Terra, etc. De L. Lat. lib. iv. p. 17. In this Paſſage *Varro* is miſtaken in ſuppoſing the *Phœnician Taaut* and *Aſtarte* to be the ſame with *Cœlum et Terra*; which is contrary both to the Hiſtory of *Sanchoniatho* and all ancient Accounts of theſe two original Deities. And the learned *Joſeph Scaliger* is alſo miſtaken in ſaying that *Taaut* was not a *Phœnician* but an *Egyptian* God. Conjectan. in loc.

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(3) See Strab. Geog. lib. x. p. 723. in fin. to p. 726.

(4) Ὅστις τὰ Καβείρων ὄργια μεμύηται, τὰ Σαμοθρήικες ἐπιτελέουσι λαβόντες παρὰ Πελασγῶν, οὗτος ὡνὴρ οἶδε τὰ λέγω· τὴν γὰρ Σαμοθρηίκην οἴκεον πρότερον Πελασγοὶ οὗτοι, etc. Lib. ii. c. 51. The old Scholiaſt on the Argonautics of *Apollonius Rhodius*, lib. i. ℣ 580. repreſents the *Pelaſgi* as *a barbarous Nation*, ἔθνος βαρβαρικὸν, as not being original *Greeks*, but who came into *Greece* from another Country. See Schol. ad Ariſtoph. Pac. ℣ 276, 277. and Apol. Rhod. Argonaut. lib. i. ℣ 917—921.

(5) Lib. iii. c. 37.

(6) In voce, where he calls the Κάβειροι, Καρκῖνοι, from κάρα κινεῖν, which is the ingenious Obſervation of the learned *Lambert Bos*. So *Heſychius* gave them the Name from the *Corybantes*, their Prieſts, who toſſed their Heads in a frantic manner, while they ſolemnized the *Cabiric* Myſteries, and were hence called *Corybantes*, as *Strabo* writes, διὰ τὸ κορύπτοντας βαίνειν, Lib. x. p. 725.

(7) Lib. x. p. 723, 724. *Varro* wrote, that *Samothrace* was before called *Parthenia:* Inſulam Samum, ſcribit Varro, prius Partheniam nominatam; quod ibi Juno adoleverit; ibique etiam Jovi nupſerit, Ap. Lact. De falſ. relig. lib. 1. c. 17.

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(8) If there was a Mountain in *Phrygia* called *Cabira* it was ſo called from the *Cabiric* Myſteries, carried thither by *Dardanus*. See Steph. in voce, and Notes; alſo in voc. *Imbrus*, and Notes. *Plutarch* mentions the *Cabira* amongſt other Mountains, Lucul. p. 500 et 501.

(9) Ante has, tres aræ trinis Diis parent, magnis, potentibus, valentibus: eoſdem Samothracas exiſtimant. De Spectac. lib. c. 8.

(10) Θεοὶ μεγάλοι, Διόσκουροι, Κάβειροι. Vet. Marm. inter Gruter. Inſcript. p. 319. edit. Græv.

(11) Syntag. Inſcript. Antiq. num. 143.

In a Medal or Coin of the City *Carrhæ* (13), the Image of one of the *Cabiri*, placed on a Pedeſtal, holds a *Hammer* in his right Hand, and a *Key* in his left, looking towards the Goddeſs *Urania*, who repreſents the Moon, and has a Creſcent over her Head.

The *Cabirus* with the Key and Hammer ſeems to be *Vulcan*, who was one of them, and whom *Nonnus* (14) calls the *heavenly Artificer Cabirus*. *Virgil* (15) calls them *the great Gods*.

The old Scholiaſt on *Apollonius Rhodius* has given (16) the *Phœnician* Names of four of the *Cabiri*, with the *Greek* Signification of them from *Mnaſeas* and *Dionyſodorus*. The Names are, *Axierus*, *Axiokerſa*, *Axiokerſus*, and *Kaſmilus*: and they are, *Ceres*, *Proſerpine*, *Pluto*, and *Mercury*. So theſe four Deities belonged to the infernal Scenes of the Myſteries of the *Cabiri*; or to the Myſteries of *Hecate* (17), which were alſo celebrated in *Samothrace*: and theſe had (18) Prieſteſſes as well as Prieſts to attend them. The Miniſters of the *Cabiric* Myſteries had Chaplets or Garlands on their Heads during the Celebration of them (19), as *Dionyſius* of *Halicarnaſſus* informs us.

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(12) Hiſt. relig. vet. Perſarum, p. 360.

(13) Apud Gutberleth. De Myſter. Cabir. c. v. p. 39.

(14) Οὐράνιος χαλκεὺς Καβειρός. Dionyſ. lib. xiv. ℣ 21.

(15) Dii magni, Æn. iii. ℣. 12. See Pauſan. Bæot. p. 300. fin.

(16) Μυοῦνται ἐν τῇ Σαμοθράκῃ τοῖς Καβείροις, ὧν Μνασέας φησὶ καὶ τὰ ὀνόματα· τέσσαρες δ' εἰσὶ τὸν ἀριθμόν. Ἀξίερος, Ἀξιόκερσα, Ἀξιόκερσος. Ἀξίερος μὲν οὖν ἐστιν ἡ Δημήτηρ· Ἀξιόκερσα δὲ ἡ Περσεφόνη· Ἀξιόκερσος δὲ ὁ Ἅδης· ὁ δὲ προστιθέμενος τέταρτος Κάσμιλος, ὁ Ἑρμῆς ἐστιν, ὡς ἱστορεῖ Διονυσόδωρος. In Argonaut. lib. i. ℣ 917. The ſame Scholiaſt ſaies, that other Writers related, that there were two *Cabiri* before, the firſt of which was *Jupiter*, and the other *Dionyſus*. But this was a Miſtake, as is ſhewn from *Sanchoniatho*. The learned *Bochart* has given the true Explanation of the four *Phœnician* Names above. The firſt is the Compoſition of the Words אחזי *poſſeſſio mea*, and ארץ *Terra*, i. e. *Achſi erets*, or *Eres*, the Earth is my Property, or Poſſeſſion; and *Ceres* is known to be the Goddeſs of the Earth. The ſecond and third Words differ only (as *Bochart* obſerves) in Termination and Gender; the one being Maſculine and the other Feminine. The firſt Part of the Word, *Achſi*, is already explained; the ſecond Part, *Kerſa*, and *Kerſos*, is derived from the *Phœnician* or *Hebrew* קרץ *Kerets* or *Keres*, which ſignifies *Death* or *Deſtruction*; and ſo the Words properly denote thoſe who have the Power over the *Dead*, that is, *Pluto* and *Proſerpine*, the infernal Deities. The fourth Name *Caſmilus*, or *Cadmilus*, or *Camillus*, which, as all the *Greeks* and *Latins* agreed, ſignified a *Miniſter in ſacred Things*, or of the Gods, is derived from the *Phœnician* Verb חדם *Chadam*, *miniſtravit*, and אל *El*, *Deus*: ſo the Name was חדמאל *Chadmel*, or a Miniſter of God, as *Hermes* or *Mercury* is known to be. See Bochart. Geog. Sac. lib. i. c. 12. p. 394, 395. and Macrob. Saturn. lib. iii. c. 8. All this ſhews the *Phœnician* Original of the *Cabiri*.

Theſe *Cabiri* were alſo the public Houſhold-Gods which (20) *Dardanus* is related to have carried from *Samothrace* to *Phrygia*: *Æneas* (21) carried them from *Troy* into *Italy*, where they were worſhiped by the *Pelaſgic Tyrrheni* or *Tuſcans*, and afterwards by the *Romans:* and the *Salii* were Prieſts of ſome of theſe.

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(17) Suid voce Σαμοθράκη.

(18) So *Callimachus* writes: Ἱερέη Δήμητρος ἐγώ ποτε καὶ πάλιν Καβείρων. Epigram. xlii. edit. Græv. p. 212. tom. i.

(19) Antiq. Rom. lib. ii. p. 92.

(20) Ὁ Δάρδανος ἀπάρας ἐκ Σαμοθράκης, ἐλθὼν ᾤκησεν ἐν τῇ ὑπωρείᾳ τῆς Ἴδης, τὴν πόλιν Δαρδανίαν καλέσας· καὶ ἐδίδαξεν τοὺς Τρῶας τὰ ἐν Σαμοθράκῃ μυστήρια· ἐκαλεῖτο δὲ ἡ Σαμοθράκη, Σάμος πρίν. Strab. Geog. lib. vii. fin. p. 511. *Dardanus* built *Dardania*, and inſtituted the *Samothracian* Myſteries in *Phrygia* about the Year before *Chriſt* 1480.

(21) Varro humanarum ſecundo Dardanum refert Deos penates ex Samothrace in Phrygiam, et Æneam ex Troja in Italiam detuliſſe. (*Æneas* brought them into *Italy* in the Year before *Chriſt* 1182.) Caſſius Hemina dicit Samothracas Deos eoſdemque Romanorum penates dici θεοὺς μεγάλους, θεοὺς χρηστούς, θεοὺς δυνατούς, Apud. Macrob. Satur. lib. iii. c. 4. But the *great Gods* were only the *public* Penates, as *Livy* tells us: At vos veremini Deos patrios—Jupiter optimus maximus, Juno regina et Minerva, alii Dii Deæque obſidentur: caſtra ſervorum *publicos* veſtros Penates tenent, Lib. iii. ſect. 17. *Servius* remarks on *Virgil's* Æn. ii. ℣ 325. Dardanus—ex Samothracia Trojam Penates dicitur detuliſſe, quos poſt ſecum Æneas ad Italiam vexit: nam et Samothraces horum penatium antiſtites *ſuos* vocabant, qui poſtea a Romanis *Salii* appellati ſunt, hi enim ſacra penatium curabant: quos tamen penates, alii Apollinem et Neptunum volunt, etc. See Dionyſ. Halicar. Hiſt. lib. i. p. 55, 56. It is certain, that *Apollo* and *Neptune* were two of the original *Phœnician Cabiri*. But it muſt be obſerved, that in the Paſſage from *Servius*, the Word *ſuos* is a corrupt Reading, and ſpoils the Senſe: it is probable, he wrote *Coes*, or *Coos*, which was the Name of the *Samothracian* or *Cabiric* Prieſts, as *Heſychius* informs us: Κοίης ἱερεὺς Καβείρων—οἱ δὲ Κόης. This was derived from the *Phœnician* Word *Coen*, which ſignifies a

In *Sanchoniatho* the *Cabiri* are called *Dioſcuri*, *Corybantes*, or *Samothracian* Deities; not that they had any other original Names but that of *Cabiri*, though they were called by the latter Names amongſt the *Greeks* in his Time: but I take this to be the Interpretation or Gloſs of his Tranſlator *Philo of Byblus*. However, the *Cabiri* were called *Dioſcuri* by the *Greeks:* and theſe *Dioſcuri* were believed by them to be different from and older than the *Tyndaridæ*, *Caſtor* and *Pollux*, who were ſo called after they were deified, and worſhiped amongſt the *Samothracian* Gods.

Cicero (22) mentions *Dioſcuri* who were older than *Caſtor* and *Pollux*; and were ſuppoſed by the *Greeks* to be the Sons of the *moſt ancient Jupiter* and *Proſerpine*; and theſe alſo were called *Anaces*. They were as old or older than the firſt *Phœnician Jupiter* himſelf; and were the *Anakim* who dwelt in *Arba*, called *Kirjath-Arba*; and afterwards *Hebron*, the City where *Sarah* died, *Gen.* xxiii. 2. *Joſ.* xiv. 15. ch. xv. 13. *Judg.* i. 10.

It is obſervable, that *Moſes*, when he ſent Men to ſearch the Land of *Canaan*, ſaies, that when they came to *Hebron* they found there *Ahiman*, *Sheſai*, and *Talmai*, three of the Sons or Deſcendants of *Anak*; which the *Chaldee* Paraphraſe, *Syriac* and *Arabic* Verſions

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Prieſt. And the Names both of the Gods, *Cabiri*, and of the Prieſts of their Myſteries, *Coes*, ſhew plainly, that they were of *Phœnician* Original. And *Varro*, as *Servius* writes, unum eſſe dicit Penates et magnos Deos. Comment. in Virgil. Æn. lib. iii. ℣ 12.

(22) Διόσκουροι apud Græcos multis modis numerantur. *Primi* tres qui appellantur *Anaces*, Athenis ex Jove rege antiquiſſimo et Proſerpina nati, Tritopatreus, Eubuleus, Dionyſius: *Secundi* Jove tertio nati et Leda, Caſtor et Pollux. *Tertii* etc. De Nat. Deor. lib. iii. c. 21. And they are thoſe mentioned by *Herodotus*, lib. ii. c. 50. where he thinks the Worſhip of the *Dioſcuri* was brought into *Greece* by the *Pelaſgi:* and ſo they could not be the *Greek Dioſcuri*. The Tranſlator of *Herodotus* here, and a little before, c. xliii. where they are ſpoken of, not underſtanding the Difference of theſe *Dioſcuri* from *Caſtor* and *Pollux*, ſo called by the *Greeks*, has rendered them in one Place by *Tyndaridæ*, and in the other by *Caſtor* alone, which are both manifeſtly wrong.

render *Giants*, Numb. xiii. 22. Theſe were three of the *Anaces*, of whom the *Greeks* had their Knowledge from the *Phœnicians.*

The *Anakims* were undoubtedly as ancient as the Sons of the *Dioſcuri*, *Cabiri*: this appears from the Age of *Arba*, who was the Chief of the *Anakims*, *Joſh.* xiv. 15. and is called the Father of the *Anakims*, three of whoſe Deſcendants were expelled from their City *Arba* by *Caleb*, and afterwards ſlain, *Joſh.* xv. 13, 14. *Judg.* i. 10. This City was called *Kirjath-Arba*, i.e. the City of *Arba* (23), who built it for the principal Seat of the *Anakims*: and it was afterward called *Hebron*, *Gen.* xxiii. 2. *Joſh.* xiv. 15. ch. xv. 13. *Judg.* i. 10. Now, *Moſes* tells us, that *Hebron*, or *Arba*, the City of the *Anakims*, *was built ſeven Years before Zoan in Egypt*, Numb. xiii. 22. and ſo it was built in the Year before *Chriſt* 2225, as I proved in the Treatiſe concerning *Egypt* and *Menes*, and in Note (7) p. 274. and this was 944 Years after the Flood; and 128 Years before the Birth of *Abraham*. Therefore *Arba* might be born of one of the Sons of the *Cabiri*; and the *Anakim*, amongſt whom he lived, and was the chief Prince of them, might probably be the immediate Deſcendants of the *Cabiri*. Theſe *Anakims* were the ſame with or a Part of the *Rephaims*, *Suzims*, *Emims*, and *Zamzummims*, mentioned *Gen.* xiv. 5. and *Deut.* ii. 20. who inhabited *Hebron* and all the Country about *Sodom* and *Gomorrah*, and the Land which was after them inhabited by the *Moabites* and *Ammonites*, who drove them out, ℣ 21. The Word *Anak*, or, as it might be read, *Onak*, which the *Chaldee* Paraphraſe, the *Syriac* and *Arabic* Verſions render, in the plural Number, *Giants*, or *ſtrong Men*, may have this original Signification; or may be derived from the *Arabic* Word *Anak* or *Onak*, which ſignifies to be *eminent*; and hence *Onkon* ſignifies *Princes*; and in this Senſe the *Anakim* agree in Etymology with *Cabiri*, i.e. *ſtrong* or *powerful*; and this is an Argument to prove the *Anaces Dioſcuri* to be the Deſcendants of the *Phœnician Cabiri*, and to be far older than the *Greek Dioſcuri*, *Caſtor* and *Pollux*.

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(23) *Iſidore* ſaies, it was built by the Giants: but they were the *Anakim*, Orig. lib. xv. p. 1186.

Pauſanias ſpeaks of the *Anaces*, whom he calls (24) *Anactes*, and ſaies, ſome made them the *Dioſcuri*, others the *Curetes*, but they who appeared the moſt knowing, ſaid, they were the *Cabiri.* He elſewhere ſaies, there is in (25) *Peloponneſe*, about eight Furlongs diſtant from the River *Eraſinus* in *Argolis*, a Temple of the *Dioſcuri Anactes*, which had their Images in it. *Onomacritus* (26), the Orphic Writer of the Argonauts and Hymns, makes the *Curetes*, *Corybantes*, the *Cabiri*, or *Dii potes*, *Anactes*, and *Dioſcuri*, to be all the ſame: and *Clemens* (27) *Alexandrinus* calls the *Cabiri*, *Corybantes* and Prieſts of the Myſteries of the *Anactes*, the ſame. The Meaning of all which is, that, after the *Cabiric* Myſteries were carried out of *Phœnicia* into *Greece*, they had ſeveral Prieſts in ſeveral Places. The *Corybantes* celebrated and preſided in them in *Samothrace* and (28) *Phrygia*; the *Idæi Dactyli* in Mount *Ida* in *Phrygia*, the *Curetes* were the Inſtitutors of them in *Crete*; and the *Salii* were the Miniſters of them in *Italy*.

(24) Οἱ μὲν εἶναι Διοσκούρους, οἱ δὲ Κούρητες, οἱ δὲ πλέον τι ἐπίστασθαι νομίζοντες Καβείρους λέγουσι. Phoc. p. 357. From the *Anaces*, or *Anakim*, the Word Ἄναξ, *King*, was derived, which the *Greeks* knew nothing of. And from the Word *Onkon* we may explain the Name of the Goddeſs *Onka*, whom *Cadmus* carried to *Thebes*, and whoſe Image was conſecrated by him, and worſhiped in a Village called from her, near the City, as the old Scholiaſt on *Pindar's* ſecond Olympic Ode informs us, on ỳ 48. She was the *Phœnician Minerva*, as the Scholiaſt there obſerves, and the *Greek* Writers agree. *Stephanus* of *Byzantium* ſaies, Ὄγκα, ἡ Ἀθηνᾶ κατὰ Φοίνικας: and ſo the Scholiaſt on *Æſchyl.* in ἑπτὰ ἐπὶ Θήβαις. *Minerva* had alſo a Temple at *Thebes*, under the Name of *Onca*: Δύο ἱερὰ ἐν ταῖς Θήβαις ἵδρυνται τῇ Ἀθηνᾷ· τὸ μὲν Ὀγκαίας, etc. Schol. Sophoc. in Oedip. Tyran. edit. Stephan. So it ought to be read, and not Οἰκαίας, as *Selden* rightly obſerves, De Dîs Syr. ſyntagm. ii. c. 4. *Nonnus* calls her Ὄγκαια Ἀθηνᾶ, Dionyſ. p. 765. *Heſych* calls her Ὄγγα by Miſtake, for Ὄγκα; and *Tzetzes* Schol. in Lycoph. ỳ 1225. has, Εἰσὶ καὶ Ὄγκαι κώμη Θηβῶν, οὗ Κάδμος Ἀθηνᾶς ἄγαλμα ἱδρύσατο. Now *Onca* is a *Phœnician* and *Arabian* Word, and ſignifies *great* or *powerful*. So *Minerva* was the Ὄγκα, the great and potent Goddeſs both of *Thebes* and *Athens*.

(25) He calls them Διοσκούρων Ἀνάκτων, Corinth. p. 79.

(26) Κουρῆτες, Κορύβαντες, ἀνάκτορες εὐδυνάτοί τε,
Ἐν Σαμοθρᾴκῃ ἄνακτες ὁμοῦ Ζηνὸς κοῦροι αὐτοί. Hymn.

(27) Protrept. p. 12. And *Demoſthenes* called the Temple of the *Dioſcuri* Ἀνάκτορον, or Ἀνάκειον. Harpocrat. in voce.

(28) Τοὺς ἐν Φρυγίᾳ Κορύβαντας, τοὺς δ' ἐν Κρήτῃ Κούρητας. Lucian. De Salt.

But the original Prieſts of the *Cabiri* were called *Coes.* The Gods alſo who were worſhiped in them had different Names, and the Myſteries likewiſe from them. They were called *Cabiri*, *Dioſcuri*, and *Anaces* or *Anactes:* but the Gods themſelves were different, and lived in different Ages. The *Corybantes* and *Samothraces* were Prieſts more peculiarly of the Myſteries of *Cybele* in *Samothrace*, and *Phrygia.* Some (29) Hiſtorians made the *Corybantes* the Sons of *Rhea*, the Mother of the Gods; and if ſo, they were far older than *Cybele:* and it is certain, that the *Samothracian* Myſteries were many Centuries more ancient than *Cybele.* They were at firſt communicated to none but *Samothracians:* and (30) *Jaſion* was the firſt who initiated Strangers; and *Cadmus*, coming to *Samothrace*, in queſt of his Siſter *Europa*, was the firſt Stranger who was initiated by him, and married his Siſter *Harmonia.* *Jaſion* married *Cybele*, and had by her *Corybas:* and after the Death of *Jaſion*, who was deified, his Brother *Dardanus*, *Cybele*, and her Son *Corybas*, left *Samothrace*, and carried the Myſteries of the Mother of the Gods into *Aſia*, and inſtituted them in *Phrygia*, where they were afterwards called by her Name; and *Corybas* called the

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(29) Diod. Sic. lib. iii. p. 189. The firſt Myſteries of the Mother of the Gods were inſtituted at *Samothrace*, in the Reign of *Horus*, Son of *Oſiris* and *Iſis*, Diod. lib. iii. p. 188, 189. and they might be ſo old. And *Pauſanias* relates, that the Mother of the Gods was anciently worſhiped at *Thebes* with the *Cabiri*, whoſe Names and Myſteries he durſt not divulge. Bœot. p. 300. fin.

(30) Δοκεῖ δ᾽ οὗτος πρῶτος ξένους μυῆσαι, καὶ τὴν τελετὴν διὰ τοῦτο ἔνδοξον ποιῆσαι. Μετὰ δὲ ταῦτα Κάδμον τὸν Ἀγήνορος κατὰ ζήτησιν τῆς Εὐρώπης ἀφικέσθαι πρὸς αὐτοὺς, καὶ τῆς τελετῆς μετασχόντα γῆμαι τὴν ἀδελφὴν Ἰασίωνος Ἁρμονίαν, οὐ, καθάπερ Ἕλληνες μυθολογοῦσι, τὴν Ἄρεως, etc. Diod. Sic. lib. v. c. 48. See alſo c. 49. Weſſ. alſo Dionyſ. Halicar. Rom. Antiq. lib. i. p. 49, 50, 55. *Strabo* relates various Opinions of the *Corybantes.* Some thought, that the *Titans* gave Arms to the *Corybantes* to ſerve *Rhea.* — Others ſaid, the *Corybantes* were *Dæmons*, and Sons of *Minerva* and *Helius.* — Others, that they were Sons of *Saturn.* — Others, that they were Sons of *Jupiter* and *Calliope*, and the ſame with the *Cabiri*, and inhabited *Samothrace.*—Others thought the *Corybantes* and *Curetes* were the ſame, and Miniſters of *Hecate.* *Pherecydes* thought, that nine of the *Corybantes* were born of *Apollo* and *Rhytia*, and that they inhabited *Samothrace*, Geog. lib. x. p. 723, 724. See the Notes on the 139th Fable of *Hyginus*, p. 207.

Prieſts

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Prieſts of theſe Myſteries from himſelf *Corybantes.* Whoever were initiated into theſe Myſteries were thought to be ſecure (31) from Dangers at Sea: and therefore *Jaſon*, *Caſtor* and *Pollux*, *Hercules* and *Orpheus*, were believed to have had a proſperous Voyage, and to have ſucceeded in their Enterprize after they were initiated into them.

As moſt of the *Greek* Hiſtorians made the *Corybantes* to be the firſt Prieſts of the Myſteries *of the Mother of the Gods*, which were inſtituted many Centuries before *Jaſion* married *Cybele*, who was contemporary with *Cadmus*; it is probable, that *Jaſion*, preſiding over the *Samothracian* Myſteries, called the Son which he had by *Cybele*, *Corybas*, after the Name of thoſe famous Prieſts.

As the *Curetes* and *Idæi Dactyli* were both Prieſts of *Cybele* and her Myſteries, which were the ſame with thoſe of *the Mother of the Gods* which ſhe carried from *Samothrace* into *Phrygia*; they might live about the ſame Time: unleſs we ſuppoſe, that the *Curetes* were the ancient Inhabitants of *Crete*, and inſtituted there the Myſteries *of the Mother of the Gods*, many Ages before the *Phrygian* Myſteries were inſtituted by *Cybele*. Therefore, for the Satisfaction of the learned Reader, I will lay before him the various Opinions of the ancient Writers concerning the *Curetes*, ſo famous in Hiſtory.

Strabo (32) writes, that there was a great Diverſity of Relations concerning them. The *Cretan* and *Phrygian* Hiſtorians related, that the *Curetes* were Miniſters of ſacred Myſteries: that they educated *Jupiter* in *Crete*; and preſided in the Myſteries of *the Mother of the Gods* in *Phrygia*; and at *Ida*, a Mountain of *Troy*. Some made the *Corybantes*, and *Cabiri*, and (33) *Idæi Dactyli*, and *Telchines*, to be all the ſame with the *Curetes*. Others made them their Kindred, and to differ a little from one another. But all agreed, that in the Miniſtration of ſacred Myſteries, as thoſe in *Samothrace*, *Lemnos*, and many other

(31) See Schol. ad Apollon. Rhod. Argonaut. lib. i. ℣ 917. Diod. Sic. ſup. alſo Orph. Argonaut. ℣ 464—468.

(32) Geog. lib. x. p. 715, etc.

(33) *Pauſanias* ſaies, the *Curetes* and *Idæi Dactyli* were the ſame, to whom *Rhea* committed the Care and Education of her Son *Jupiter*. Eliac. p. 154. alſo that *Hercules* was one of them, p. 296, 302.

Places, they all were alike poſſeſſed with enthuſiaſtic Raptures; danced in Armour with Noiſe and Tumult, *Cymbals*, *Drums*, *Pipes*, and Shoutings, by which they terrified thoſe who attended the Solemnities. They were called *Curetes* from their *Dreſs* and *Youth*, as (34) *Strabo* and others thought.

The ancient Author of the *Phoronis*, which *Dionyſius* (35) *of Halicarnaſſus* aſcribes to *Hellanicus*, makes the *Curetes Phrygian* Pipers; others made them *Phrygian Corybantes*; and others *Cretans*. The *Cretan* Hiſtorians related, that they were ſent for by *Rhea* out of *Phrygia* into *Crete*, to be Tutors and Guardians to *Jupiter*, whom they brought up. Others ſaid, that nine *Telchines* went from *Rhodes*, and attended *Rhea* into *Crete*, and there educated *Jupiter*, and on that account were called *Curetes*. *Strabo* adds, that he thinks it probable, as *Steſſius* wrote, that the *Curetes* and *Corybantes* were the ſame; and were Youths who danced in Armour at the Worſhip of the Mother of the Gods, (whence they were named *Curetes*) but were called *Corybantes* from toſſing their Heads in an enthuſiaſtic and wild manner whilſt they were dancing the *Pyrric*. As the *Idæi Dactyli* were confounded with the *Curetes*, *Strabo* proceeds to give an Account of them. They were (36) related to be the firſt Inhabitants of the lower Parts of Mount *Ida* (in *Phrygia*), which were conſecrated to the Mother of the Gods. They were ten in Number, as *Sophocles* thought; the five eldeſt were Males, and the other five were Females, and their Siſters: and they were called *Dactyli*, from their Number, which is equal (37) to the Fingers of the Hands. The Men were the firſt Inventors of Iron and the Art of working it, and of many other uſeful Manufactures. Others gave other Accounts of them; and made them different both in Names and Number. Some ſaid, they were original Inhabitants of *Ida*; others, that they came thither from (38) another Country. But all agreed, that they were the firſt Artificers in Iron, which they diſcovered at the Foot of Mount *Ida*. All likewiſe looked upon them to be *Magicians*, and Miniſters of the *Mother of the Gods* about Mount *Ida* in *Phrygia*, where they lived. Some thought, the *Curetes* and *Corybantes* were the Poſterity of the *Idæi Dactyli*: that the firſt *Idæi Dactyli* were born in *Crete*, and were an hundred in Number; and that nine *Curetes* were born of them, who had each ten Sons, whom they called *Idæi Dactyli*. *Strabo* owns, he could not (39) reconcile theſe various and contradictory Accounts of them. I ſhall juſt obſerve, before I proceed, that the Fire in the Woods of Mount *Ida*, which occaſioned the Diſcovery of Iron Oar, happened in the firſt Year of *Minos* the Firſt, Son of *Aſterius* the *Cretan Jupiter*, and in the Year before *Chriſt* 1431, in the Reign of *Pandion*, King of *Athens*, as the *Parian* Marbles place it; and *Thraſyllus*, in *Clemens Alexandrinus*; and it was ſeventy-three Years after the Flood of *Deucalion*, which was in the Reign of *Cranaus*, King of *Athens*, and in the Year 1504 before the *Chriſtian* Æra. So that all theſe Æras are wrong in the common Chronology.

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(34) *Strabo* obſerves, that *Homer* called the ſtout *young* Soldiers κουρῆτας, *Curetes*, from κοῦροι, and ſo the Scholiaſt; and Dionyſ. Halicar. lib. ii. p. 130. And *Strabo* himſelf ſaies: Οἱ Κουρῆτες ἤτοι διὰ τὸ νέοι, καὶ κόροι ὄντες ὑπουργεῖν, ἢ διὰ τὸ κουροτροφεῖν τὸν Δία, (λέγεται γὰρ ἀμφοτέρως) ταύτης ἠξιώθησαν τῆς προσηγορίας, Lib. x. p. 718. See Apollod. lib. i. p. 3.

(35) Rom. Antiq. lib. i. p. 22.

(36) Geog. lib. x. p. 725, 726.

(37) *Diodorus Siculus*, agreeably to *Strabo*, and more plainly, expreſſeth it: Οἱ δὲ δέκα φασὶν ὑπάρχοντας τυχεῖν ταύτης τῆς προσηγορίας τοῖς ἐν ταῖς χερσὶ δακτύλοις ὄντας ἰσαρίθμους, lib. v. p. 381. Weſſel.

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(38) The beſt and oldeſt Accounts of the *Idæi Dactyli* agree, that they were *Phrygians*; and the firſt who found out Iron and the working it, which was owing to the Woods of Mount *Ida* being ſet on Fire, whereby the Iron Oar which was within the Bowels of the Mountain, was melted, and ran out upon the Surface: and alſo, that they ſtudied Magic and Incantations. *Clemens Alexandrinus* ſaies, they were *Phrygians*; and that two of them, called *Celmis* (whom *Strabo* calls *Salaminus* by ſome Miſtake) and *Damnaneus*, were thoſe who found out Iron. The ſecond is called *Damnaneus* by *Strabo*; but the true Name ſeems to have been *Damnameneus*, as the old Author of *Phoronis* has it, who gives the following remarkable Account of them:

——Ἔνθα γόητες
Ἰδαῖοι Φρύγες ἄνδρες ὀρέστεροι οἰκί᾽ ἔναιον,
Κέλμις, Δαμναμενεύς τε μέγας καὶ ὑπέρβιος Ἄκμων,
Εὐπαλάμοι θεράποντες ὀρείης Ἀδρηστείης,
Οἳ πρῶτοι τέχνην πολυμήτιος Ἡφαίστοιο
Εὗρον ἐν οὐρείῃσι νάπαις ἰόεντα σίδηρον,
Ἔς πῦρ τ᾽ ἤνεγκαν καὶ ἀριπρεπὲς ἔργον ἔδειξαν.

Apud Schol. Apoll. Rhod. Argonaut. lib. i. in ℣ 1129.

But though this ancient Writer calls them *Phrygians*, as *Sophocles* and others alſo did; yet *Apollonius Rhodius* calls them *Cretans*,

Δάκτυλοι Ἰδαῖοι Κρητάεες——

(39) Ibid. p. 726.

I ſhall now give the Account of the *Curetes* and *Idæi Dactyli* from *Diodorus Siculus* (40). The *Cretans*, he ſaies, related, that the oldeſt and original Inhabitants of the Iſland were thoſe (41) called *Eteo-Cretæ*:

(40) Lib. v. p. 333, 334. See Meurſ. Cret. lib. i. c. 4.

(41) A little after, p. 346. *Diodorus* relates more particularly from the oldeſt *Cretan* Hiſtorians, *Epimenides*, the Theologer, *Doſiadas*, *Soſicrates*, and *Laoſthenidas*, that the firſt Inhabitants of *Crete* were called *Eteo-Cretæ* (Ἐτεοκρῆτες) that many Generations after, the *Pelaſgi* came thither, and dwelt in one Part of it: after them the *Dores*, under *Tectamus*, or *Teutamus*, Son of *Dorus*, (Son of *Hellen*) came thither, and ſettled amongſt them with his Colony gathered from the Parts about *Olympus*, and *Achæans* from *Laconia*. All theſe ſeveral People were reduced into one Nation, and under one Government, by *Minos* and *Rhadamanthus* (who were Sons of *Jupiter Aſterius*, and gave them Laws). The *Eteo-Cretæ* therefore were probably thoſe who went into the Iſland along with the firſt King *Cres*; and the *Idæi Dactyli* were the Inſtitutors and Miniſters of the Worſhip of *Rhea*, *the Mother of the Gods*, at the ſame time; on which account they were thought to be her Sons by *Plato* and others, as *Proclus* obſerves, in Plat. Theolog. lib. vi. p. 382. Now the Age of *Cres* agrees with the foregoing Hiſtory. *Euſebius* in his Chronicon places him in the Year before *Chriſt* 1887. but he obſerves, that other Writers carried his Age higher, to the Year before *Chriſt* 1959. about which Time, or higher, *Clemens Alexandrinus* placeth him; for he makes him contemporary with *Telchin*, the third King of *Sicyon*, the Year before *Chriſt* 1993. Apud Euſeb. Præp. Evang. lib. x. p. 497. et Clem. Alex. Strom. i. p. 321. From *Cres* the Iſland was called *Crete*, as *Jerome* obſerves: and *Marcian Heracleotes*, (or *Scymnus Chius*, who lived in the Year 129 before the *Chriſtian* Æra) in his *Periegeſis*, deſcribing *Crete*, ſaies:

Ἀρχαιοτάτους ἔχει δὲ τοὺς οἰκήτορας,
Τοὺς δὴ παρ' αὐτοῖς Ἐτεόκρητας λεγομένους.
Πρώτους δὲ Κρῆτας φασὶ τοῦ Ἑλληνικῆς
Ἄρξαι, θαλαττίας τε νησιώτιδας
Πόλεις κατασχεῖν—Ἔφορος φησί τε
Ἐπώνυμον τὴν νῆσον ἀπὸ Κρητός τινος,
Τοῦ δὴ γενομένου βασιλέως αὐτόχθονος. p. 23.

Homer mentions the *Eteocretæ* and the ſeveral Nations who were mixed whoſe King, called *Cres*, was the Inventor of many Things which were the moſt uſeful in common Life. Alſo, that many Gods were born there, who obtained immortal Honour for the Benefits they did to Mankind. The moſt renowned *Cretan* Writers related, that the firſt who inhabited *Crete* (of whom any mention is made in Hiſtory) were the *Idæi Dactyli*, who dwelt about Mount *Ida*. Some reckoned them an hundred; others ten only, from the Number of the Fingers, whence they had the Name *Dactyli*. Others related, amongſt whom *Ephorus* was one, that the *Idæi Dactyli* lived about Mount *Ida* in *Phrygia*, and went thence with *Mygdon* (42) into *Europe*. And, being given to the Study of Magic, they practiſed Incantations, and were employed in the Miniſtration of ſacred Rites and Myſteries: and abiding at *Samothrace* they aſtoniſhed the People with their Arts.

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with them, Odyſſ. τ. ꝟ 175, 176, 177. *viz.* the *Achæans*, *Cydones*, *Dorians*; and *Pelaſgi*. See Strab. lib. v. p. 338. and eſpecially lib. x. p. 728, 729. where he thinks, the *Eteocretes*, who inhabited the South Part of the Iſland, and the *Cydones*, who dwelt in the Weſt Part, were original Proprietors and Inhabitants; but the others were Strangers. And therefore *Euſtathius*, in his Commentary on the Paſſage of *Homer* referred to above, ſaies: Ἐτεόκρητες, οἱ ἀληθῶς ἢ ἀληθεῖς Κρῆτες. Αὐτόχθονες ȣ̓ν οἱ Ἐτεόκρητες,—γνήσιοι τῆς χώρας λεχθέντες Ἐτεόκρητες, ὡς πρὸς τȣ̀ς ἐπήλυδας. And *Dicæarchus* calls *Crete* (παλαιοτάτη) the moſt ancient of Iſlands; and ſaies, that beſides three Colonies of *Greeks*, who lived there, it was inhabited by its original People, whom he ſtyles *barbarous Nations*. Βίος Ἑλλαδ. p. 180. From all this we may conclude, that the original *Cretans* and the *Idæi Dactyli* came in ancient Times from *Phrygia* and the Parts about Mount *Ida*: and that the Iſland was called from *Cres*, the firſt King; and Mount *Ida* had its Name from that in *Phrygia*, from whence the *Idæi Dactyli* came and lived about Mount *Ida* in *Crete*: and were Miniſters of the Myſteries of the Mother of the Gods. Theſe *Idæi Dactyli* might alſo be called *Curetes*; and all their Deſcendants who were Miniſters in the *Cabiric* Myſteries, and thoſe called, *of the Mother of the Gods*, had the ſame Names; and ſo were ſpoken of in different Ages; and this will reconcile all the various Accounts concerning them.

(42) The Editions have *Minos*, but the Manuſcripts of Weſſelingius have *Mygdon*, which is undoubtedly the true Reading. For *Minos* was born in *Crete*; whereas this Leader of the *Idæi Dactyli* came out of *Phrygia* into *Europe*. He came from the greater *Phrygia*, called from him *Mygdonia*, as *Pauſanias* tells us, Phoc. p. 344.

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At this Time *Orpheus*, having an excellent Genius for Poetry and Muſic, was inſtructed by them, and was the firſt who carried the ſacred Rites and Myſteries amongſt the *Greeks*. But the *Cretan Idæi Dactyli* are related to have found out the Uſe of Fire, and the Qualities of Braſs and Iron, in *Berecynthus*, a Mountain near (43) *Aptera*, and alſo the Art of forging and working them. And having been great Benefactors to Mankind by the uſeful Arts which they found out, they were rewarded with immortal Honours. One of theſe was called *Hercules*, who was of great Fame, and inſtituted the Olympic Games; which afterwards, by a Miſtake of the Name, were aſcribed to *Hercules*, Son of *Alcmena*.

Hiſtorians related, that after the *Idæi Dactyli*, nine *Curetes* lived in *Crete*; which ſome fabulouſly reported were original Natives of the Country; but others, that they were Deſcendants of the *Idæi Dactyli*. That they lived in the woody Parts of Mountains, and in Caves below them; and wherever Nature provided them a Covering and Habitation: for the building of Houſes was not yet diſcovered. But being endued with excellent Underſtandings, they made many uſeful Diſcoveries. For they firſt taught Men to gather Flocks of Sheep together, and to tame other Kinds of Cattle; and to make Honey. They alſo ſhewed them the Art of Shooting and Hunting: and formed them into Societies, and inſtituted Regularity and good Order amongſt them. They likewiſe invented Swords and Helmets, and dancing in Armour: by the Noiſe of which they deceived *Saturn*, whilſt *Jupiter*, whom *Rhea* had privately committed to their Care, was brought up by them.

As the *Cretan* Hiſtorians pretended, that the *Curetes* lived in the Age of the (44) *Titans*, it will not be improper to give ſome Account of theſe renowned Heroes of Antiquity.

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(43) *Aptera* was a City of *Crete*, built by *Apteras*, who reigned there in the Year before *Chriſt* 1502. Euſeb. Chron. Other Writers ſaid, that the *Idæi Dactyli* found out Iron at Mount *Ida*.

(44) Diod. Sic. lib. v. p. 334.

Of the Titans.

The learned Dr. *Pezron*, in his Book of the *Antiquities of Nations*, is quite miſtaken in his Account of the *Titans*, which he treats of at large, Ch. viii.—xviii. and from Page 44 to Page 122. He makes them to be *Comarians*, or *Gomarians*, Deſcendants of *Japhet*, who at firſt ſettled in the Countries of *Bactriana*, *Margiana*, and *Hyrcania*, and ſpread themſelves on both Sides the River *Oxus* Eaſtward; and ſome of them ſettled Weſtward along the Coaſts of the *Caſpian* Sea; and poſſeſſed the greater *Armenia* and *Cappadocia*, and the Parts about the *Euxine* Sea towards the *Palus Mæotis*, who were called *Cimbri*, or *Cimmerii*, (Strab. lib. vii. p. 450.) they inhabited about the River *Thermodon*; from whence they migrated into *Europe*, and ſettled Colonies in ſeveral Parts of *Greece*, *Italy*, and *Gaul*; and in *Europe* were called *Galatæ*, *Gauls*, and *Celtæ*, as they were called *Sacæ* in *Aſia*. This is the (45) ancient Account of the *Gomarians*. But this People were never called *Titans*, that we know of. The *Titans* were the Offspring of the *Phœnician Titanidæ*, who were Daughters of *Saturn*, and deſcended from *Ham*, by *Sanchoniatho's* Account; or elſe they were ſo called from *Titæa*, the Siſter and Wife of *Uranus*, the Father of *Saturn*. This is the Account of the ancient *Atlantii* in (46) *Diodorus Siculus*. The Kings of theſe Deſcendants from *Titæa*, or the *Titanidæ*, were called *Titans*, in *Phœnicia*, *Chaldæa*, *Arabia* and *Egypt*. *Moſes* (47) *Chorenenſis*, in his *Armenian* Hiſtory, calls *Belus*, King of *Babylon*, a *Titan* King, who began to reign 2232 Years before the *Chriſtian* Æra, as I proved in the *Aſſyrian* Antiquities from the ancient *Chaldæan* Annals. This is the firſt *Titan* King we read of, who had continual Wars with the neighbouring Princes, called not

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(45) See Dionyſ. Perieg. ℣ 700. Mel. Geog. lib. i. c. 2. Ptol. Geog. lib. vi. c. 11, 13. Plin. Hiſt. Nat. lib. vi. c. 16. Strab. lib. xi. concerning the *Sacæ*.

(46) Lib. iii. p. 190. and *Heſiod* calls them the Sons of *Uranus*, Theogon. ℣ 207. and Orph. Hymn. in Titan. *viz.*

Τιτῆνες γαίης τε ϗ οὐρανοῦ ἀγλαὰ τέκνα.

And ſo Æſchylius in Prometh. vinct.

(47) Hiſt. Armen. c. ix. x.

Titans but *Giants*, *Raphaim*, or *Naphelim*, who were deſcended from *Japhet*. This was the firſt *Titanian* War which we read of; though there were about the ſame Time *Titanian* Wars in *Egypt*, *Libya*, and *Arabia*, with *Dionyſus* and *Jupiter Ammon*; the Hiſtory of which was wrote by (48) *Melampus*, who brought it out of *Egypt* about the Year before *Chriſt* 1350.

As the oldeſt *Armenian* Kings, deſcended from *Japhet*, were called *Giants*, it is probable that other Deſcendants from him might alſo be called *Giants*, *Raphaim*, or *Naphelim*, on account of their Violence and Tyranny, as well as for being Men of a larger and ſtronger Make and Size than others, as *Abydenus* and *Pauſanias* relate. So that the learned *Pezron*, inſtead of making a Diſcovery, as he propoſed to do, has altogether miſtaken his Point; and applied to the *Celtæ* and *Gauls*, Deſcendants of *Japhet*, the Hiſtory of the true *Titans*, deſcended from *Ham*; as the *Phœnician Uranus*, *Saturn*, *Jupiter*, etc. *Judith*, in her Song, ch. xvi. 7. ſpeaks of the Sons of *Titans*, and *Giants*, whoſe Names remained in her Time.

Some of the *Greek* (49) Poets made *Acmon* the Father of *Uranus*. Theſe were *Callimachus*, *Simias Rhodius*, and others. And *Pezron*, taking *Acmon* for a *Gomarian*, without any Proof, thence deduces his Hiſtory of the *Gomarian Titans*, who were truly *Phœnicians*, of the Line of *Ham*.

Pauſanias (50) deſcribes the *Celtæ* as Men of a gigantic Size; and for this Reaſon *Callimachus* (51) calls the *Gauls* modern *Titans*; not that they were really deſcended from the old *Titans*, but becauſe they were daring, warlike, and furious like them. *Pezron*, miſtaking *Callimachus*,

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(48) Apud Diod. Sic. lib. i. p. 109.

(49) Τινὲς τῶν ποιητῶν Ἄκμονος αὐτὸν (οὐρανὸν) ἔφασαν εἶναι υἱόν. Phornut. lib. de Nat. Deor. p. 2. edit. Cantab. 1670. See the Notes there.

(50) Εἰσὶ δὲ οἱ Κελτοὶ μακρῷ πάντας ὑπερενηνοχότες μήκει τοὺς ἀνθρώπους. Phoc. p. 337.

(51) *Callimachus* calls the *Gauls* ὀψιγόνοι Τιτῆνες, etc. Hymn. in Del. ℣ 174. *Pezron*, to ſerve his Turn, renders the Words, Titanum vera poſteritas, Titanum poſteri, that is, *the Poſterity of the Titans*; which is a wrong Tranſlation: for the Words mean, a *new Race of Titans*, or *modern Titans*, and ſo they make againſt him, not for him.

limachus, brings him for an Evidence, that the old *Titans* were the *Celtæ*, whereas he only calls them a new Race of *Titans*, or *modern Titans*, comparing them to the old true *Titans*.

Pezron has another Argument (52), which makes nothing for him.

The *Gauls*, as *Cæſar* relates, boaſted their Deſcent from *Dis*, i. e. *Pluto*, *Jupiter's* Brother, who gave him Part of the Weſtern Countries for his Share. *Pluto* was a *Titan*, or a-kin to them, and might ſettle a Colony of *Titans* in the Weſtern Parts of *Europe*, *Gaul*, *Spain*, etc. and ſo the *Gauls* who deſcended from this Colony might well boaſt of their Deſcent from *Dis* or *Pluto*, who was a *Phœnician Titan*. But what is this to the Purpoſe? The original *Titans* were all of *Ham's* Poſterity, and came from *Phœnicia*, and ſpread into ſeveral Parts of *Europe*; and ſome of them might ſettle in *Gaul* amongſt the *Celtæ*, as others did in *Greece* amongſt the *Javanians*; as well as in *Arabia* and *Egypt*. They were mixed with the *Japhetic* Families, with whom they had Wars; and were great Wanderers both by Sea and Land.

Again, *Pezron* (53) miſtakes the true *Titan Mercury*, or *Taaut*, the Son of *Miſor* or *Mizraim*, for the *Teutonic* or *Celtic Mercury*, called *Teut* and *Teutat*, who was worſhiped by the *Gauls*; but is plainly diſtinct from the *Phœnician* and *Egyptian Mercury*, who was not properly a *Titan*, becauſe he was older than the *Titans*, and contemporary with *Uranus* and *Saturn*, from whom they deſcended. But *Pezron* judiciouſly and rightly obſerves, that the *Latin Mercurius* is derived from the old *Gallic* or *Celtic Merc Ur*, i. e. a *trading Man*, or *Man of Merchandiſe*. *Ur*, he ſaies, ſignifies *a Man*, whence comes the Latin *Vir*; and *Merc* is *Merchandiſe*, whence the Latin *Merx* is derived. The Truth (54) perhaps may be, that the firſt or original

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(52) Antiq. of Nations, p. 92.

(53) Antiq. of Nations, p. 95, *etc.*

(54) See concerning the *Titans*, Pauſan. Arcad. p. 267. and the *Titan* War in Heſiod. Theog. alſo Orph. Hymn. in Titan. and Diod. Sic. lib. i. p. 109. Weſſ. lib. iii. p. 225, 229, 230. alſo p. 240. and lib. v. p. 381, 382, 383.

Titans were born of the *Phœnician Uranus* and his Wife and Siſter *Titæa*; ſo *Saturn*, *Jupiter*, and their Deſcendants, were the firſt *Titans*, and they made Settlements in many Countries; not only in *Phœnicia*, but in *Chaldæa* and *Libyan Egypt*. They alſo paſſed by Sea into *Thrace* and the *Greek* Iſlands; into *Theſſaly* and *Attica*, and the *Peloponneſe*; and rambled thence as far as *Crete* and *Italy*. They had Wars in *Aſia* with the *Armenians* and *Arabians*; and alſo with the *Egyptians*; and in *Europe* with the old *Javanic Greeks*: amongſt whom alſo the *Celtæ* or *Gomarians* had migrated from the North Parts of *Aſia*, and ſettled part amongſt the *Greeks* and *Pelaſgi*; and part went further, and ſettled in *Gaul*, *Spain*, and *Italy*. On this account the original Greek *Javanic* Language muſt be mixed with *Celtic* and *Phœnician* Words, as we find it was. The *Celtic* and *Javanic* did not much differ, but the *Phœnician* was more different from them. In Proceſs of Time, and after *Cecrops* came into *Attica* from *Egypt*, and the Names of the *Egyptian* Gods, which were alſo *Phœnician*, were brought into *Greece*, and were by the *Pelaſgic* Oracle at *Dodona* allowed to be publiſhed and worſhiped by Name, then the *Greek* Poets began to feign that theſe Gods were born amongſt them, and related many fabulous Stories of them. The *Cretans* firſt claimed them, and publiſhed their Names; and pretended, that *Uranus*, *Saturn*, *Jupiter*, and others, had lived and reigned amongſt them; and had conquered all *Greeece*: and many other Countries, and almoſt the whole Earth. By theſe means the Plan and Hiſtory of the *Titans* and their Wars were laid in *Greece*, by *Melampus*, *Orpheus*, and other ancient Poets, from whom *Homer* and *Heſiod* had their Accounts of them. But yet the *Cretans* had really no older a *Saturn* than the Father of *Jupiter Aſterius*, called (55) *Anactes*, who was one of the *Pelaſgic*

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(55) Εἶναι δὲ Ἀστέριον μὲν Ἄνακτος, Ἄνακτα δὲ Γῆς παῖδα. Pauſan. Attic. p. 34. This was the *Jupiter* whoſe Tomb was ſhewed in *Crete*. The *Mileſians* ridiculouſly pretended, that *Anactes*, the Father of *Aſterius*, was an original Inhabitant of *Crete*. Pauſan. Achaic. p. 207. He might be a Deſcendant of the *Pelaſgic Curetes* or *Idæi*, who were the firſt Inhabitants of *Crete*: but he could not be older than I have made him. *Diodorus Siculus* is alſo greatly miſtaken, in making the Father of *Aſterius* to be *Tectamus*;

Anaces, who ſettled in *Crete*, and was one of their Reguli or Princes. Now, as *Aſterius* married *Europa*, the Siſter of *Cadmus*, in the Year before *Chriſt* 1494 or 1495, according to the *Parian* Marbles, his Father *Saturn*, or *Anactes*, could not be older than *Cecrops*, who began to reign in *Attica* in the Year 1557 before the *Chriſtian* Æra. *Aſterius* was an *Anakim*, and of a gigantic (56) Size; and was a Prince amongſt the *Curetes*, or *Idæi Dactyli*; who carried *Europa* Captive from *Phœnicia* in a Ship, the Commander of which was *Taurus*, or elſe, as *Lycophron* (57) relates, it had the Figure of a Bull upon its Prow; and delivered her to *Aſterius*, who married her.

I have carried the Origin and Antiquities of the *Titans*, *Curetes*, and *Idæi Dactyli* in *Crete*, as high as the *Cretans* had any Traditions or Memoirs about the Inhabitants of their Country. *Cres* is commonly eſteemed the firſt King of the Iſland; and I have given the Time of his Reign from *Euſebius*. But if *Jupiter*, Son of the *Phœnician Saturn*, was the firſt who reigned there after the War between his Father and the *Libyan Jupiter Ammon* was ended; and if *Cres* ſucceeded his Father *Jupiter*, [ſee Meurſ. Cret. p. 118—121.] we muſt carry his Age much higher than we have done; and to the Time of *Oſiris* in *Egypt*, about 2235 Years before the *Chriſtian* Æra. But as the moſt ancient Writers, Poets, and Hiſtorians, vary and are confuſed in this Matter, I ſhall leave it to the Enquiry of the learned Reader; obſerving only, that *Sanchoniatho* repreſents *Saturn* as a great Wanderer; and ſo he might paſs into *Europe* with his *Titans*, and go as far as *Crete*.

I ſhall conclude, as I propoſed, this Diſſertation with a ſhort Account of the *Cabiric* Myſteries; reſerving the general and larger Account of Myſteries to another Part of this Book.

The *Cabiric* Myſteries were firſt inſtituted in *Phœnicia*, in honour of the great *Phœnician* Gods, *Uranus*, *Saturn*, *Rhea*, *Taaut*, *Æſcu-*

the great Grandſon of *Deucalion*, lib. iv. p. 304. Weſſel. This is contrary to all Chronology, and the Teſtimonies of all the ancient *Greek* Hiſtorians, who agree, that *Aſterius* married *Europa*, the Siſter of *Cadmus*, whoſe Age is not much ſhort of that of *Deucalion*. See Apollod. lib. iii. p. 148, 149.

(56) Ἔχει δ' ὢν ὁ νεκρὸς (Ἀστέριος) οὐδέν τι μεῖον πηχῶν δέκα. Pauſ. p. 34.

(57) Alex. ý 1297—1301. See the Scholia and *Potter's* Commentary on the Place.

lapius, and his Brethren the Sons of *Sydic*, *Aſtarte*, *Neptune*, *Hercules*, and other Gods and Goddeſſes. Theſe Myſteries were afterwards inſtituted at *Memphis* in *Egypt*, along with thoſe of *Oſiris* and *Iſis*, and other *Egyptian* Deities. *Herodotus* ſaies, the (58) *Cabiri* had a Temple in *Memphis*. He alſo relates, that the Daughters (59) of *Danaus* carried out of *Egypt* to *Argos* the Myſteries of *Ceres*, (i. e. *Iſis*) called *Theſmophoria*, and inſtructed the *Pelaſgic* Women in them. Theſe were different from the *Eleuſinian*, and were celebrated with Lamentations, and the other with Rejoicings. The *Cabiric* Myſteries were inſtituted near *Thebes* by *Cadmus*; and afterwards at *Thebes* and at *Eleuſis* in *Attica* by *Melampus*; and at *Meſſene* by *Caucon*. (Pauſan. Meſſen. p. 111.)

Pauſanias (60) relates, that twenty Furlongs from *Thebes* there was a Grove conſecrated to the *Cabiric Ceres* and *Proſerpine*, which none but the Initiated might enter into; and about the Diſtance of ſeven Furlongs from this Grove ſtood the Temple of the *Cabiri*. Concerning the Original of theſe the *Thebans* related, that in former Times there was a City in the Place, and that the *Cabiri*, ſo called, dwelt there: and that *Ceres* came thither, and communicated the Secret of her Myſteries to *Prometheus*, one of the *Cabiri*, and *Ætneus* his Son: this was the Origin of them. Theſe Myſteries were the *Theſmophoria*, which were inſtituted near *Thebes*, after *Cadmus* had brought the *Samothracian* or *Cabiric* Myſteries thither; and were the ſame which the Daughters of *Danaus* carried out of *Egypt* in the Year before *Chriſt* 1486. They might be called the *Cabiric* Myſteries of *Iſis* in *Egypt*; and ſo, after they came into *Greece*, might be confounded with the original *Phœnician Cabiric* Myſteries, which were diſtinct from them: and *Ceres* and *Proſerpine* be deemed *Cabiric* Deities.

The Times of theſe ancient Myſteries may be nearly fixed as follows, *viz.* The oldeſt *Cabiri* were undoubtedly firſt worſhiped in *Phœnicia*, and their Myſteries firſt inſtituted there, as is probable, at the

(58) Lib. iii. c. 37.
(59) Lib. ii. c. 171.
(60) Bœot. p. 300.

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Death of the famous *Saturn*, about 809 Years after the Flood, and 2360 Years before the *Chriſtian* Æra, or ten or twelve Years later. The *Egyptian Cabiric* Myſteries of *Oſiris* and *Iſis* were inſtituted at *Memphis*, upon the Death of *Iſis*, who ſurvived her Huſband *Oſiris* nine Years. *Oſiris*, or *Menes*, died, after he had reigned ſixty-two Years, 995 Years after the Flood, and 2173 Years before the Birth of *Chriſt*, according to the Dynaſties of *Manetho*. So the *Egyptian Cabiric* Myſteries of *Iſis* were inſtituted after her Death, 1004 Years after the Flood, and before *Chriſt* 2164 Years. The *Cabiric Phœnician* Myſteries were carried by the *Pelaſgi*, the Deſcendants of the *Cabiri*, into *Egypt* and *Phrygia*, ſoon after their Inſtitution; and from *Phrygia* into *Samothrace*, and other Iſlands of the *Ægean* Sea, and alſo into *Crete*, and many Parts of *Greece*, where they ſpread themſelves. The Myſteries of *Iſis* were firſt carried out of *Egypt* to *Argos* by the Daughters of *Danaus*, as before obſerved, in the Year before the vulgar *Chriſtian* Æra 1486, or 1485, where they inſtructed the *Pelaſgic* Women in them. *Orpheus* (61) carried them to *Athens*.

Of the Origin of Letters.

The *Chaldæans* and *Egyptians* pretended to have Letters and written Records which gave an Account of their Countries and the firſt Inhabitants of them ſeveral Ages before the univerſal Deluge.

The Pretence of the *Egyptians* was certainly fictitious and abſurd; and the *Chaldæan* Accounts of the Creation, and firſt Inhabitants of *Babylonia*, which were pretended by *Beroſus* to have been written by *Xiſuthrus* (or *Noah*) before the Flood, and to have been found hid at

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(61) Ὀρφεὺς μὲν γὰρ τελετάς θ' ἡμῖν κατέδειξε. Ariſtoph. Ran. ℣ 1064. *Theodoret* ſaies: Ὅτι δὲ τῶν Διονυσίων καὶ τῶν παναθηναίων, καὶ μέν τοι τῶν Θεσμοφορίων, καὶ τῶν Ἐλευσινίων τὰς τελετὰς, Ὀρφεὺς ἀνὴρ Ὀδρύσης εἰς τὰς Ἀθήνας ἐκόμισεν, καὶ εἰς Αἴγυπτον ἀφικόμενος τὰ τῆς Ἴσιδος καὶ τοῦ Ὀσίριδος εἰς τὰ τῆς Δηοῦς καὶ τοῦ Διονύσου μετατέθεικεν ὄργια, διδάσκει μὲν Πλούταρχος ὁ ἐκ Χαιρωνείας τῆς Βοιωτίας, διδάσκει δὲ καὶ ὁ Σικελιώτης Διόδωρος, μέμνηται δὲ καὶ Δημοσθένης ὁ Ῥήτωρ, καὶ φασὶ τὸν Ὀρφέα τὰς ἁγιωτάτας αὐτοῖς τελετὰς ἀποδεῖξαι. Serm. i. de fide, tom. iv. p. 468. edit. Sirmond. 1642.

Sippbara near *Babylon*, were only ancient Traditions mixed with (62) Fables.

It is notwithſtanding reaſonable to think, that ſome ſort of Letters or *Characters* were uſed in the firſt Ages of the World, after Mankind was multiplied, not only to expreſs Things of common Uſe, but alſo to record the firſt Obſervations which were made, and Inventions of Arts and Sciences: and eſpecially the Hiſtory of the Creation revealed to *Adam*, and the Genealogies derived from him; and the moſt remarkable Tranſactions and Events which happened from the Beginning of the World to the Flood. And as this is conſiſtent with the Invention of alphabetical Letters after the Flood, and after the Diſperſion of the Deſcendants of *Noah*; ſo we find, that almoſt all Nations, at all Times, ever ſince their firſt Settlements, had ſome ſort of Characters to expreſs Things by, though many were deſtitute of alphabetical Letters for many Ages, and are ſo even to this Day.

The Suppoſition of Characters being uſed in the moſt early Ages of the World affords a Ground for what is related by the ancient *Chaldæan* and *Egyptian* Writers of Books and Writing before the Flood, of which they had ſome traditionary Accounts; and alſo ſhews, that the Hiſtory of the antediluvian Ages may not be founded merely on Tradition, but on written Records preſerved amongſt the Deſcendants of *Noah* in ſeveral Nations. For it is certain, that there is in the moſt ancient Accounts of the *Phœnicians*, *Chaldæans*, and *Egyptians*, no ſmall Agreement with the *Moſaic* Writings in the Hiſtory of the firſt Ages of the World; and which the *Greeks* received from theſe Nations.

There is, I think, no other Way to account for the *Moſaic* Hiſtory of the antediluvian Ages, and the following, to the Diſperſion of Mankind, and of their ſeveral Settlements: which Account of Families and their ſeveral Ages, and many of their Places of Habitation, are as minute and particular as thoſe of any later Times are. And as it ſeems impoſſible, that ſuch a Variety of Æras and hiſtorical Facts ſhould be truly conveyed by mere Tradition, we may reaſonably conclude, that there were original written Records of the Hiſtory and Tranſactions of the moſt primitive Ages of Mankind, preſerved by *Noah*, and continued by his Deſcendants, from whom *Moſes* received them.

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(62) Syncel. Chron. p. 31.

That which ſecured the original Hiſtory of the World and Mankind from all ſuperſtitious Corruption and Fable, was, that *Abraham*, by God's eſpecial Providence, being preſerved from the Contagion of Idolatry which prevailed in *Chaldæa*, and even in his Family, kept the *Hebrew* Records, as they had been tranſmitted from *Sem* and his Deſcendants before Idolatry was ſet up in *Chaldæa*, unmixed with any of that Superſtition. Idolatry, it is probable, was begun in the Time of his great Grandfather *Serug:* but as *Abraham* was fifty-one Years old when he died, he might eaſily know if any Fables were mixed with the ſacred Hiſtory of the Creation in which the Worſhip of the one true God from the Beginning was delivered from *Adam* down to *Noah*, and from *Noah* to *Sem*, the Founder of his Family. So that *Abraham* would carry with him into the Land of *Canaan* a faithful Hiſtory of the Creation, and of the Ages both before and after the Flood to his own Time. But after Idolatry had long prevailed, it is no Wonder, that the original Hiſtory of the Creation and Mankind ſhould be either loſt, or corrupted with many ſuperſtitious Fables to favour the Idolatry of Hero-Gods inſtead of the Worſhip of the one true God. And thus the *Phœnician*, *Chaldæan*, and *Egyptian* Records were filled with ſuperſtitious Fables about the Origin of the World and the Production of Gods who had been Men, with a feigned Hiſtory of them; and theſe were mixed with ſome Remains of the true ſacred Hiſtory. But as *Moſes* received his Hiſtory as *Abraham* had tranſmitted it to his Family, we may depend upon the Truth of it; and juſtly eſteem it not only as being the moſt ancient but alſo the moſt faithful Hiſtory of the Creation of the World, and of God's manifold Diſpenſations to Mankind, and his marvellous Providences, for a Term of 3833 Years: or from the Creation to the miraculous Deliverance of the *Iſraelites*, the Seed of *Abraham*, from their Captivity and Bondage in the Land of *Egypt*, to which Æra, and forty Years after, the Hiſtory of *Moſes* is carried.

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The writing with Characters inſtead of Letters, in the firſt Ages, would not be very troubleſome or difficult when Men had not occaſion for a great Number of them to expreſs the Things they were converſant about: but after they were greatly increaſed and formed into Societies, and Laws, Commerce, various Arts and Sciences were inſtituted and improved; the Invention of Letters was not only marvellous but exceedingly beneficial to every other Invention, and to the whole Buſineſs of Life: eſpecially for the Preſervation and Conveyance of all kinds of Knowledge. So that after it was diſcovered, that all the Compaſs of Language, and Words it contained, could be expreſſed by a few Letters as well or better than by many thouſands of Characters, to denote the Things ſignified by them, the Uſe of Characters was laid aſide, and ſoon loſt wherever the alphabetical Letters were known. This leads me to treat of the Origin and Antiquity of *Letters.*

Auguſtin (63) in his ſixty-ninth Queſtion on the Book of *Exodus,* ſaies of *Letters,* that he knows not whether the Invention of them can be traced up to the firſt Author. Some thought, the firſt Men were the Inventors of them, and that they were tranſmitted from them to *Noah*; and from him to the Forefathers of *Abraham,* and ſo to the *Iſraelites*; but he adds, that he knows not how this can be proved. This Queſtion of *Auguſtin's* was owing to a *Jewiſh* Tradition, that (64) *Seth* invented the *Hebrew* Letters, which was entirely groundleſs. We have ſeen, that it is probable, that Men in the firſt Ages of the World uſed ſome ſort of Marks or Characters, inſtead of Letters, by which the Hiſtory of the Creation, and of the following Ages to the Flood, was tranſmitted to *Noah,* and from him to his Deſcendants; but Letters were not known till ſeveral Ages after the Flood. *Plato* has judiciouſly (65) obſerved, that in the firſt patriarchal Times after the

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(63) Quæ (literæ) quando cœperint eſſe, neſcio utrum valeat indagari. Nonnullis enim videtur a primis hominibus eas cœpiſſe, et perductas eſſe ad Noë, atque inde ad parentes Abrahæ, et inde ad populum Iſraël; ſed unde hoc probari poſſit, ignoro. Quæſt. 69. in Exod.

(64) See Joſ. Antiq. Jud. lib. i. c. 2. fin. Suid. voc. Σήθ. Glyc. Annal. lib. ii. p. 121, 129.

(65) Οὐδὲ γράμματά ἐςί πω τοῖς ἐν τούτῳ τῷ μέρει τῆς περιόδου γεγονόσιν, ἀλλ' ἔθεσι

Flood Men had no Letters or written Laws, but made the Cuſtoms and Inſtitutions of their Forefathers their Law and Rule of Life. And elſewhere (66) he ſaies, that it was either ſome *God*, or *divine* Man, who was the Inventor of Letters and the grammatical Compoſition of them; and he was reported to be the *Egyptian Theuth*.

Pliny (67) ſaies, the *Phœnicians* were famed for the Invention of *Letters*, as well as for aſtrological Obſervations, and naval and martial Arts: elſewhere he (68) writes, that he was of Opinion, that the *Aſſyrians* (whom he eſteemed the moſt ancient People) had *always* Letters; and concludes from ſome Expreſſions of *Epigenes*, *Beroſus*, and *Critodemus*, about the *Babylonian* Calculations by Myriads of Years, which he did not underſtand, that the Uſe of them was *eternal*. But he alſo obſerves, that ſome, as *Gellius*, aſcribed the Invention of them to the *Ægyptian Mercury*, and others to the *Syrians*.

An Expreſſion in (69) *Strabo* has led ſome to think, that Letters were uſed before the Flood; where he ſaies, *the Spaniards had Laws in Metre which were wrote ſix thouſand Years before his Time. Strabo* was not ſo ignorant as to think the *Iberi* had written Laws ſo old as ſix thouſand Years, though he knew they were a very ancient Nation, as he obſerves; and had ancient written Memoirs amongſt them. The learned *Poſtellus*, in his Book concerning the *Phœnician* Letters, not ſuſpecting an Error in the Text of *Strabo*, ſuppoſeth hence, amongſt other Arguments,

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καὶ τοῖς λεγομένοις πατρικοῖς νόμοις ἑπόμενοι ζῶσιν. De Leg. lib. iii. p. 680. edit. Serran.

(66) Phileb. p. 18. Serran. and Phædr. p. 1240. Ficin.

(67) Ipſa gens Phœnicum in gloria magna literarum inventionis et Siderum navaliumque ac bellicarum artium. Nat. Hiſt. lib. v. c. 12.

(68) Literas ſemper arbitror Aſſyrias fuiſſe: ſed alii apud Ægyptios a Mercurio, ut Gellius; alii apud Syros repertas volunt. Lib. vii. c. 56. *Pliny* inferred this beginningleſs Uſe of Letters, which he calls, *æternus literarum uſus*, from the *Babylonian* Calculations of their celeſtial Obſervations by Myriads and thouſands of Years, which were *Days* only; but which *Pliny* underſtood to be tropical Years.

(69) Σοφώτατοι δ' ἐξετάζονται τῶν Ἰβήρων οὗτοι, καὶ γραμματικῇ χρῶνται, καὶ τῆς παλαιᾶς μνήμης ἔχουσι τὰ συγγράμματα καὶ ποιήματα, καὶ νόμους ἐμμέτρους ἑξακισχιλίων ἐτῶν (ſed leg. ἐπῶν) ὥς φασι. Geog. lib. iii. p. 204. See Palmer. Exercitat. in Strab. p. 290. and Ammian Marcel. lib. xxii. c. 15. p. 339.

ments, that Letters were known before the Flood. But *Palmerius* has judiciouſly obſerved, that inſtead of *Years* (ἐτῶν) we ought to read *Verſes*, (ἐπῶν) and then the Abſurdity is removed.

As *Moſes* in his Hiſtory of the antediluvian Ages makes no mention of *Letters* being then known or uſed, there can be no Foundation for the *Jewiſh* Traditions of their being invented by *Seth*, or *Enoch*, or any Patriarch of thoſe Times: and if *Moſes* had received any Account of their being found out in thoſe firſt Ages, he could not have failed making mention of the Author of ſo wonderful and uſeful an Invention; ſince he has told us the Inventors of Things of leſs Uſe and Importance, ſuch as the *Harp* and *Organ*, and *making Tents*, Gen. iv. 20, 21. Nor have we any Reaſon to think, that the *Babylonians* or *Chaldæans* had better or fuller Accounts of the firſt Ages than *Moſes* had, which were derived to the *Hebrews* from *Abraham*, who came out of *Chaldæa*, and could not be ignorant of their oldeſt Accounts and Traditions that had any true Foundation: and therefore their Story of the antediluvian God *Oannes* teaching them *Letters* and writing about a thouſand Years after the Creation, is nothing but a ſuperſtitious Fable. The *Egyptian* Account alſo of their antediluvian God *Anubis*, who was their firſt *Thoth*, who, they related, wrote Annals before the Flood, is merely fictitious; and made purely that the *Egyptians* might not be behind hand with the *Chaldæans* for Antiquity and Invention of Arts and Sciences. The *Chaldæans* might have ſomething to ſay for their Pretence, as their Country and the Parts adjacent were the original Seat of Mankind, and peopled before the Flood: but the *Egyptians* could have nothing to ſay with any the leaſt Probability, becauſe their Country was not known or inhabited before the Flood; nor till above five hundred Years after it: and the *Thoth*, or *Hermes*, who was the firſt Inventor of Letters, came into *Egypt* out of *Phœnicia*, as the oldeſt Pagan Hiſtorian *Sanchoniatho* informs us from the moſt ancient Records of his Country. This ancient Writer not only with *Moſes* is ſilent about *Letters* being known in the antediluvian Ages; but expreſsly relates, that they were found out by *Taaut*, the Son of *Miſor*, or *Miſraim*, who went into *Egypt* out of *Phœnicia* after the Diſperſion of the Deſcendants of *Noah*. And that *Letters* were not found out before the Flood, nor till after the Diſperſion of the Families deſcended from *Noah*, (as we learn from the invaluable Teſtimony of *Sanchoniatho*) will further appear, by conſidering, that had they been diſcovered before the Flood, and preſerved by *Noah* and his Family, who alone ſurvived it; they muſt have been known to his three Sons, who would have taught them to their Deſcendants. Or, had they been invented after the Flood, and before the Diſperſion, by *Noah*, or any of his Family; as they all lived together in the ſame Country, they muſt have been known to all the Deſcendants of his three Sons who lived before the Diſperſion. But as *Moſes* mentions nothing of *Letters* being known either before the Flood, or by any of *Sem's* Family (with whom his Hiſtory is chiefly concerned) after the Flood to the Time of the Diſperſion; we may reaſonably conclude, not only that they were not known before the Flood, as obſerved before, but alſo likewiſe not before the Diſperſion: and that it is moſt credible, that they were found out by ſome Deſcendant of *Ham* after the Diſperſion, as *Sanchoniatho* relates. For if they had been invented before the Diſperſion, the Deſcendants of *Sem* and *Japhet* muſt have had them as early as thoſe of *Ham*: but it is certain, that many whole Nations, deſcended from *Sem* and *Japhet*, had Letters after thoſe deſcended from *Ham*; and had them alſo from the *Phœnicians*, who were Deſcendants of *Ham*; and others never had them to this Day. The Northern *Scythian* Nations, deſcended from *Japhet*, were without Letters for many Ages; and ſome of them never knew them. Thoſe deſcended from him in the leſſer *Aſia*; and in the Iſlands, and other Parts of *Greece*, and the reſt of the *European* Countries, which were firſt peopled by his Poſterity, received their Letters originally from the *Phœnicians*. The *Armenians*, Deſcendants of *Sem*, and the *Indians* alſo, were long without Letters; and the *Chineſe* Nation likewiſe, deſcended from him, were many Ages without Letters, and never uſed them to this Day. Hence we may, with the greateſt Reaſon, conclude, that the Invention of Letters was ſome Time at leaſt after the Diſperſion of Mankind into different Countries, on which account many were deſtitute of them; and ſome had them ſooner and ſome later communicated to them: and the preceding Obſervations do greatly confirm the Relation of *Sanchoniatho*, that

Letters were invented by a Deſcendant of *Ham* and *Miſraim*. But as it will preſently appear that they were found out ſoon after the Diſperſion, and known firſt in *Phœnicia*, *Syria*, *Egypt*, and *Chaldæa*, this will afford a Reaſon why the *Egyptians* and *Chaldæans* having the Uſe of Letters as early as the firſt Accounts of Settlements in their Countries after the Flood, they pretended that they had been invented by thoſe who had lived in thoſe Countries in the firſt Ages of the World, and long before the Flood; and had been preſerved by thoſe who ſurvived it, and made the firſt Settlements after in thoſe Countries. Therefore we find the moſt ancient Conteſt for the Invention of Letters was principally amongſt the *Egyptians*, *Chaldæans*, *Phœnicians*, or *Syrians*, all deſcended from *Ham*.

We have obſerved from *Pliny*, that though he thought the *Aſſyrians* (he ſhould have ſaid the *Syrians*) had the firſt Uſe of Letters, yet that the *Phœnician* Nation had the chief Glory of the *Invention* of them. *Curtius* ſaies (70) that the *Tyrian* Nation are related to be the firſt who either taught or learned Letters.

Lucan (71) ſaies, the *Phœnicians* were reported to have been the firſt who attempted to expreſs Sounds (or Words) by Letters. Others relate, that the (72) *Egyptians*, others that the *Chaldæans* (73), and others that the (74) *Syrians* were the Inventors of them.

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(70) Si famæ libet credere, hæc (Tyriorum) gens literas prima aut docuit, aut didicit. Lib. iv. c. 4.

(71) Phœnices primi, famæ ſi creditur, auſi
Manſuram rudibus vocem ſignare figuris. Lib. iii. ℣ 220, 221.

(72) Λέγουσι τοίνυν Αἰγύπτιοι παρ' αὐτοῖς τήν τε τῶν γραμμάτων εὕρεσιν γενέσθαι, etc. Diod. Sic. lib. i. p. 63. And ſo *Tacitus* obſerves, that they claimed the Invention of Letters, and alledged, that the *Phœnicians* having received them from *Egypt* pretended to be the Inventors of them; and that *Cadmus*, who carried them firſt into *Greece*, was the Author of them. But others aſcribed them to *Cecrops*, or *Linus* the *Theban*. Ægyptii literarum ſemet inventores perhibent; inde Phœnicas, quia mari præpollebant, intuliſſe Græciæ, gloriamque adeptos, tamquam repererint quæ acceperant. Quippe fama eſt Cadmum claſſe Phœnicum vectum rudibus adhuc Græcorum populis artis ejus auctorem fuiſſe. Quidam Cecropem Athenienſem vel Linum Thebanum, etc. Annal. lib. xi. c. 14. The *Syrians* charged the *Phœnicians* with having received Letters from them, who were (they pretended) the Inventors of them, which the *Phœnicians* communicated to the

Some there were who made the (75) *Theban Linus*, and others the *Thracian Orpheus* (76) to be the Inventors of Letters; and this ſhews that ſome thought, that the firſt *Linus* and *Orpheus* were as old or older than *Cadmus*, as will be more particularly conſidered hereafter. But it appears from the beſt and moſt ancient Evidence, that the *Chaldæans*, *Egyptians*, and *Phœnicians*, had the oldeſt Claim to the Uſe of Letters. The *Chaldæans* had written Records to ſhew, that Letters had been known and uſed amongſt them at leaſt 2234 Years before the *Chriſtian* Æra; and they undoubtedly had them long before. And whether

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Greeks by *Cadmus*. *Diodorus Siculus* ſaies this was the Account of ſome Writers: Σύροι μὲν εὑρεταὶ γραμμάτων εἰσί· παρὰ δὲ τούτων Φοίνικες μαθόντες τοῖς Ἕλλησι παραδεδώκασιν· οὗτοι δ' εἰσὶν οἱ μετὰ Κάδμου πλεύσαντες εἰς τὴν Εὐρώπην. lib. v. The *Phœnician Cadmus* was thought by many of the *Greeks* to have been the Inventor of Letters, becauſe they thought he was the firſt who carried them into *Greece*, and becauſe from him Letters were called Φοινίκια; and as the *Egyptians* knew that *Agenor*, the Father of *Cadmus*, went from *Egypt* into *Phœnicia*, and dwelt at *Tyre*, they had a Pretence to ſay, that the *Phœnicians* received their Letters from them; and to claim the Invention of them. But both the *Greeks* and *Egyptians* were miſtaken; on the firſt Account it was that the *Greeks* generally aſcribed the Invention of Letters to the *Phœnicians*, Φοίνικες δ' εὗρον γράμματ' ἀλεξίλογα. Critias apud Athenæ. lib. i. Timon apud Sext. Emperic. calls them Φοίνικα σήματα Κάδμου.

(73) Φάσκουσι [Ἕλληνες] τὰ γράμματα εὑρῆσθαι, οἱ μὲν παρὰ Χαλδαίων, οἱ δὲ παρ' Αἰγυπτίων, ἄλλοι δ' αὖ ἀπὸ Φοινίκων. Theoph. Antioc. ad Autolyc. lib. iii. fin.

(74) *Clemens Alexandrinus* having mentioned from *Euphorus*, or rather *Ephorus*, that *Cadmus* the *Phœnician* invented the *Greek* Letters, whence *Herodotus* called Letters, φοινικήϊα, adds, "But others ſay, that the *Phœnici-* "*ans* and *Syrians* were the firſt who found out Letters," οἱ δὲ Φοίνικας καὶ Σύρους γράμματα ἐπινοῆσαι πρώτους λέγουσιν. Strom. i. p. 306, 307.

(75) Tacit. Annal. lib. xi. c. 14.

(76) *Alcidamus*, an ancient Orator, in his Oration againſt *Palamedes*, in the Collection of *Stephens*, p. 186. aſcribes the Invention of Letters to *Orpheus*. Γράμματα μὲν γε πρῶτος Ὀρφεὺς ἐξήνεγκε παρὰ Μουσῶν μαθών, ὡς καὶ τὰ ἐπὶ τῷ μνήματι αὐτοῦ δηλοῖ ἐπιγράμματα.

Μουσάων πρόπολον τῇ δ' Ὀρφέα Θρῇκες ἔθηκαν,
　Ὃν κτάνεν ὑψιμέδων Ζεὺς ψολόεντι βέλει.
Οἰάγρου φίλον υἱόν, ὃς Ἡρακλῆν ἐδίδαξεν,
　Εὑρὼν ἀνθρώποις γράμματα καὶ σοφίαν.

The *Hercules* here mentioned to be taught by *Orpheus*, was not the *Theban Hercules*, whoſe Maſter was *Linus*: but it was the *Hercules* who lived ſeveral Ages before, and was one of the Curetes.

the *Egyptians* had their Letters from the firſt or ſecond *Hermes*, they muſt be as old as the Year before-mentioned, but without doubt were older by ſeveral Centuries, as hath been obſerved and ſhewn in the foregoing Volume of this Work.

The *Phœnicians* had the *Greeks* to vouch for the Antiquity of their Letters, from whom they had received them as early at leaſt as the Time of *Cadmus*, as was generally agreed upon the Authority of *Herodotus*, and other ancient Writers cited above: and it is highly probable that they had them from the *Phœnicians* long before. However, the Queſtion of the Invention of Letters is, upon the oldeſt and beſt Evidence, determined in Favour of the *Phœnicians*. *Sanchoniatho* tells us, from the moſt ancient *Phœnician* Records, that *Letters* were invented, ſoon after the Diſperſion of Mankind, by *Taaut*, the Son of *Miſor* or *Miſraim*, and who is the firſt *Egyptian Hermes* or *Thoth*, as *Philo* of *Byblus* his Interpreter relates, and who went out of *Phœnicia* into *Egypt*, and was the firſt who with a Colony of *Mezrites* ſettled and reigned there; and, as *Cicero* ſaies (77), gave both *Laws* and *Letters*

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(77) Dicitur (Mercurius) Ægypto præfuiſſe, atque Ægyptiis leges et literas tradidiſſe, De Nat. Deor. lib. iii. c. 22. p. 171. edit. Gryph. But ſee the Note of the learned Dr. *Davies* on the Place. *Plutarch* gives a better Account of *Hermes* than *Cicero* did, and ſuppoſes him to be an *Egyptian* God, being deified after his Death. Ἑρμῆς λέγεται θεῶν ἐν Αἰγύπτῳ γράμματα πρῶτος εὑρεῖν· διὸ καὶ τὸ τῶν γραμμάτων Αἰγύπτιοι πρῶτον Ἶβιν γράφουσιν, ὡς Ἑρμῇ προσήκουσαν. Sympoſ. lib. ix. Problem. iii. p. 738. He alſo obſerves, Sympoſ. lib. iv. p. 670. that the *Ibis*, when it ſet wide its Legs, and placed its Bill acroſs them, was like an equilateral Triangle, *viz.* Δ. But he does not ſay, that this was the Form of the firſt *Egyptian* Letter, as *Kircher* ſaies. This Letter, or Triangle, is frequently ſeen on the Obeliſks, and ſo may be reckoned one of the ſacred Letters. *Kircher*, in the ſecond Volume of his *Egyptian Oedipus*, and the ſecond Part, p. 43—47. ſuppoſes in a mere imaginary Way the firſt *Egyptian* Letters to have been like the modern *Greek* Letters, and to have been originally formed from the Poſture and ſeveral Parts of the ſacred Animals. He did not conſider that *Thoth* or *Hermes* invented the Letters in *Phœnicia* and carried them into *Egypt*; and therefore whatever their original Form was, they could have no Relation to the *Egyptian* ſacred Animals, which were not then conſecrated. Nay, *Kircher* is ſo weak as to add the double *Greek* Letters, Θ, Ζ, Χ, Φ, Ξ, Ω, as original *Egyptian* Letters, which were not known till many Ages after *Cadmus*, and were made by the *Greeks*.

ters to the *Egyptians.* But he was far older than *Cicero* ſuppoſed him to be, as well as of a different Original; and the *Greeks* and *Latins* knew nothing of him. This *Hermes*, the real Inventor of Letters, and called *Taaut* by *Sanchoniatho*, was born in the ſecond Generation after the Flood. This *Taaut* was not only the Inventor of (78) Letters and Writing; but he alſo delineated the ſacred (79) Characters or Symbols of the Elements, *viz. Sun*, *Moon*, *Stars*, *Earth*, *Air*, *Fire*, *Water*, etc. and being eminent amongſt the *Phœnicians* for Learning and Wiſdom, he was the firſt who (80) reformed Theology from the rude vulgar Conceptions into a Syſtem and Science. He drew the Portraitures of the Hero-Gods, and embelliſhed them with Symbols, and ordered *Æſculapius* and his ſeven Brethren, the *Cabiri*, to write the Hiſtory of them. He alſo taught the *Phœnicians*, that the (81) Ser-

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(78) Εὗρε τὴν τῶν πρώτων στοιχείων γραφήν. Apud Euſeb. Præp. Ev. lib. i. p. 36. and from *Philo* he ſaies, εἰδὼς (ὁ Σαγχουνιάθων) ὅτι τῶν ὑφ' ἥλιον γεγονότων πρῶτός ἐστι Τάαυτος ὁ τῶν γραμμάτων τὴν εὕρεσιν ἐπινοήσας, καὶ τῆς τῶν ὑπομνημάτων γραφῆς κατάρξας. Ibid. p. 31.

(79) Διετύπωσεν τοὺς ἱεροὺς τῶν στοιχείων χαρακτῆρας. Ibid. p. 39. Theſe ſacred ſymbolical Characters of the Elements gave Occaſion to the *Phœnician* Hierophants to allegorize the whole Hiſtory of the Hero-Gods, and to reſolve it into a phyſical Syſtem. And *Taaut* himſelf ſeems to have deſigned to make the celeſtial and mundane Elements Objects of Worſhip, and Reſidences of his Hero-Gods, by whoſe Names they were called, as *Philo* tells us, ibid. p. 33. But yet, according to *Sanchoniatho*, *Taaut* did not allegorize the Hiſtory of the *Phœnician* Gods.

(80) Τάαυτος—σοφίᾳ διενεγκὼν παρὰ τοῖς Φοίνιξι πρῶτος, τὰ κατὰ τὴν θεοσέβειαν ἐκ τῆς τῶν Χυδαίων ἀπειρίας εἰς ἐπιστημονικὴν ἐμπειρίαν διέταξεν. Ibid. p. 40.

(81) This deified Serpent the *Phœnicians* called ἀγαθὸν Δαίμονα, the good Dæmon; and the *Egyptians* called it *Cneph*: and put an Hawk's Head upon it. *Epeis*, the chief *Egyptian* Hierophant and ſacred Scribe, explained the Serpent with the Hawk's Head to be *the firſt moſt divine Being*. Ibid. p. 41. This ſhews that the Notion of a ſupreme God was taught in the moſt ancient Myſteries of *Egypt*, and alſo of *Phœnicia*. This ſacred Serpent was the *Syrian* God *Ophion*; of whoſe Divinity derived from the *Phœnicians Pherecydes* wrote, ibid. *Euſebius* adds of his own, p. 42. as if *Zoroaſter*, the *Perſian Magus*, repreſented God as having an *Hawk's Head*; and alſo that *Oſtanes* ſaid the ſame thing. But the Paſſage from *Zoroaſter* muſt be a Miſtake of the Tranſlator's: for the old *Perſic Magian* Religion had nothing of hieroglyphic or ſymbolic Repreſentation of the Deity. Therefore a learned Gentleman judiciouſly obſerves, that *inſtead of Bazi-ſar, the Head*

pent

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pent was of a divine Nature; on which account this Animal was exhibited in their ſacred Rites and Myſteries, as the Symbol of Immortality. It is obſervable from the foregoing Account of the *Phœnician Taaut*, that as *Æſculapius* was one who by his Order wrote the *Phœnician* Coſmogony and Theogony, and the Hiſtory of the Gods or deified Men from the Creation; ſo *Manetho* related from the *Egyptian* Annals, that *Æſculapius*, whom he calls *Agathodæmon*, Son of the ſecond *Hermes*, did, after the Flood, tranſcribe from the Pillars of the firſt *Thoth* the Hiſtory of the Gods and Demi-gods, who lived before the Flood, and of the Heroes and Kings of the *Meſrite* Family who lived after. This ſhews that *Taaut* was the firſt *Egyptian* as well as *Phœnician Hermes*; and that the Hiſtory of the *Egyptian* Hero-Gods, had the ſame original Author with that of the *Phœnicians*: and this Correſpondence between the Annals and Antiquities of theſe two Nations, both derived from the Inſcriptions and Memoirs of the firſt *Meſrite Hermes* or *Thoth*, is a great Atteſtation to the Credibility of *Sanchoniatho's* Hiſtory, which *Manetho* knew nothing of.

Having diſcovered the Inventor of Letters from the beſt and moſt ancient Evidence, and eſtabliſhed his Right to them by ſeveral Arguments, it will not be difficult to aſſign nearly the Time of the Invention of them. *Taaut* or *Thoth*, the firſt *Hermes*, and Son of *Miſor* or *Miſraim*, lived in the Time of the (82) *Diſperſion* of the Deſcendants of *Noah*, which happened five hundred thirty-one Years after the Flood, at the Birth of *Peleg*: and he found out Letters in *Phœnicia* after a Settlement was made there, and when both that and the adja-

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of an Hawk, Zoroaſter wrote Bari-ſar, the great Creator, which is a very ſmall Alteration and makes good Senſe: and, it may be added, agrees entirely with the other Attributes of God enumerated in the Paſſage, *viz.* that *he is the firſt, incorruptible, eternal, unbegotten*, etc. See Miſcel. Obſervat. upon Authors ancient and modern, vol. ii. p. 128.

(82) It appears from *Hyginus*, that it was an ancient Tradition, that Mankind once uſed all one Language, and lived without Towns or Laws many Ages before *Inachus*. That afterwards *Mercury*, called *Hermes*, interpreted the ſeveral Languages (into which their Speech was divided) and alſo divided the Earth into Nations; upon which Diſcord and War enſued amongſt Men. Fab. 143.

cent Country was governed firſt by *Uranus*, and after him by his Son *Saturn* or *Cronus*, of the Family of *Canaan*: and this was before he went with the *Mezrites* and ſettled in *Egypt*. *Taaut* therefore was probably born 150 Years after the Flood, a few Years after *Cainan* Son of *Arphaxad*, who was in the ſame Deſcent with him; and if he lived as long as *Cainan*, or 460 Years, then he lived ſix hundred and ten Years after the Flood, and ſeventy-nine Years after the Diſperſion. He invented Letters in the Reign either of *Uranus* or *Cronus*, and ſtaid in *Phœnicia* with *Cronus* to the thirty-ſecond Year of his Reign there after the Expulſion and Death of his Father *Uranus*: after which *Cronus* made ſeveral Settlements of his Family in *Phœnicia*, and travelled into other Parts, and when he came to *Egypt*, he gave *Taaut* his Secretary the Government of it.

As *Sanchoniatho* has not told us in what Reign, whether of *Uranus* or *Cronus*, *Taaut* invented Letters, he might invent them in either Reign; and we cannot err much, if we place his Invention of them 550 Years after the Flood, or twenty Years after the Diſperſion, and 2619 Years before the *Chriſtian* Æra: and ſix, or perhaps ten Years before he went into *Egypt*.

Taaut and his Poſterity, for fifteen Generations, ruled in the upper *Egypt* at *Thebes* (which was built by the *Meſrites*) about four hundred Years. The *Egyptians* afterwards called him *Thoth*; and the Dynaſty of his Family was called the *Cynic Circle*, which I have treated of in the foregoing Volume of this Work.

There were in *Manetho's* Time very ancient Annals of the *Meſrite* Family after the Flood; and Inſcriptions of ancient Pillars aſcribed to the firſt *Hermes*, containing the Hiſtory of their moſt ancient Gods; but we find in what is left of his Works, no more than the bare mention of them, with the Years of their Government in *Egypt* before the Reign of *Menes*. This *Menes* is the *Egyptian Oſiris*, as I have ſhewn at large; and the King whom *Plato* calls *Thamus*, and the Prophet *Ezekiel* alſo, ch. viii. 14. He reigned at *Thebes*, and his chief Counſellor and ſacred Scribe was the ſecond *Hermes*, whom *Plato* calls *Theuth*; and who is ſaid to be the *Inventor of Letters*. This was the conſtant Opinion of the *Greeks*, who knew of no older *Hermes* than this,

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this, who was the prime Miniſter of *Menes*, but never reigned in *Egypt*: whereas the *Meſrite Taaut* was the firſt King of *Egypt* after the Diſperſion of the Families deſcended from *Noah*; and carried Letters and Writing, and the Hiſtory of the firſt Gods, into *Egypt*, about 400 Years before the Time of the ſecond *Thoth*. But this ſecond *Thoth* being more known, and more famous in *Egypt* than the firſt; and having improved both their Language and Letters, and made great Advances in ſeveral ſorts of Learning, the *Egyptians* aſcribed to him thoſe Inventions and Arts of the firſt *Hermes*, which he had brought to greater Perfection.

The moſt probable Opinion therefore, and that which reconciles all the Difficulties about this important Invention of Letters, is, that the ſecond *Thoth* greatly improved the *Egyptian* Language and Letters; by refining the Pronunciation and Rythm of them; dividing the Letters, as *Plato* ſaies of him, into Mutes and Liquids, Vowels and Conſonants, and reducing them to Rules of Grammar. *Diodorus Siculus* and *Plutarch* (83) relate, that the *Egyptian Hermes* was the Inventor of *Grammar and Muſic; that he improved the Egyptian Language in the Pronunciation; and added many Words to it: that he invented Letters, and the Rythm and Harmony of Sounds; and added three Tones to the Harp, of which he was the Inventor.* We may further obſerve, that the firſt *Hermes* having delineated the ſacred Characters of the mundane Elements, and made ſome ſymbolical Portraitures of the chief Hero-Gods with whom he lived, gave occaſion to the ſecond *Hermes* to form a Syſtem of ſacred Characters and hieroglyphic Symbols, in which all the *Egyptian* Theology and Philoſophy was contained.

Theſe Obſervations, which we have deduced from the moſt ancient Hiſtory of *Sanchoniatho*, throw a new Light into the learned World, which has not hitherto been attended to.

The Invention of *Letters* and Writing, being ſo wonderful and uſeful a Thing, we may be ſure the Knowledge of them was ſoon ſpread to other Countries, beſides *Phœnicia* and *Egypt*; and eſpecially to *Æthiopia*, and the Countries where *Cronus*, and the *Cabiri* or their Sons travelled: and probably, to *Syria*, *Babylon*, and *Chaldæa* firſt of all; and not long after to *Arabia:* and ſome Years afterward into *Attica*, either by *Cronus* or his Daughter *Athene* and the *Pelaſgi*. So that it is no Wonder, that we find written Records at *Thebes*, *Memphis*, and *Babylon*, as early as two thouſand two hundred thirty-four Years before the *Chriſtian* Æra.

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(83) Ἑρμῆν γραμματικῆς ϗ μουσικῆς εὑρετὴν νομίζοντες. De Iſid. et Oſir. p. 352. See Diod. Sic. lib. i. p. 14, 15.

From the foregoing Account it appears, that the *Phœnician* Letters were the original Elements of Writing: and that the *Egyptian*, *Syrian*, *Chaldæan*, *Arabian*, and the old *Pelaſgic Greek* Letters, were the ſame with them: though of courſe in Time, and by Degrees, Alterations and Differences would be made in them.

There is no Reaſon to think, that the *Chaldæans* had any diſtinct Letters of their own in the Days of *Abraham*; and therefore he was no Stranger to the *Canaanitiſh* or *Phœnician* Letters when he came into the Land of *Canaan*; but only to their Dialect or Language, which he learned there; and which was afterward called from him the *Hebrew Language*. It had no doubt many *Chaldee* Words and Idioms infuſed into it by *Abraham*, who cannot be thought to have entirely laid aſide his own Language, received from his Anceſtors, and would propagate it more or leſs in *Canaan*. Nor is there Reaſon to ſuppoſe much Alteration to have been made in the firſt Letters, when the *Iſraelites* went into *Egypt*; or that they found their Letters much different from the *Egyptian:* however, as they lived ſeparate from and unmixed with the *Egyptians*, they would naturally retain the Language and Letters which their Fathers had been taught, and brought out of *Canaan*, and delivered to them, and carry them back with them into that Country. Hence we find, that the ancient *Hebrew*, or *Samaritan* and *Canaanitiſh*, or *Phœnician* Language and Letters were always nearly the ſame: and the *Hebrew* Language is called the Language of *Canaan*, *Iſai*. xix. 18. and the Names of all the *Canaanitiſh* Towns, Countries, Rivers, Mountains, and even of Men, being purely *Hebrew*, as is agreed by all learned Men, demonſtrate the Language to be one and the ſame; though we know it was different from the *Egyptian*, *Syrian*, and *Chaldæan*. That the *Chaldæan* Letters were originally the ſame as the *Phænician*, may be inferred from the great (84) Similitude of many of them to theſe; which plainly ſhews they were derived from them. But it is no Wonder, that the *Chaldæans*, who were in ancient Times mixed with People of other Nations, ſhould have both their Language and Letters corrupted or altered.

From what has been ſaid, the Reaſon appears why thoſe of the Poſterity of *Sem* and *Japhet*, who were removed far from the *Chamites* to the North and Eaſt; and who had no Communication of a long Time with the *Phænicians*, *Egyptians*, and *Chaldæans*, were ignorant of Letters: ſome of them, as the (85) *Armenians*, *Indians*, and others of the *Semites*, had no Letters for many Ages; and the great Nation of the *Chineſe* uſe Characters inſtead of Letters to this Day: and the Northern *Scythians*, both *Aſiatics* and *Europeans*, and moſt of the Deſcendants of *Japhet*, had no Letters in ancient Times, except the *Phrygians*, and ſome of the *Greek* Iſlands, with *Crete* and other Parts of *Greece*, who received them very early from the *Pelaſgi* and *Phænicians*, who dwelt amongſt them. *Ælian* (86) relates from *Androtion*, an ancient Author, who wrote the *Attic* Hiſtory, that the *old Thracians knew nothing of Letters*, (perhaps not before the Time of the firſt *Orpheus*, whom they thought the Inventor of them) *and that other Northern Nations of Europe thought it a Diſgrace to uſe them.* *Strabo* ſaies from (87) *Megaſthenes*, that the *Indians* were ignorant of

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(84) See Bochart. Geog. Sac. p. 451. and Scalig. Animad. ad Chron. Euſeb. p. 103, 104. and Montfauc. Palæograph. Gr. p. 121, 122, 123. and Chiſhul's Antiq. Aſiat. p. 24.

(85) *Joſephus* reckons the *Armenians* to be *Semites*, Antiq. l. i. c. 6. and Strab. Geog. lib. i. p. 41, 42. and Syncel. Chron. p. 46. But others make them Deſcendants of the *Phrygians*, and ſo from *Japhet*. Herodot. lib. vii. c. 73. Steph. Byz. voc. *Armenia*. Hippol. Moſ. Chor. Hiſt. Armen. lib. i. c. 11. But if the *Armenians* had been a Colony of *Phrygians*, they would probably have had Letters, as the *Phrygians* had: ſo that their being *Semites* is the more probable Opinion.

(86) Τῶν ἀρχαίων φασὶ Θρᾳκῶν μηδένα ἐπίστασθαι γράμματα. ἀλλὰ καὶ ἐνόμιζον αἴσχιστον εἶναι πάντες οἱ τὴν Εὐρώπην οἰκοῦντες βάρβαροι χρῆσθαι γράμμασιν. Var. Hiſt. lib. viii. c. 5.

(87) Geog. lib. xv. p. 1035.

Letters in his Time; but he was miſtaken, as will appear hereafter.

As many of the Inhabitants of North *America* firſt came from the Northern Parts of *Europe*, and North Eaſt Parts of *Aſia*, particularly from *Cathaian Tartary* and *China*, where there were no Letters known; and their writing conſiſted of Characters and ſome emblematical Figures, or Pictures; ſo the (88) *Mexicans*, and other Provinces derived from theſe *Aſiatic* Colonies, had no other Way of writing but in Characters and emblematical Pictures.

It is probable, that the *Chaldæans* had Letters not many Years after their Invention, from the *Syrians* or *Phœnicians*: but the *Aſſyrians* received them from the *Babylonians* or *Chaldæans*, and had them not (as is moſt probable) till the Reign of *Ninus*, when the *Aſſyrians* conquered *Chaldæa* and *Babylon*. This is the Reaſon that we have no Account of the Kings of *Aſſyria* tranſmitted to us before *Ninus*, with the bare mention only of his Father *Belus*, but of none of his Exploits. It ſeems a mere Fiction what *Maribas Catinenſis* (89), a *Syrian* Hiſtorian about the Year before *Chriſt* 130, relates; that *Ninus*, elated with Pride and Ambition, that he might be thought the firſt great Conqueror and Beginner of heroic Atchievements, ordered all the ancient Annals and Hiſtory of famous Exploits, which were done before him, to be burnt; and the Hiſtory of his own Reign and Actions only to be recorded. But the true Reaſon why the Acts of former Kings of upper *Aſia* before *Ninus* were not recorded, as *Diodorus Siculus* tells us from *Cteſias*, in the Beginning of the ſecond Book of his Hiſtory, was partly, becauſe nothing famous or in a warlike Way had been atchieved by them; and the firſt Kings were contented with their Territories, and lived in a patriarchal manner, and in Peace with their Neighbours, and had not ſtudied or uſed the Arts of War: and alſo, becauſe the Memory of what they did was loſt for Want of Letters and

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(88) See Horn. de Orig. Gent. Amer. lib. iv. c. 14. and the Account of the *Americans* below in theſe Papers. The emblematical Figures or Pictures were of later Date amongſt the *Chineſe*, whoſe moſt ancient Characters conſiſted of Lines only.

(89) Apud Moſ. Choren. Hiſt. Armen. lib. i. c. 13.

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Writing to record them. But after *Ninus* had conquered *Chaldæa* and *Babylon*, and found, that by the Art of Writing the Exploits of former Kings, who had reigned there from the Beginning of that Empire, were recorded in Annals, to perpetuate the Memory and Fame of them, his Ambition lead him to take the ſame Way to immortalize his own great Actions. Therefore he carried the *Chaldæan* Letters and Writing into *Aſſyria*, and founded the royal Library at *Nineveh*, from whoſe Records *Maribas Catinenſis* ſaies he took his Hiſtory of the *Armenian* and *Aſſyrian* Kings which began with *Ninus*; and *Cteſias* had his Hiſtory from the ſame Records. In thoſe *Aſſyrian* Records the *Armenian* Hiſtory was alſo preſerved from the Reign of *Ninus*, and their becoming ſubject to the *Aſſyrians* under (90) *Semiramis*. For the ancient *Armenians* were, as *Moſes Chorenenſis* intimates of them, averſe to Learning; and therefore gave themſelves no Trouble to form Letters for their Language, but uſed either the *Syrian*, *Perſian*, or *Greek* Letters, as they found moſt convenient: and probably at firſt they made uſe of the *Aſſyrian* or *Chaldæan*, while they were Subjects of the *Aſſyrian* Empire.

However, they had originally no Letters at all, as *Moſes Chorenenſis* (91) relates; and the Origin of their Country and Acts of their firſt Kings would have been loſt, had they not been preſerved in the *Chaldæan* and *Aſſyrian* Records, as *Moſes* (92) ſhews: nor had they any Letters peculiar to their own Language till the fourth Century of the *Chriſtian* Æra, as the ſame (93) *Moſes* relates.

Thus the *Aſſyrian* Letters are traced as high as *Ninus*, to the Year before *Chriſt* 2016, but cannot, I think, be carried higher.

As to the *Greeks*, it is almoſt univerſally agreed by the ancient Writers, that they received their Letters from *Phœnicia*; though their original Language was that of the Sons of *Japhet*, who firſt inhabited *Greece* ſoon after the Diſperſion, from *Thrace* to the *Peloponneſe*; and

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(90) Moſ. Choren. Hiſt. Armen. lib. i. c. xiv.
(91) Ibid. lib. i. c. 2.
(92) Ibid. lib. i. c. 4.
(93) Lib. iii. c. 51, 52.

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afterwards migrated into *Italy*, *France*, and *Spain*. Some related, that *Cecrops* (94) brought them out of *Egypt* with his Colony from *Saïs*. That *Cecrops* went with a Colony from *Egypt*, and ſettled and reigned in *Attica*, is reported by many of the *Greek* Writers, as *Diodorus Siculus* (95), *Euſtathius*, *Tzetzes* (96), *Suidas*, and others; but none of them ſay, that he brought the *Græcian* Letters out of *Egypt*: ſo there is no Foundation for that Suppoſition. But then, as there is no Reaſon to think, that *Cecrops* brought the firſt *Greek* Letters out of *Egypt*; ſo there is none to ſuppoſe, that the *Greeks* had not any before the coming of *Cadmus* amongſt them. For, as there can be no Doubt but that *Cecrops* was well acquainted with the *Egyptian* Letters, ſo, if the *Attics* and other *Greeks* had been without Letters when he came amongſt them, there can likewiſe be no Doubt but that he would have inſtructed them in the Uſe of Letters, as well as in the Ceremonies of Religion, and Rules of civil Government: Letters being the beſt and only means to ſecure both from being altered or forgotten, and to propagate them down to Poſterity. And as there is no Evidence, that *Cecrops*, who came into *Greece* ſeveral Years before *Cadmus*, or that *Danaus*, who reigned at *Argos* in the Time of *Cadmus*, taught or introduced there their *Egyptian* Letters; the Reaſon plainly appears to be, becauſe they found, that the *Greeks* had Letters which were the ſame with thoſe uſed in *Egypt*, or very little different from them. They might well be nearly the ſame, as having the ſame original Author, the *Phœnician Taaut*, or *Thoth*, who carried them out of *Phœnicia* into *Egypt*. They might indeed in ſo long a Time, as between the *Pelaſgi* making their firſt Settlements in *Greece* and the *Peloponneſe*, and bringing Letters (as will be proved) thither; and the coming of *Cadmus* into *Bœotia*, have received ſome Variation in *Phœnicia*; and it is probable, that the Letters of *Cadmus* differed chiefly from thoſe of the old *Pelaſgi* in their Order, and Rythm, or Pronunciation, as will be more particularly ſhewn: and this was ſufficient to denominate *Cadmus* the Inventor of the *Greek* Letters. For moſt of the ancient *Greek* Writers agreed, upon the Authority of *Herodotus* (97), and *Ephorus*, who was a Diſciple of *Iſocrates*, and wrote the Hiſtory of *Attica*, that the *Greek* Letters were firſt brought out of *Phœnicia* into *Bœotia* by *Cadmus*.

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(94) Tacit. Annal. lib. xi. c. 14.
(95) Biblioth. lib. i. Euſtath. in Hom. Iliad Σ.
(96) Comment. in Lycoph. p. 23, 24. Suid. in voce.

I think there can be no Doubt but that the *Greeks* had their Letters out of *Phœnicia*; nor can it be doubted, that *Cadmus* carried his Letters out of (98) *Phœnicia* into *Bœotia*: and it is alſo probable, that *Cadmus* was not born in *Egypt*, as ſome of the (99) Ancients thought; but in *Phœnicia*, as his Brother *Phœnix* was; and that *Ephorus* rightly calls him a *Phœnician*. *Cadmus* might call the City which he built in *Bœotia*, *Thebes*, from the Name of that famous City in *Egypt*, both on account of the great Fame of it, and alſo becauſe his Father was an

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(97) *Herodotus* is expreſs, lib. v. c. 58. Tatian. adv. Græc. in fin. and *Clemens Alexandrinus*, Strom. i. p. 306. ſaies: Κάδμος δὲ Φοίνιξ ὤν, ὁ τῶν γραμμάτων Ἕλλησιν εὑρετὴς, ὥς φησιν Εὔφορος [leg. Ἔφορος] ὅθεν καὶ Φοινικήϊα τὰ γράμματα Ἡρόδοτος κεκλῆσθαι γράφει. See Plut. Sympoſ. ix. quæſt. 3. See alſo Dionyſius Mileſius apud Diod. Sic. lib. iii. p. 200. and *Zenodotus* the *Stoic*, who wrote:

——Ἦν καὶ ὁ Κάδμος
Κεῖνος ἀφ᾽ οὗ γραπτὰν Ἑλλὰς ἔχει σελίδα.

Apud Diog. Laert. Vit. Zenon. p. 171. edit. Lond.

(98) *Hyginus* ſaies, he brought his Letters out of *Egypt* into *Greece*, Fab. cclxxvii. which is a groſs Error; and contrary to the Senſe of all ancient Writers.

(99) Diod. Sic. lib. i. p. 20. and apud Phot. p. 1151. out of his fortieth Book, Conon. Narrat. xxxii. Euſeb. Chron. lib. poſter. But *Ephorus* calls him a *Phœnician*, and alſo *Herodotus*; and *Zenodotus*, in Diog. Laert. above cited. And *Apollodorus* ſaies, that *Agenor*, the Father of *Cadmus*, went out of *Egypt* into *Phœnicia*, and reigned there; and became the Father of a numerous Offspring, Lib. ii. c. 1. ſect. 4. p. 71. So that *Apollodorus* thought *Cadmus* was born in *Phœnicia*. And *Pauſanias* obſerves, that they who thought *Cadmus* an *Egyptian*, and not a *Phœnician*, were confuted by the Name which the *Cadmæan Thebans* gave to *Minerva*: for they called her by the *Phœnician* Name *Onka*, and not by the *Egyptian* Name *Saïs*. The preſent Reading of *Pauſanias* is *Siga*, which is a Name of no Meaning: but that he wrote *Onka* is obſerved by *Sylburgius* in his Note upon the Word. See Bœot. p. 291, and Notes, edit. Francof. 1583. See my Note Numb. (24) above; where the *Phœnician* Word *Onka* is ſhewn to be the Name which *Cadmus* called *Minerva* by at *Thebes*.

Egyptian of *Thebes*, as *Euſebius* ſuppoſes: and perhaps the Cauſe of his being thought to be born in *Egypt* was his calling his own City by the Name of the *Egyptian Thebes*.

The *Cadmæan* Letters being moſt noted in *Greece*, and generally uſed after the Introduction of them; and the moſt remarkable ancient Monuments or Inſcriptions being ſuppoſed to be wrote in thoſe Letters, made *Herodotus*, and *Ephorus*, and other Hiſtorians after them, think, that *Cadmus* was the firſt who brought Letters into *Greece*.

But this Opinion is utterly inconſiſtent with the high Antiquity of Letters, as being invented in *Phœnicia* by *Taaut*, a few Years after the Diſperſion; and above eleven hundred Years before *Cadmus* came into *Bœotia:* and alſo with the Accounts of the early Migrations of the *Phœnicians* into the Iſlands of the *Ægean* Sea, the *Peloponneſe*, and moſt Parts of *Greece*, whither they carried the *Cabiric* Myſteries and *Phœnician* Deities, and, without Doubt, their Letters alſo. And there is ſufficient Evidence of theſe *Phœnician* Migrations and Settlements in *Greece*, many Ages before *Cadmus* came thither. Indeed, it is very abſurd to ſuppoſe, that the *Greeks* ſhould not have had any Letters for the Space of eleven hundred Years and more after their Invention, and yet that ſeveral Colonies out of *Phœnicia*, who had Letters, ſhould have ſettled amongſt them from the moſt early Antiquity, and during moſt of the Space of theſe eleven hundred Years.

We learn from *Sanchoniatho*, that the Sons of the *Dioſcuri Cabiri*, who had wrote the firſt Annals of the *Phœnician* Hiſtory and Theogony by the Command of *Taaut*, made Ships of Burthen, in which they ſailed, and being caſt upon the Coaſt near Mount *Caſius*, about forty Miles diſtant from *Peluſium*, as *Strabo* and *Pliny* reckon, they conſecrated a Temple (1) in the Place.

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(1) This was probably the Temple of *Jupiter Caſius*, ſo called afterwards, and which might be built in the ſame Place. It is mentioned by *Strabo*, Geog. lib xvi. p. 1103. and Steph. in voce, and Pliny, Nat. Hiſt. lib. v. c. 12. It is the firſt Temple mentioned in Hiſtory; and probably the firſt in the World: unleſs we except the Temple built by *Hoang-Ti*, the firſt Emperor of *China*, in the Province of *Pekim*, about the Year before *Chriſt* 2438, which may be as old, or older. The Temple next in Age may be that

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Theſe *Phœnicians* were called *Pelaſgi* by the ancient *Greeks*, though the later *Greeks* knew not the Reaſon of it; and fancied they were ſo called from (2) *Pelaſgus*, the ancient King of *Arcadia:* but they were far older. Nor is the Name derived from *Peleg*, as ſome learned Writers have imagined; for his Poſterity never went into *Europe:* but they were called *Pelaſgi*, from their paſſing by Sea, and wandering from one Country into another, (whence the Sea is called *Pelagus*, from the *Hebrew* Word *Peleg*, as dividing one Country from another) being, as it were, *Pelagii*, Wanderers, and diſperſed over various Countries. On this account ſome (3) *Greeks* thought, they had their Name from πελαργοὶ, *Storks*, which are Birds of Paſſage.

The *Greeks* (4) alſo called the *Tyrrhenes*, *Pelaſgi*; as if their proper Name was originally *Tyrrheni*, and they were called *Pelaſgi* only from their Diſperſions. *Dionyſius* of *Halicarnaſſus* therefore cites *Thucydi-*

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which *Menes*, the firſt King of *Egypt*, built at *Memphis*, in honour and for the Worſhip of the oldeſt *Egyptian* God *Vulcan*, about 2200 Years before the vulgar *Chriſtian* Æra.

(2) Πελασγοὶ οἱ Θεσσαλοὶ, καὶ Πελασγικὸν Ἄργος — καὶ γένος ἀπὸ Πελασγοῦ τοῦ Ἀρκάδος γενόμενον πολυπλάνητον. Heſych. voc.

(3) So Dionyſ. Halicarn. lib. i. p. 22. from *Myrſilus Leſbius*, etc. and *Strabo*, ſpeaking of the *Pelaſgi*, who inhabited *Attica*, ſaies, the *Attic* Hiſtorians called them πελαργοὶ, from the Stork, which is a wandering Bird. Οἱ τὴν Ἀτθίδα συγγράψαντες ἱστοροῦσι περὶ τῶν Πελασγῶν, ὡς καὶ Ἀθήνῃσι γενομένων τῶν Πελασγῶν, διὰ δὲ τὸ πλανήτας εἶναι, καὶ δίκην ὀρνέων ἐπιφοιτᾶν ἐφ' οὓς ἔτυχε τόπους, πελαργοὺς ὑπὸ τῶν Ἀττικῶν κληθῆναι. Geog. lib. v. p. 339. Hence the Paſſage of *Strabo*, lib. ix. p. 608. is to be corrected; where his Edition has, Ὑπὸ τῶν Ἀττικῶν Πελασγοὶ προσηγορεύθησαν διὰ τὴν πλάνην. But it is evident, the true Reading was πελαργοὶ, as before. *Heſychius* ſaies: Πελαργοὺς φασὶ (not φησὶ, as the Editions have it) τὴν Ἀττικὴν οἰκῆσαι, ἀπὸ τῶν Πελασγῶν μεταφέροντες ἐπὶ τὰ πτηνά. So the Words are to be diſtinguiſhed, See Euſtath. Comment. in Dionyſ. Perieg. ℣ 347. *Herodotus* calls the *Pelaſgi* ἔθνος πολυπλάνητον, lib. i. c. 56. and *Strabo* ſaies: Πολύπλανον δὲ καὶ ταχὺ τὸ ἔθνος (Πελασγοὶ) πρὸς ἐπαναστάσεις ηὐξήθη τε ἐπὶ πολὺ καὶ ἀθρόαν ἔλαβε τὴν ἔλλειψιν. Geog. lib. xiii. p. 922. Ἐπὶ πλεῖστον γῆς τὸ Πελασγικὸν γένος διεφορήθη. Dionyſ. Halicarn. lib. i. p. 20.

(4) Ἐκαλοῦντο δὲ ὑπὸ τῶν ἄλλων ἀνθρώπων τῆς τε χώρας ἐπικλήσει, ἀφ' ἧς ἐξανέστησαν, καὶ τοῦ παλαιοῦ γένους μνήμῃ, οἱ αὐτοὶ Τυῤῥηνοὶ καὶ Πελασγοί. Dionyſ. Halicarn. Antiq. Rom. lib. i. p. 20.

des (5) mentioning the Cities ſituate in the Coaſt of *Thrace*, which are inhabited by Men of two different Languages, *(i. e.* the *Japhetics* and *Phœnician Pelaſgi)* where he ſpeaks of the *Pelaſgic* Nation, *viz. there are there* (ſaies he) *ſome Chalcidians, but the moſt part are Pelaſgi,* namely, *thoſe Tyrrhenes who formerly inhabited Lemnos and Athens.* He alſo cites ſome Anapæſts out of the (6) *Inachus* of *Sophocles*, where the *Tyrrhenes* are called *Pelaſgi*. But the Truth is, that *Pelaſgi* is the original Name of a *Phœnician* People diſtinct from the *Tyrrheni*; and they were called *Tyrrheni* after their Migration into *Italy*, and poſſeſſing Part of *Tuſcany*, where the *Tyrrhenes* dwelt before them: and after their Mixture and Cohabitation with the *Tyrrhenes* they were called by that Name. Therefore (7) *Hellanicus* of *Leſbos*, *Thucydides*, and the reſt of the *Greek* Hiſtorians, were miſtaken, who confounded the *Tyrrhenes* with the *Pelaſgi*: and *Dionyſius* proves this, by obſerving with *Herodotus*, that their Language (8) was different. And *Dionyſius* (9), in his *Periegeſis*, and *Marcian Heracleotes*, or *Scymnus Chius*, make them different People; and write, that the *Pelaſgi* came from *Greece*, and mixed with the *Tyrrhenes*, who probably were the original Inhabitants of their Country.

That the *Pelaſgi* were the Deſcendants of the *Phœnician Cabiri*, we learn from *Herodotus* (10), who relates, that the *Samothracians* practiſed and received the *Cabiric* Myſteries from the *Pelaſgi*, who in ancient Times inhabited *Samothrace.* And becauſe they lived very anciently in the *Greek* Countries, they were thought to be originally *Greeks:* but that they were not the original or firſt Inhabitants of *Greece*, but came from *Phœnicia*, may be inferred from *Herodotus*, who, ſpeaking of the *Pelaſgi*, ſaies, he did not certainly know what was their Language, but he thinks it was the ſame with the Language of the People of (11) *Croton*, near the *Tyrrhenes*; and that it was a barbarous Language, and diſtinct from the *Hellenic.* This barbarous Language was the *Phœnician*; and they had Letters belonging to it when they brought it into *Greece*, many Ages before *Cadmus* came thither: and it is highly probable, that the original *Greeks*, (*Jones*, or rather *Jaones)* the Deſcendants of *Japhet*, from *Javan*, having no (12) Letters of their own, uſed the *Pelaſgic* Characters, which they would naturally receive with the Myſteries of Religion introduced amongſt them by this People.

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(5) Ibid. p. 20. ex Thucyd. Hiſt. lib. iv. p. 302.

(6) Ἴναχε γενᾶτορ (I read, γενετὸρ) παῖ Κρηνῶν
Πατρὸς Ὠκεανοῦ, μέγα πρεσβεύων
Ἄργους τε γύαις, Ἥρας τε πάγοις
Καὶ Τυῤῥηνοῖσι Πελασγοῖς.

So, I think, they ought to be read, but they are not diſtinguiſhed in *Dionyſius*, edit. Sylburg. Francof. 1586.

(7) Ἑλλάνικος ὁ Λέσβιος τοὺς Τυῤῥηνούς φησι Πελασγοὺς πρότερον καλουμένους, ἔπειτα κατῴκησαν ἐν Ἰταλίᾳ μεταλαβεῖν ἣν ἔχουσι προσηγορίαν.—ἐμοὶ μὲν τοι δοκοῦσιν ἅπαντες ἁμαρτάνειν οἱ πειθέντες ἓν καὶ τὸ αὐτὸ ἔθνος εἶναι τὸ Τυῤῥηνικὸν καὶ τὸ Πελασγικόν. lib. i. p. 22. Therefore *Dempſter* is miſtaken in making the *Tyrrhenes* and *Pelaſgi* the ſame People. De Etrur. Regal. lib. i. c. 5. p. 15.

(8) Ibid. p. 23.

(9) ỷ 347—349. Marc. Herac. p. 9. editio prima, 1600.

(10) Herodot. lib. ii. c. 51. and *Strabo* ſaies, the *Cabiri*, i. e. their Deſcendants inhabited *Samothrace*, Geog. lib. x. p. 723. fin. and p. 724.

Strabo (13) thinks, that *Homer* believed the *Pelaſgi* to have been *Barbarians*, (*i. e.* not *Greeks)* but to have come into *Greece* from another Country: and *Herodotus* (14) ſaies, the *Pelaſgic* and *Hellenic*

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(11) The Editions of *Herodotus* have Κρηστῶνα corruptly for Κροτῶνα, which latter Word one of *Gale's* Manuſcripts has: and *Dionyſius* ſo read it in *Herodotus*, Antiq. Rom. lib. i. p. 23. It ſhould alſo be read ſoon after Κροτωνιῆται inſtead of Κρηστωνιῆται, there being no ſuch Place as *Creſton* in *Italy:* and the *Creſtonians* were a People joining to *Mygdonia*, Herodot. lib. vii. c. 124. and alſo Thucyd. lib. ii. c. 170. edit. Steph. *Dionyſius* alſo ſaies, (p. 16.) that the *Pelaſgi* took *Croton* from the *Umbri*, and dwelt in it.

(12) *Joan. Malelas* (Chronograph. lib. iii. p. 70.) ſaies, that in the Time of *Abraham*, *Iſiodus*, of the Line of *Japhet*, invented the *Greek* Letters, and firſt taught them amongſt the *Greeks*. *Leo Allatius*, in Euſtath. Hexaëmer. p. 300. cites from *Joannes Antiochenus* the ſame Story; which has no Foundation, ſince the *Pelaſgi*, who had Letters, were ſettled in *Greece* before the Birth of *Abraham*; and had ſet up a Kingdom at *Sicyon* under *Ægyaleus:* and ſo the *Greeks* had Letters before the coming of this ſuppoſed *Iſiodus*.

(13) Geog. lib. vii. p. 505. and the old Scholiaſt on the Argonautics of *Apollonius Rhodius*, ſpeaks of them as a *barbarous* Nation, who inhabited *Theſſaly* and *Argos:* Ἔθνους βαρβαρικοῦ οἰκήσαντος τὴν Θεσσαλίαν καὶ τὸ Ἄργος. Lib. i. ℣ 580.

(14) Lib. i. c. 57.

Greeks were different; and he makes the *Pelaſgi* the ſame with the *Attics*, and ſaies their Language was the ſame; and that they did not lay it aſide till they were incorporated with the *Hellenics*. And *Pauſanias* (15) in his *Corinthiacs* ſaies, that before the Return of the *Heraclidæ* into *Peloponneſe*, the *Athenians* and *Argives* ſpake the ſame Language: and the *Argives* were a *Pelaſgic* Nation, as is well known. They were both of them originally *Phœnicians*. *Athene*, as *Sanchoniatho* relates, was a *Phœnician* or *Canaanite*, whom her Brother *Saturn* placed with a Colony of *Pelaſgi* in *Attica*, many Years after the *Jaones* were come thither; ſo they mixed with the *Javanics* or *Jaonics*, called *Jaones*. *Herodotus* adds (16), that the *Hellenics* always uſed their own Language, which was different from the *Pelaſgic*.

But no doubt long before the *Greeks* had the Name *Hellenics*, the *Attic* or *Jaonic Greek*, and *Pelaſgic* Languages were intermixed with each other, though they were not the ſame, as *Herodotus* thought. *Apollodorus* (17), ſpeaking of *Hellen*, Son of *Deucalion*, ſaies, *that he called the Greeks after his own Name Hellenics*. *Greeks* (Γραικοὶ) was the old Name of the People who inhabited the Part of the Country called *Hellas*, which contained *Theſſaly* and *Theſprotia*: and were either the ſame with the *Pelaſgi*, or were very anciently mixed with them. We have mention of them in ſeveral Parts of *Greece* where the *Pelaſgi* inhabited, as *Ariſtotle* and *Ephorus* (18) tell us. They might be called *Greeks* (Γραικοὶ) as being the moſt ancient Inhabitants of the Country where they ſettled: and hence γραία and γραῦς came to ſignify any thing that is very old. It ſeems to be derived from the *Celtic* Word *Grec*, which ſignifies *old*.

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(15) Πρὶν δὲ Ἡρακλείδας κατελθεῖν εἰς Πελοπόννησον τὴν αὐτὴν ἠφίεσαν Ἀθηναίοις οἱ Ἀργεῖοι φωνήν.

(16) Ibid. c. lviii.

(17) Αὐτὸς μὲν οὖν ἀφ' αὑτοῦ τοὺς καλουμένους Γραικοὺς προσηγόρευσεν Ἕλληνας, Lib. i. p. 24. See Cyril. cont. Julian. p. 10. fin. who places *Hellen* in the Year before *Chriſt* 1498. very rightly. Ἕλληνες ὠνομάσθησαν, τὸ πρότερον Γραικοὶ καλούμενοι. Marm. Arundel.

(18) Ὁ καλούμενος ἐπὶ Δευκαλίωνος κατακλυσμός. καὶ γὰρ οὗτος περὶ τὸν Ἑλληνικὸν ἐγένετο μάλιστα τόπον· καὶ τοῦτο περὶ τὴν Ἑλλάδα τὴν ἀρχαίαν. αὕτη δ' ἐστὶν ἡ περὶ τὴν Δωδώνην καὶ τὸν Ἀχελῷον—ᾤκουν γὰρ οἱ Σελλοὶ ἐνταῦθα καὶ οἱ καλούμενοι τότε Γραικοί, νῦν δὲ Ἕλληνες. Ariſtot. Meteorolog. lib. i. c. 14. p. 548. And *Strabo*, from *Ephorus*, writes: Ἔστι δὲ, ὥς φησιν Ἔφορος, Πελασγῶν ἵδρυμα (Δωδώνη) οἱ δὲ Πελασγοὶ τῶν περὶ τὴν Ἑλλάδα δυναστευσάντων ἀρχαιότατοι λέγονται. Geog. lib. vii. p. 504. See alſo lib. v. p. 337.

Herodotus (19) ſhews, that the *Pelaſgi* inhabited *Attica* before *Cecrops* came thither; and were called *Cranai*, and in his Reign they were called *Cecropidæ*. But *Herodotus* is miſtaken in taking the *Pelaſgic Attics* to have been originally *Ionics*, or the ſame with the *Jaones*, who were older, though they might incorporate with them, and become one People.

Theſe old and original Diſtinctions were beyond the Knowledge of the *Greeks*, and can only be known from the Hiſtory of *Moſes* and *Sanchoniatho*.

But in order to trace the *Pelaſgic* Migrations, who followed the *Japhetic* Families through many Parts of *Europe*, it will be proper to give a ſhort Account of the firſt Settlements of the Deſcendants of *Japhet*.

When they left *Babel* they travelled Northward; and ſome of them ſettled in *Aſiatic Scythia*, as *Magog*, and his Deſcendants, and others.

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(19) Ἀθηναῖοι δὲ ἐπὶ μὲν Πελασγῶν ἐχόντων τὴν νῦν Ἑλλάδα καλεομένην ἦσαν Πελασγοὶ ὀνομαζόμενοι Κραναοί· ἐπὶ δὲ Κέκροπος βασιλῆος ἐπεκλήθησαν Κεκροπίδαι. Lib. viii. c. 44. This explains *Marcian Heracleotes*, or *Scymnus Chius*, who makes the *Pelaſgi* called the Κραναοὶ, firſt Inhabitants of *Athens*:

Ἑξῆς Ἀθήνας φασὶν οἰκῆσαι λαβεῖν
Τὸ μὲν Πελασγοὺς πρῶτον, οὓς δὴ καὶ λόγος
Κραναοὺς καλεῖσθαι· μετὰ δὲ ταῦτα Κεκροπίδας,
Κέκροπος δυναστεύσαντος. Perieg. p. 23.

They were called Κραναοὶ from the mountainous and rocky Parts of the Country where they lived. *Heſychius* explains κραναὸν by ὑψηλὸν, τραχὺ, (not ταχὺ, as the Editions have it without any Senſe) and he interprets Κραναῖς by Τραχείας, which confirms the Correction above. So that *Acte*, the old Name of *Attica*, and Κραναὴ are Words of the ſame Import; and from the latter, *Cranaus*, Son of *Cecrops*, had his Name. *Homer* calls the Country of *Ulyſſes* Κραναὴν Ἰθάκην, Odyſſ. lib. i. ỷ 247. and *Euſtathius* explains it, Ἰθάκην ἥτις Κραναὴ λέγεται διὰ τὴν τραχύτητα. p. 52. edit. Baſil. Κραναῇ ἐνὶ Δήλῳ, Homer. Hymn. in Apoll. ỷ 16, 26. and *Delos* is called Κραναήπεδος, Ibid. ỷ 72.

Gomer and his Deſcendants ſettled below them in *Bactriana*, *Margiana*, *Hyrcania:* and migrated thence Weſtward along the *Caſpian* Sea into *Armenia*, *Cappadocia*, and other Parts thereabouts. Thence they paſſed into the Northweſt Climates, and ſettled in *Europe*. Some of them, called *Cimbri*, (from *Gomer)* inhabited *Sweden*, European *Ruſſia*, *Denmark*, and *Norway*, and the North Parts of *Germany*: others of them, called *Galli* and *Umbri*, ſpread into the South Parts of *Germany*; and ſettled in *Belgium*, *Gaul*, and *Iberia*, and about the *Alps*, whence they paſſed into *Italy*; and from *Gaul*, *Iberia*, and *Belgium* into *South Britain*; as ſome of the *Cimbri*, called *Getes* and *Scyths*, went from *Denmark* into *North Britain*. They all called themſelves *Gomerians* or *Cimbrians*. *Goropius Becanus* (20) thinks the *Umbri* were the Deſcendants of the *Galli*, who went from *Gaul*, near the *Alps*, into *Italy*; and that the firſt Migration of the *Gomerians*, or *Cimmerians*, into *Europe*, was from *Phrygia*. This is not improbable.

The Northern *Greek* Countries, as *Thrace*, *Myſia*, were firſt peopled by *Tiras*, or *Thiras*, another Son of *Japhet:* and all the Country from *Thrace* to the *Peloponneſe* was firſt inhabited by the Poſterity of *Javan* and *Cittim*; that is, *Macedonia*, and all that was anciently called *Ionia*, the old *Hellas*, *Æolia*, *Attica*, *Bœotia*, *Theſſaly*, *Ætolia*, and as far as the *Ionian* Sea, with ſeveral Parts of the *Peloponneſe*, eſpecially *Achaia*, whither the *Cittim* migrated (and thence paſſed into *Italy)* and *Elis*.

All theſe *Japhetic* Migrations and Settlements, with others, whereby the Prophecy of *Noah* was fulfilled, *that God would enlarge Japhet*, Gen. ix. 27. were made in the Space of three hundred Years or more, before the *Phœnician Pelaſgi* made any Migrations, and carried their Letters and Myſteries into *Europe* and *Greece*. *Sanchoniatho* indeed makes *Saturn* carry his Siſter *Athene*, with a Body of *Titans*, into *Attica*; which muſt have been before any *Pelaſgic* Settlements were made there; the firſt of whoſe Migrations into *Europe* was not probably till after the Death of *Saturn*, and the Inſtitution of the *Phœnician Cabiric*

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(20) Gallicor. lib. iii. p. 61. and lib. v. p. 86.

biric Myſteries, which they carried with them wherever they went: and this probably was not till about eight hundred and fifty Years after the Flood, and two thouſand three hundred and nineteen Years before the *Chriſtian* Æra.

After the Death of *Saturn* the *Phœnician Pelaſgi* went and left Colonies in ſeveral Iſlands of the *Ægean* Sea; as (21) *Samothrace*, *Lemnos* (22), *Imbrus*, and *Scyros*: and alſo ſettled in many of the maritime and inland Parts of *Greece*, as *Attica*, (ſee Meurſ. Cecrop. c. v.) (23) *Theſſaly*, all the old *Hellas* (24), *Argolis* (25), *Arcadia*, and alſo the Sea-Coaſts of the *Peloponneſe*. From (26) *Theſſaly* they paſſed into *Italy* (as alſo before from *Achaia*) to the Country of the *Tyrrhenes* or *Tuſcans:* to all which Places and many others they carried the *Cabiric* Myſteries and *Phœnician* Letters.

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(21) They went from *Thrace* into *Samothrace*, as alſo to *Scyathus*, as *Scymnus Chius* relates in his Periegeſis, p. 24.

Τὴν Σκίαθον ἐκ Θρᾴκης διαβάντες, ὡς λόγος
Πελασγιῶται.

Where, and a little before, the Editions have Σκίαϑος inſtead of Σκίαθος. But Σκίαθος is the true Reading, as is evident from *Strabo*, Geog. lib. ix. p. 667.

(22) *Attius*, or *Accius*, the old *Roman* Tragedian, in his Philoctetes, ſaies:

——Qui Lemni aſpera
Teſca tuere et celſa Cabirûm
Delubra tenes, myſteriaque
Priſtina caſtis concepta ſacris. Scriver. Collectan. p. 137.

Κάβειροι πάνυ τιμῶνται ἐν Λήμνῳ, ὡς θεοί. Heſych. voc. Καβ. And *Strabo* ſaies: Μαλιστα μὲν οὖν ἐν Λήμνῳ καὶ Ἴμβρῳ τοὺς Καβείρους τιμᾶσθαι συμβέβηκεν. Geog. lib. x. p. 724. Εἷλε Λῆμνόν τε καὶ Ἴμβρον, ἀμφοτέρας ἔτι τότε ὑπὸ Πελασγῶν οἰκεομένας. Herodot. lib. v. c. 26. See lib. vi. c. 138, 139. Ἀντικλείδης δὲ πρώτους φησὶν αὐτοὺς (Πελασγοὺς) Λῆμνον καὶ Ἴμβρον κτίσαι. Strab. lib. v. p. 339.

(23) They made one of their firſt Settlements in *Theſſaly*, as all agree; one Part of which was called *Pelaſgiotis* from them, and alſo *Pelaſgia*. So Steph. Byz. voc. and Schol. ad Apoll. Rhod. lib. i. ℣ 580. The *Pelaſgi* alſo very anciently dwelt in the old *Æolis*, or *Ætolia*, and *Theſprotia*, and were diſperſed through all the old *Hellas*, called from them *Pelaſgia*, as obſerved above. Strab. lib. v. p. 337. Herodotus, lib. ii. c. 56. whoſe Words are: Ἑλλάδος πρότερον δὲ Πελασγίης καλεομένης. *Thucydides* alſo obſerves, that the *Pelaſgi*, wherever they lived in *Greece* before the Time of *Hellen*, Son of *Deucalion*, called the Countries after their own Name: Καὶ τὰ ἔθνη δὲ (not, as the Editions have, κατὰ ἔθνη) ἄλλά τε, καὶ τὸ Πελασγικὸν ἐπὶ πλεῖστον ἀφ' ἑαυτῶν τὴν ἐπωνυμίαν παρέχεσθαι. Lib. i. ſect. 3. See Dionyſ. Halicarn. lib. ii. init.

(24) See Schol. ad Apollon. Rhod. lib. i. ℣ 580. And *Strabo* ſaies, Part of *Theſſaly* was called *Pelaſgian Argos*, τὸ Πελασγικὸν Ἄργος. And ſo *Homer* called it, Iliad ii. *Pliny* alſo ſaies, that *Æmonia*, which was the old Name

of *Theſſaly*, was called *Pelaſgicum Argos*. *Strabo* likewiſe relates, that the *Pelaſgi* inhabited *Argos* in *Peloponneſe*, and that the whole Country was called *Pelaſgia* from them: Καὶ τὴν Πελοπόννησον δὲ Πελασγίαν, φησὶν Ἔφορος, κληθῆναι. Καὶ Εὐριπίδης δ᾽ ἐν Ἀρχελάῳ φησὶν ὅτι,

> Δάναος ὁ πεντήκοντα θυγατέρων πατὴρ
> Ἐλθὼν ἐς Ἄργος ᾤκισ᾽ Ἰνάχου πόλιν,
> Πελασγιώτας δ᾽ ὠνομασμένους τοπρὶν
> Δαναοὺς καλεῖσθαι νόμον ἔθηκεν. Geog. lib. v. p. 337, 338, 339.

The Editions read, εἰς Ἄργος, and ὀνομασμένους, and ᾤκισεν, contrary both to Verſe and Grammar.

(25) *Arcadia* was called *Pelaſgis*, and *Pelaſgia*, from the *Pelaſgi*. Plin. Hiſt. Nat. lib. iv. c. 6.

(26) *Pliny* ſaies, the *Pelaſgi* in ancient Times drave the *Umbri* from *Etruria*, Lib. iii. c. 5. ſect. 8. Strab. v. p. 337. *Scymnus Chius* relates, that the *Pelaſgi* went from *Hellas* into *Italy*, and lived in the Country of the *Tyrrhenes:*

> —Πελασγοὶ δ᾽ εἰσὶν οἱ
> Πρότερον κατοικίσαντες ἐκ τῆς Ἑλλάδος,
> Κοινὴν δὲ Τυῤῥηνοῖσι χώραν νεμόμενοι. p. 9.

Steph. Byzant. ſaies: (ſpeaking of *Agylla*, a City of *Etruria*) Ἔστι δὲ κτίσμα τῶν ἐκ Θετταλίας Πελασγῶν. They lived many Years amongſt the *Tyrrhenes*, and in Time were confounded with them, though they were a different People; as *Dionyſius Halicarn.* ſhews, Rom. Antiq. lib. i. p. 20, 21, 22, 23. and *Herodotus* before him, Lib. i. c. 57. The *Tyrrhenes* were probably one of the original Colonies of *Italy*, as *Dionyſius* obſerves, Lib. i. p. 24. and might be Deſcendants of *Tiras*, *Gen.* x. 4. and be a Colony from *Thrace*. See Bochart. Geog. Sac. lib. iii. p. 152.

OF

OF THE

ANTIQUITIES

OF

ITALY,

GREECE; and of the *PELASGI*.

BEFORE I conſider the Times of the ſeveral *Pelaſgic* Migrations into *Italy*, it will be proper to trace out the original Inhabitants of that great and famous Country.

The *Greeks* and *Romans*, as I have before obſerved, knew nothing of the original Inhabitants of their Countries; whence they came; nor at what Time: and the Writings of *Moſes* give the oldeſt and only authentic Accounts of the firſt Diſperſions and Settlements of Men in the different Parts of the Earth. This ſacred Hiſtorian tells us, that *Javan*, one of the Sons of *Japhet*, had a Son called *Chittim*, or *Kittim*: and that the Deſcendants of *Chittim* inhabited *Italy* in his Time, is evident from the Mention of them in the Prophecy of *Balaam*, *Numb.* xxiv. 24. which was delivered in the Year before *Chriſt* 1553. The Words in the *Engliſh* Tranſlation are: *And Ships ſhall come from the Coaſt of* Chittim, *and ſhall afflict* Aſſhur, *and ſhall afflict* Eber; *and he alſo ſhall periſh for ever.* The Meaning is (1): *And they ſhall*

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(1) It is evident from all the Verſions which have Words ſignifying *exibunt*, *egredientur*, or *egredientes*, that the original *Hebrew* Reading was not *tſim* or *tſiim*, *Ships*, but was *jotſeim* or *jotſiam*, as the *Samaritan* Hebrew Text has it; that is, *They ſhall go forth*, or, *ſhall lead them* (their Armies) *forth*:

come (i. e. with an Army) *from the Coaſt of Chittim*, etc. that is, *Italy* or old *Latium* (2), where the *Cetii* anciently lived, in the Territories in which *Rome* was built many Ages after. And this gives a great Propriety to the Prophecy which relates to the Deſtruction of the *Jews* by the *Romans*, which happened above ſixteen hundred Years after this Prophecy. The *Latin* Vulgate, or *Jerome*, underſtands the Word *Chittim* to mean *Romans:* and it is a Prophecy, that the *Romans* with

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and *turmæ*, *catervæ*, *legiones*, etc. are added to explain the Senſe. The *Exemplar Reg.* and *Pentateuch. Conſtantinop.* read in the *Chaldee* Paraphraſe, *vetſian*, *et turmæ*, as the *Syriac* Verſion read it. Alſo, *venient a Romanis*, as Rabbi *Elias* has it: and the *Arabic* Verſion, made formerly by the *Jews* in *Mauritania*, explains it, *cum clamore militari & ſtrepitu ingruent*. Apud var. Lect. in Chald. Paraph. in Append. ad Bibl. Polyglot. But inſtead of *Vetſian* (וְצִיעָן) it ſhould probably be read *Veſian* (וְסִיעָן) as the *Targum* of *Onkelos* has it: *Tſade* being often put for *Samech*, as being a Letter of the ſame Organ. It ought alſo to be read *jotſeim* for *tſiim* Dan. xi 30.

(2) The *Hebrew* Verb *nictam* ſignifies to be *covered over*, ſee *Jer*. ii. 22. and *Chetim* or *Cetim* in *Arabic* ſignifies *a Thing hidden:* and therefore it is probable, that the original Inhabitants of *Italy*, called *Cetii* or *Citii*, were afterwards called *Latii* or *Latins*, and their Country *Latium*, for the ſame Reaſon: *Latium* being a Word of the ſame Signification with *Citii*, *Cittim* or *Chittim*. *Suidas* ſaies, that the *Cetii* were firſt called *Latins* from *Latinus*, Son of *Hercules*, voc. Λατῖνος. This ſhews he thought the firſt Inhabitants of *Latium* to be the *Cetii*. The *Romans* are called *Chittim* in *Dan*. xi. 30. which is evident from the Hiſtory by which the Prophecy was fulfilled. *Chittim* indeed has a larger Senſe, and comprehended *Macedonia*, whither the *Cetii* firſt went out of *Aſia*. *Joſephus* ſaies: Νῆσοι πᾶσαι καὶ τὰ πλεῖω τῆς περὶ θάλασσαν Χεθὶμ ὑπὸ Ἑβραίων ὀνομάζεται, Antiq. Jud. lib. i. c. 6. and *Hyde* obſerves: Chittim eſt fere tota Europa auſtralis: ideoque Rabbini eo nomine intelligunt non tantum filios Javan, ſeu Græcos, ut Gen. x. ſed et *Romanos*, et reliquos illarum partium Europæos *catervatim* degentes; cum *Chittim* ſit forma pluralis a ſingulari *Cath*, i. e. *caterva*. Hiſtor. relig. vet. Perſ. c. ii. p. 55. *Homer* mentions a People to the Weſt of *Cilicia*, called *Cetii*, Odyſſ. xi. ℣ 520. and *Strabo*, Geog. lib. 13. p. 915. The Scholiaſt on the Place of *Homer*, p. 452. thinks the *Cetii* to be a People of *Myſia:* and in *Ptolemy* are mentioned two Provinces in the Weſtern Part of *Cilicia*, one on the Sea-Coaſt called *Cetis*, the other towards the Mountains called *Citis*. Hereabout might be the original Settlement of the *Chittim*; whence they went and ſettled in *Macedonia* and the *Græcian* Iſlands; and afterwards a Part of them paſſed into *Italy*.

their Legions ſhould *afflict* firſt the *Aſſyrians*, and afterwards the *Hebrews* or *Jews*, both whom at laſt they utterly deſtroyed.

The *Aſſyrian* Empire was greatly *afflicted* by *Lucullus*, *Pompey*, and *Antony*; and at laſt was utterly ruined by the Emperor *Trajan*: and all know, that the *Romans* deſtroyed *Jeruſalem* under *Titus*; and extirpated the whole Nation of the *Jews*, and deſolated their Country. And this mighty *Chittim*, who afflicted and ſubdued moſt of the Nations of the Earth, did, (as is here foretold) in the fifth Century of the *Chriſtian* Æra begin *to periſh for ever*; when the *Latin* Empire was torn to Pieces by Wars, and ſoon divided into ten Kingdoms; and both the Greatneſs and Name of it was extinct.

Joſephus (3) underſtood this Prophecy of the *Roman* State; and conjectures, that a Part of it was *future to his Time*; and which he doubted not but would be fulfilled. By this, I think, he could mean nothing but the Deſtruction of the *Roman* Empire, which he did not care to ſpeak his Mind upon, as a Thing that would be ungrateful to the *Romans*, amongſt whom he lived in great Favour and Eſteem.

That *Chittim* alſo in Scripture ſignifies *Macedonia*, which was originally poſſeſſed by his Deſcendants, is evident from *Iſai.* xxiii. 1, 12. where the Prophecy of the Overthrow of *Tyre* by *Alexander the Great* is related; and where, after the Conqueſt of the City, the People are ſaid *to paſs over to Chittim*, and to live there in a miſerable Captivity; and ſo are ſaid *to have no Reſt*. I have elſewhere ſhewn, againſt the learned *Bochart*, and Dr. *Prideaux*, that the Prophecy relates to *inſular Tyre*, which was deſtroyed and burnt by *Alexander*: and ſo the *Chittim* are the *Macedonian Greeks*, over whom *Alexander* reigned: and he is ſaid to come out of the Land of *Chittim*, 1 *Maccab.* i. 1. And *Perſeus*, King of *Macedonia*, is called King of the *Citims*, 1 *Maccab.* viii. 5.

The learned Dr. *Hyde* (4) is of Opinion, that the Prophecy of *Balaam*, concerning *Chittim* afflicting *Aſſhur* and *Eber*, related to the *Macedonians*, who under *Alexander* afflicted and ſubdued the Nations beyond *Euphrates*, viz. *Babylonia*, *Meſopotamia*, *Aram*, or *Perſia:* theſe Nations, with *Aſſyria*, were *afflicted* and ſubdued by *Chittim*, *i. e.* the *Greeks*, under *Alexander*, and afterwards by the *Romans:* and they alſo, who afflicted them, did at laſt finally periſh; the *Greek* Empire being deſtroyed by the *Romans*; and the *Roman* Empire itſelf was deſtroyed and broken to Pieces by ſeveral other Nations in the fifth Century after *Chriſt*. He thinks it alſo evident, that *Eber* cannot mean the *Hebrews*, or *Jewiſh* Nation, becauſe they would be, he obſerves, both *bleſſed* and *curſed* at the ſame time; whereas the Commandment of God to *Balaam* was to *bleſs* and not to *curſe* the *Iſraelites*, *Numb.* xxiii. 20—24. So that he thinks that God did not intend to foretell by *Balaam* the Deſtruction of the *Jewiſh* Nation.

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(3) Antiq. Jud. lib. iv. c. 6. ſect. 5.
(4) Hiſt. relig. vet. Perſ. c. ii. p. 56, 57.

But all this is Miſtake in this learned Man. It is plain, that *Eber* means the *Hebrews*, not indeed as derived from the Patriarch *Eber*, but as the Deſcendants of *Abraham*, who was called *Eber* from his coming from beyond *Euphrates* into the Land of *Canaan*. *Abraham* was *Eber* (ϖεράτης) when he had *paſſed over Euphrates*, and went into the Land of *Canaan*, *Gen.* xiv. 13. Beſides, *Eber* is in the Prophecy diſtinguiſhed from *Asſhur*; but *Meſopotamia*, *Babylonia*, and *Perſia*, were Parts of the ancient *Aſſyrian* Empire, and therefore could not be *Eber*. Thirdly, though *Balaam* had received a Commandment to bleſs the *Iſraelites*; yet that was not inconſiſtent with thoſe future Curſes and Afflictions which were to fall upon them for rejecting their *Meſſiah* in the *latter Days*, propheſied of in the foregoing Verſes. *Balaam* was commanded by God to *bleſs* the *Iſraelites*, (whom *Balak* had ſent for to *curſe* them) and accordingly he told *Balak*, that they ſhould be a proſperous People, and ſhould conquer their Enemies, and amongſt them his People, who were to be ſubject to them: and, carrying on his Prophecies, he foretels their Captivity by the *Aſſyrians*, ch. xxiv. 22. and proceeding to the Time of the *Meſſias*, he then declares, the *Aſſyrians* ſhould be ſubdued by the *Romans*, and that *Eber*, or their Nation, ſhould be *afflicted* by the ſame People, repreſenting the final Deſtruction of the *Jews*, and Deſolation of their State, by the more gentle Term of their being *afflicted* only.

Origen (5) thinks, the Prophecy of *Balaam* from ℣ 17. to be one of the cleareſt concerning *Chriſt*, which is to be found in the Writings of *Moſes*.

The learned Doctor is further miſtaken, in applying the latter Part of ℣ 24. *And he alſo ſhall periſh for ever*, to *Aſſhur* and *Eber*, and not to *Chittim*, to which it plainly belongs.

The *Perſic* Verſion, which he cites, underſtands this *periſhing* to relate to *Chittim*, as does alſo the *Perſic* (6) Verſion of the *Polyglott* Bible: and in like manner all the Verſions and Paraphraſes underſtand it.

We have then in the People called *Chittim* the firſt Inhabitants of one Part of *Italy*, who came thither from *Macedonia*: and probably the (7) *Umbri*, *Galli* (8), *Tyrrhenes* and (9) *Auſones*, came nearly about the ſame Time: and *Italy* might be inhabited by ſome of them within the Term of 200 Years after the Diſperſion, or about the Year before *Chriſt* 2439. They paſſed through *Germany* into *Gaul*, and thence over the *Alps* into *Italy*. And the *Tyrrhenes*, *Auſones*, and *Cetii*, lived

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(5) Comment. in Joan. p. 219.

(6) Caterva ex populo Romæ affligent Aſſur et affligent Eber; et ipſa etiam in æternum peritura eſt.

(7) *Pliny* ſaies: Umbrorum Gens antiquiſſima Italiæ exiſtimatur, Nat. Hiſt. lib. iii. c. 14.

(8) The *Galli*, deſcended from *Gomer*, might be ſo called from *Gala*, *migravit*. *Joſephus*, Antiq. Jud. lib. i. c. 6. ſaies: Τοὺς μὲν γὰρ νῦν ὑφ' Ἑλλήνων Γαλάτας καλουμένους, Γομαρεῖς δὲ λεγομένους Γομαρὸς ᾤκισε. The Chron. Paſchal. p. 27. calls them *Celtiberians*. They might come originally from the *Aſiatic Iberia*, and after their Migration into *Europe* ſettled in the *Germanic Gaul*, near the *Alps* and *Italy*.

(9) Servius ad Virgil. Æn. xi. ℣ 252, 253. ſaies: Antiqui Auſonii; quia qui primi Italiam tenuerunt, Auſones dicti ſunt. So they could not be called from *Auſon*, Son of *Ulyſſes* and *Calypſo*: and *Virgil* ſuppoſes it to be called *Auſonia* before the Reign of *Latinus*. See Æn. vii. ℣ 54, 55. and Bochart. Geog. Sac. p. 589. Diod. Sic. lib. v. p. 291. mentions an *Auſon* King in *Italy* two Generations before *Ulyſſes* arrived there. For *Æolus*, who was King of the *Æolian* Iſlands, near *Sicily*, and entertained *Ulyſſes*, was Son of *Hippotas*, and married *Cyane*, Daughter of *Liparus*, who was Son of *Auſon*. *Ælian* relates from ancient Authors, that the *Auſones* were the original and firſt Inhabitants of *Italy*: and adds, that one called *Mares* was the moſt ancient King amongſt them, Var. Hiſt. lib. ix. c. 16. This *Mares* ſeems to be him whom *Diodorus Siculus*, and *Athenæus* (Deipnoſ. lib. i. c. 25.) call *Maron*: who was a Cultivator of Vines, and one of the Companions of *Oſiris*, called *Dionyſus*; whom *Oſiris* made King of *Thrace*, Diod. Sic. lib. i. p. 16, 17. From him the City *Maronea*, which he built, had its Name. The Time of the fabu-

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lous Expedition of *Oſiris* was about the Year before *Chriſt* 2230: and if *Maron* was then King of *Thrace*, he might lead a Colony of his *Auſones* into *Italy*. But it is only Conjecture, that the *Auſones* came firſt into *Italy* out of *Thrace* under *Mares* or *Maron*, which is the Name of an ancient King, and Prieſt of *Apollo*, mentioned by *Homer*, Odyſſ. x. ỳ 197. who was a *Thracian*, and reigned at *Iſmarus*. See the Commentary of *Euſtathius* on the Place.

Antoninus Liberalis relates from *Nicander*, that the *Auſones* lived at *Adria* and the Coaſts upon the *Adriatic* Sea, whence they were expelled by an Army of *Arcadians*, brought over by the Sons of *Lycaon*, *Japyx*, *Daunius*, and *Peucetius*. Οὗτοι λαὸν ἀθροίσαντες ἀφίκοντο τῆς Ἰταλίας παρὰ τὸν Ἀδρίαν· ἐξελάσαντες δὲ τοὺς ἐνταυθοῖ οἰκοῦντας Αὔσονας, αὐτοὶ καθιδρύθησαν. Metamorphoſ. c. 31. *Dionyſius Halicarn.* in his Account mentions only *Peucetius* and *Oenotrus*, Sons of *Lycaon*, in this Expedition; and ſaies, *Peucetius* landed the Forces he commanded, on the *Adriatic* Side of *Italy*, about *Japygia*, and took Poſſeſſion of the Country called from him *Peucetia*. But *Oenotrus*, with the greateſt Part of the Army, landed on the Sea-Coaſt of the Weſt Side of *Italy*, which was then called the *Auſonian* Sea, (from the *Auſones*, who then lived on the Coaſts of it) and afterwards the *Tyrrhene* Sea, when the *Tyrrhenes* became Maſters of it. And finding the Country fruitful, but uncultivated and little inhabited, he ſettled his People there, and built ſeveral ſmall Towns on the Mountains, and called the Country *Oenotria*. Lib. i. Antiq. Rom. p. 9, 10. and (p. 11.) he takes theſe *Arcadians* to have been *Greeks*, and not *Pelaſgi*; and adds from *Pherecydes Athenienſis*, that they expelled the *Umbri* from their Habitations; and diſtreſſed the *Siculi*. *Oenotrus* was the fifth in Deſcent from *Phoroneus*, who began to reign in the Year before *Chriſt* 1780: ſo this Expedition was about the Year 1640 before the *Chriſtian* Æra. The Account of *Dionyſius* concerning the Settlement of the *Auſones* upon the Coaſts of the *lower* or *Tyrrhene* Sea is confirmed by *Ariſtotle*: ᾤκουν δὲ τὸ μὲν πρὸς τὴν Τυῤῥηνίαν ὀπικοὶ, καὶ πρότερον καὶ νῦν καλούμενοι Αὔσονες, Politic. lib. vii. c. 10. and *Dio Cocceianus* ſaies the ſame, apud Schol. Tzetz. in Lycoph. ỳ 44. But I incline to think, that the Colony brought by *Oenotrus* were *Pelaſgic Greeks*; and were the firſt who carried *Letters* into *Italy*: and their being *Pelaſgi* is intimated by *Dionyſius* himſelf, (p. 14.) who obſerves, that the *Oenotrians* readily received the *Pelaſgic* Colony, which came afterwards from *Theſſaly*, not only as Friends and Aſſiſtants againſt the *Siculi*, but as their Kindred alſo.

on the South of the *Appennine* Mountains, and bordering on one another towards the lower or *Tyrrhene* Sea, and the *Umbri* ſettled a little above them.

Dionyſius of (10) *Halicarnaſſus* is of Opinion, that *Italy* was firſt inhabited by a Colony of *Siculi*; but whence they came, or at what Time, was not known. They lived near the *Umbri*, and were *Gomerians*. But yet *Dionyſius* ſuppoſes ſeveral People to have lived in the Country before them. Theſe were *Umbri*, *Galli*, *Cetii*, *Tyrrhenes*, *Auſones*. He himſelf obſerves, that the *Tyrrhenes* were thought to be original (11) Inhabitants of *Italy*; and inclines to this Opinion, having juſt before ſhewn, (p. 23.) that they were a different Nation from the *Pelaſgic*; and that in ancient Times the *Latini*, *Umbri*, *Auſones*, and others, were called *Tyrrhenes* by the *Greeks*. Hence we may infer, not without Probability, that the *Auſones* and *Tyrrhenes* were both of them *Japhetics*, deſcended from *Tyras*, the youngeſt Son of *Japhet*; and that they migrated from *Thrace* into *Italy*: but the *Umbri*, deſcended from *Gomer*, and the *Latini*, were the Poſterity of *Chittim*, as before obſerved. The *Greeks*, not knowing, that the *Tyrrhenes* deſcended from *Tyras*, and had their Name from him, feigned a King (12) called *Tyrrhenus*, who (they related) brought them from *Lydia* into *Italy*, ſome ſaid before, and others, after the taking of *Troy*. But *Dionyſius* obſerves, that the ancient and moſt famous *Lydian* Hiſtorian *Xanthus Lydius*, knew of no ſuch King as *Tyrrhenus*; (p. 22.) others, who thought them original Inhabitants, derived their Name from *Tyrſes*, (Τύρσεις) which in the *Etrurian* Language ſignified *a walled Building*. (p. 21.)

I cannot but here obſerve, that the learned Authors of *the Univerſal Hiſtory* are quite miſtaken, in ſuppoſing, that the *Etrurians* came from *Phœnicia, and were originally a Pelaſgic Colony*. This Opinion is clearly confuted by *Herodotus* and *Dionyſius* of *Halicarnaſſus*, as before ſhewn: nor do the Reaſons offered by theſe learned Writers confirm their Opinion.

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(10) Hiſt. Rom. lib. i. p. 7.
(11) Antiq. Rom. lib. i. p. 21—24.
(12) Herodot. lib. i. c. 90.

Firſt, They obſerve, that the (13) Names of the *Etrurian* Cities were *Phœnician:* but they do not ſhew, that they had *Phœnician* Names, or were built before the *Oenotrian Pelaſgi* came firſt and lived amongſt them, and poſſeſſed a great Part of the Country, called *Etruria,* in which they had many Cities, which they built, and no doubt gave *Phœnician* Names to them. *Dionyſius* obſerves in his *Roman* Antiquities, (p. 10.) that *Etruria* was uncultivated, and had very few Inhabitants, before *Oenotrus* peopled it with his *Arcadians;* after whom another *Pelaſgic* Body from *Theſſaly* came and ſettled amongſt them, and built other Cities in the Country; hence the Cities had *Phœnician* Names. The *Tyrrhenes* and *Pelaſgi* lived many Years together in Friendſhip and mutual Alliance, which made the *Greek* and *Roman* Writers take them to be the ſame People: and when the Power of the *Pelaſgi* declined, ſome Time before and after the *Trojan* War, the *Tyrrhenes* took Poſſeſſion of their principal Cities, as *Dionyſius* relates (p. 20, 21.)

So it is no Wonder the Cities had *Phœnician* Names, which had been built by the *Phœnician Pelaſgi.*

Secondly, Theſe learned Writers obſerve, (p. 39.) that the *Etruſcans* worſhiped, with the *Phœnicians,* the *Cabiri,* and were initiated into the (14) *Samothracian* or *Cabiric* Myſteries, This only proves,

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(13) Univerſ. Hiſt. Vol. xvi. B. iv. p. 8—18. edit. 8°.

(14) *Dempſter,* in his *Etrurian* Hiſtory, thinks, the *Samothracian* Myſteries were the Invention of the *Etrurians,* De Etrur. regal. lib. iii. c. 8, 9. But this is abſurd, and has nothing to ſupport it but a fabulous Hiſtory related by *Servius* in his Commentaries on *Virgil,* and which is founded on or inferred from ſome Verſes of *Virgil, viz.* that *Dardanus* was the Son of *Jupiter* by *Electra,* the Wife of *Corythus,* an *Etrurian* King of *Italy:* that he left *Italy,* as did alſo his Brother *Jaſius,* and went into *Thrace* and *Phrygia,* and celebrated the *Samothracian* Myſteries. But his Brother *Jaſius* had the better Pretence to be the Founder of theſe Myſteries, who reigned at *Samos,* as *Servius* and others agreed. But *Servius* himſelf obſerves, that the *Greek* Writers, and *Varro,* related, that *Dardanus* was not born in *Itály,* but in *Arcadia.* Græci et Varro humanarum rerum (libro primo) Dardanum non ex Italia, ſed ex Arcadia, urbe Pheneo, oriundum dicunt. See *Dempſter,* lib. ii. c. 10. and yet *Dempſter* alledges *Varro* for making *Dardanus* an *Etrurian,* and the Inventor of the *Samothracian* Myſteries, but does not cite his

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that they received the *Phœnician* Deities and *Cabiric* Myſteries from the *Pelaſgi*, as many other Nations did: but not that they were of *Phœnician* Original.

Words, lib. iii. c. 9. p. 265. nor does *Virgil* ſay or intimate, that *Dardanus* inſtituted the *Samothracian* Myſteries, but rather that he went to be initiated in them:

> Auruncos ita ferre ſenes: his ortus ut agris
> Dardanus Idæas Phrygiæ penetravit ad urbes,
> Threïciamque Samum, quæ nunc Samothracia fertur.
> Hinc illum Corythi Tyrrhena ab ſede profectum, etc.
> Æn. lib. vii. ℣ 206, etc.

See, concerning *Dardanus*, *Homer*, Iliad. Υ. ℣ 215, etc. where *Euſtathius*, in his Commentary, p. 1280. ſaies, that ancient Writers related, that in the Time of *Deucalion's* Flood *Dardanus* eſcaped in a Corricle (or Veſſel made of Hides, as *Lycophron* thinks, ſee ℣ 73. and the Scholia upon it) in which he ſailed to *Troy*, (afterwards ſo called) and ſoon after built *Dardania*. (So this City was built about 1500 Years before the *Chriſtian* Æra) *Dionyſius* of *Halicarnaſſus*, in his *Roman* Antiquities, lib. i. p. 49, 50. makes *Dardanus* an *Arcadian*, and ſaies, that in Time of a Flood he ſailed from *Peloponneſe* to *Samothrace*; and after ſome Time left it, and went into *Phrygia*, where he built *Dardania*, ſo called after his own Name. He carried the *Samothracian* Myſteries into *Phrygia*, and inſtituted them there: and after the Deſtruction of *Troy*, *Æneas*, who was deſcended from *Dardanus*, carried theſe Myſteries into *Italy*, with the Images of the *Cabiric* Deities. Dionyſ. lib. i. p. 56. and p. 127. lib. 2.

Dempſter alſo makes the *Etrurians* the ſame People with the *Pelaſgi*, lib. i. c. 20. yet inconſiſtently ſaies, “ that the *Etrurian* Language is different “ from the *Greek* or *Pelaſgic*, as alſo from the *Latin*, (ibid. p. 86.) but what “ the Language is, he knows not.” That it was different from the *Latin*, *Dionyſius* of *Halicarnaſſus* ſhews, lib.v. p. 298. and alſo *Plutarch*, in the Life of *Publicola*, concerning *Porſena*; and *Polyænus*, Stratagem. lib.viii. de mut. Scævola. And it was alſo different from the *Pelaſgic*, which was not the *Greek*, (as *Dempſter* thinks) but the *Phœnician* Language. It was a Mixture of the *Japhetic*, or original *Greek*, (which they brought into *Italy*) and of the *Phœnician* Language, brought in by the *Pelaſgi*. And the *Umbri*, *Galli*, and *Auſones*, had probably the ſame Language, as they were all *Japhetic* People. That it differed from the *Latin*, appears from *Livy* and *Dionyſius* of *Halicarnaſſus*. See Dempſter de Etrur. regal. lib. i. c. 21. p. 94, 95. And this is the Reaſon, that the *Etrurian* Language is loſt, and the Inſcriptions not to be underſtood. The *Etrurians* differed from the *Latins*, not only in their Language, but in their manner of writing: the *Latins* wrote in the

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They add, "If it be true, that the *Etrurians* had any *Egyptian* "Cuſtoms, they might receive them from the *Phœnician* Shepherds, "ſome of whom might ſettle in *Italy* after their Expulſion from *Egypt*. "The *Etruſcans* are related to make the Images of their Gods with "*Wings*, which was probably borrowed from the *Phœnicians*. The "*Etruſcans* wrote from the right Hand to the left, as the *Phœnicians* "did, (p. 44.) and before (p. 36.) they obſerve, that the *Etruſcans* "uſed human Sacrifices, which they make an Argument, that they "were originally *Phœnicians*, who were the firſt who offered human "Sacrifices."

But this Argument, if there is any thing in it, will prove moſt of the *Japhetic* Families, or the Nations founded by them, who uſed human Sacrifices, to be *Phœnicians*, which is abſurd. The *Tyrrhenes*, or *Etrurians*, were poſſeſſed of a great Part of *Italy* many Ages before any *Phœnician Pelaſgi* came thither; and probably before the *Phœnicians* had made a Settlement in any Part of *Greece*, or had paſſed into *Europe*. There is alſo no Evidence, that any of the *Phœnician Shepherds*, who were expelled from *Egypt*, paſſed into *Europe*, or ſettled in *Italy*. When they left *Egypt* they all went and ſettled in the Land of *Canaan*. But as the *Pelaſgi* carried their *Letters* and *Gods* wherever they went, the *Etrurians* undoubtedly received both their *Letters* and *Myſteries* from them. And this is all.

Thirdly, The Authors of the *Univerſal Hiſtory* think it not improbable, "that the Leader of the Sons of *Javan* (into *Italy*) was the "(15) *Janus* of the *Latins*, who ſeems (according to them) to have "been the firſt King of *Etruria*, and the moſt ancient of the *Italian* "Deities."

Nothing need be replyed to this, but that *Janus* could not be the Leader of the Sons of *Javan*, or the firſt King of *Etruria*, if the *Etrurians* were, as they ſuppoſe, *Phœnicians*. And as they were Deſcendants

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Ionic way from the left hand, the *Etrurians* from the right in the *Phœnician* way.

(15) See Arnob. adv. Gent. lib. iii. p. 117. Macrob. Saturnal. lib. i. c. 7. Lactant. Inſtitut. lib. i. c. 13. Tertull. Apolog. c. x.

dants of *Tiras*, one of his Sons, not a *Phœnician*, but a *Javanic*, would be their Leader: for the Sons of *Shem*, *Ham*, and *Japhet*, divided, and made Settlements, according to their Families, in different Countries. Beſides, the *Janus*, who was King of *Etruria*, reigned many Ages after the *Etrurians* firſt ſettled in *Italy*; and even after *Oenotrus* had brought a Colony thither, and called the Part of *Etruria* where they dwelt, *Oenotria*, after his Name, which was called *Auſonia* before it was called *Etruria*. This was before the coming of *Saturn*, and his reigning there with *Janus*, which was about 1500 Years (16) only before the *Chriſtian* Æra.

So that the learned Mr. *Swinton* is altogether miſtaken, in making the *Pelaſgi* and *Tyrrhenes*, or *Etrurians*, the ſame People, (in which Opinion he follows *Dempſter)* as I have ſhewn. But he is entirely right, in ſaying, that the moſt ancient (17) *Letters* of the *Latins* or *Romans* were the ſame with the *Pelaſgic*, which were alſo the ſame with the *Etrurian* Letters; as they muſt needs be, becauſe the *Etrurians* received their Letters from the *Pelaſgi*, and the ancient *Latins* and *Romans* from the *Etrurians*.

How ſome ancient Writers, whom he cites, led him into the Miſtake, I have ſhewn at large. But it appears from the Migration of the *Pelaſgic Oenotrus* into *Italy*, that Letters were carried thither ſeveral Ages before the Time of *Deucalion* and *Cadmus*.

But to proceed, *Dionyſius* of *Halicarnaſſus* relates, that the firſt *Greek* Colony which came into *Italy*, was of *Arcadians*, under *Oenotrus*, Son of *Lycaon*, and the fifth in Deſcent from *Phoroneus*, firſt (18) King of *Argos*, who reigned ſeventeen Generations, or 566 Years before the taking of *Troy*.

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(16) See Dempſter de Etruria regali, lib. ii. c. 8. where, by the Reckoning of *Raphael Volaterranus*, *Janus* began to reign in the Year before *Chriſt* 1546.

(17) De priſcis Romanorum literis, p. 4, 5.

(18) By reckoning (as ſome do) ſeventeen Generations from *Oenotrus* to *Troy*, it made his Expedition fall in the Year before *Chriſt* 1750, which was in the Reign of *Phoroneus* himſelf: and ſo there would be an Error of 133 Years. *Prideaux*, (in his Notes on the *Parian* Marbles, p. 129.) alledges,

Theſe *Oenotrians* were called *Aborigines*, from their living at firſt in Villages on the Mountains, as they had uſed to do in *Arcadia*.

Dionyſius (19) ſaies, that he found from ancient Writers, that the *Pelaſgic* and *Cretan* Colonies came into *Italy* in After-times, and that he could not learn, that any *Grecian* Colony, older than that under *Oenotrus*, ever went into the Weſtern Parts of *Europe*. And *Pauſanias* (20) ſaies, it was the firſt Colony which was ſent with a Fleet out

that *Dionyſius* of *Halicarnaſſus* reckoned an Age no more than 25 Years. This Account, if true, would ſet the Expedition of *Oenotrus* in the Year before *Chriſt* 1609, which would be nearer the true Time of it. But *Prideaux* is miſtaken: for *Dionyſius* reckons four *complete* Ages or Generations between the middle of the ſixteenth to the fiftieth Olympiad, *i. e.* thirty-three and a half Olympiads, or 134 Years, Antiq. Rom. lib. ii. p. 120, 121. *Prideaux* was deceived by *Dionyſius* reckoning (p. 36.) ſixteen (not ſeventeen, as he erroneouſly has it) Deſcents of Generations from the taking of *Troy* to the building of *Rome*, which he makes 432 Years: and ſo the ſixteen Deſcents were 27 Years one with another. He has the ſame Reckoning of ſixteen Generations or Deſcents, lib. ii. p. 77. Now, if we reckon a Generation at 27 Years, as *Dionyſius* has done, this Computation will place the Expedition of *Oenotrus* in the Year before *Chriſt* 1642, whereabout it probably happened. But as there were no more than ſeventeen Generations from *Phoroneus* to the taking of *Troy*, as all Hiſtorians agree, *Dionyſius* does not mean that *Oenotrus* made his Expedition ſeventeen Generations before the taking of *Troy*; but that *Phoroneus*, (from whom he was the fifth in Deſcent) the firſt King of *Argos*, reigned ſeventeen Generations before the taking of *Troy*; and ſo he reckoned here, as other Ancients did, three Generations to a Century, and placed *Phoroneus* in the Year before *Chriſt* 1750: and he placed the Migration of *Oenotrus* into *Italy* in the Year 1642 before the *Chriſtian* Æra, reckoning 27 Years here to a Deſcent, as above. The Words of *Dionyſius* ought to be diſtinguiſhed as follows, *viz.* Ἦν δὲ (Οἴνωτρος) πέμπτος ἀπό τε Αἰζειοῦ καὶ Φορωνέως, τῶν πρώτων ἐν Πελοποννήσῳ δυναστευσάντων [Φορωνέως μὲν γὰρ Νιόβη γίνεται· ταύτης δὲ υἱὸς καὶ Διός, ὡς λέγεται, Πελασγός· Αἰζειοῦ δὲ υἱὸς Λυκάων. τούτου δὲ Δηϊάνειρα θυγάτηρ· ἐκ δὲ Δηϊανείρας καὶ Πελασγοῦ Λυκάων ἕτερος, τούτου δὲ Οἴνωτρος] ἑπτακαίδεκα γενεαῖς πρότερον τῆς ἐπὶ Τροίαν στρατευσάντων. Antiq. Rom. lib. i. p. 9. In which Paſſage the Word δυναστευσάντων is connected with ἑπτακαίδεκα γενεαῖς, etc. which the old Annotators, *Glareanus* and *Sylburgius*, being not aware of, ſuppoſed *Oenotrus* to live ſeventeen Generations before the *Trojan* War.

(19) P. 7, 8, 10, 11.

(20) Arcad. p. 238.

of *Greece.* *Dionyſius* adds, p. 14. that, after the *Aborigines* or *Oenotrians* had been engaged in a War of many Years with the *Siculi*, they entered into an Alliance with a Colony of the *Pelaſgi*, who came into *Italy* out of *Theſſaly*, being forced to leave that Country: and theſe *Pelaſgi*, he thinks, were a-kin to the *Oenotrians*, which is true, for they were both of them *Pelaſgi*; and ſo the *Oenotrians* were *Pelaſgic Greeks* alſo. He proceeds to give an Account of this *Pelaſgic* Colony; and ſaies, that they originally dwelt in *Peloponneſe*, at *Argos*, in *Achaia*; and went thence into *Theſſaly*, then called *Hæmonia*, in the ſixth Generation (after *Phoroneus*), or one Age after *Oenotrus*, under the Conduct of *Achæus*, *Phthius*, and *Pelaſgus*, Sons of *Neptune* and *Lariſſa*: and, having driven out the old *Greeks*, they divided the Country into three Parts, and called them after their own Names, *Phthiotis*, *Achaia*, *Pelaſgiotis*. This was about the Year before *Chriſt* 1615, by *Dionyſius's* reckoning 27 Years to a Generation.

In the Beginning of the ſixth Age after their coming into *Theſſaly*, or about the Year before *Chriſt* 1480, (ſtill reckoning 27 Years to an Age) they were driven out of *Theſſaly* by the *Curetes* and *Leleges*, (called afterwards *Ætolians* and *Locrians*) and others, who dwelt at *Parnaſſus*, under the Conduct of *Deucalion* (21), Son of *Prometheus*.

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(21) If the *Pelaſgi* inhabited *Theſſaly* for 135 Years, from the Year before *Chriſt* 1615 to the Year before *Chriſt* 1480, the Flood which is ſaid to have happened in *Theſſaly*, and was called *Deucalion's* Flood, in the Year before *Chriſt* 1504, muſt have been of little Effect, if at all, in *Theſſaly*, ſince the *Pelaſgi* no where fled from it: and it appears from the *Parian* Marbles, that it only affected *Phocis*, where *Deucalion* reigned, in *Lycoria*, at the Foot of *Parnaſſus*. The Marbles ſay, he avoided the Flood by flying to *Cranaus* at *Athens*, where he built a Temple to *Jupiter Phyxius* and *Olympius*, and offered euchariſtical Sacrifices for his Deliverance. *Ariſtotle* ſuppoſed, the Flood happened in the old *Hellas*, about *Dodona*. *Diodorus Siculus* does not ſay where it happened: and *Dionyſius* of *Halicarnaſſus* does not mention it at all (p. 14.) where he ſpeaks of *Deucalion*. *Pauſanias* ſuppoſes this Flood to have been in *Attica* (p. 38.) *Herodotus* does not mention it, nor *Thucydides*, in their Accounts of *Deucalion*. *Apollodorus* is the principal Author who relates that the Flood happened at *Phthia* in *Theſſaly*, where *Deucalion* reigned; and that the greateſt Part of *Hellas* was drowned; and that *Deucalion*, having

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Some of them fled into *Crete* (22); others into the *Cyclade* Iſlands: a Part ſettled at *Hiſtiæotis* (23), near *Olympus* and *Oſſa:* another Part

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made an Ark, and provided Neceſſaries, by the Advice of his Father *Prometheus*, went into it with his Wife *Pyrrha:* and after being driven in the Waters nine Days and Nights, he arrived at *Parnaſſus*; and the Rain ceaſing, he got out of the Ark and offered a Sacrifice to *Jupiter Phyxius*, Lib. i. p. 22, 23. This Account is evidently built on ſome ancient Tradition concerning the univerſal Deluge of *Noah*, and applied to ſome Part of *Greece:* and the pretended *Theſſalian* Flood ſeems a mere Fable, or is miſtaken for that which happened in *Phocis*, when *Deucalion* reigned there. *Pauſanias*, in his *Phocaics*, p. 321. gives a Relation, that *Deucalion's* Flood happened in *Phocis*, and about *Parnaſſus*, where he lived. Whence he fled to *Athens*, to eſcape it, and there built a Temple to *Jupiter Olympius*, and died there, and was buried in a Sepulchre near his Temple, Attic. p. 16. And *Strabo* ſaies, *Deucalion's* Sepulchre was ſhewn at *Athens*, Lib. ix. p. 651. But it is ſcarce probable, that *Deucalion* died at *Athens*, though he might have a ſepulchral Monument there raiſed, in memory of his building the Temple adjoining to it. *Dionyſius* obſerves, Antiq. Rom. p. 43, that it was uſual in ancient Times to erect ſepulchral Monuments in different Places to Heroes who had been there, and been Benefactors to the Country, though they were not buried there. Therefore the Hiſtory of *Deucalion* ſeems to be this: He was Son of *Prometheus*, who ſettled with his Family on Mount *Caucaſus*, in *Scythian Aſia*, from whence his Son *Deucalion*, after his Death, came with a Colony into *Greece*, and reigned in *Lycoria*, at the Foot of Mount *Parnaſſus*, in the ninth Year of *Cecrops*, King of *Athens*, and in the Year before *Chriſt* 1549, according to the corrected Marbles. His Habitation, and the Country about him, being overflown, he fled to *Athens*, in the Reign of *Cranaus*, where he built a Temple to *Jupiter Olympius*. He probably returned to *Lycoria*, after it was become clear of the Flood: and about the Year 1480 before the *Chriſtian* Æra, or twenty-four Years after the Flood, he, with his Sons, having raiſed an Army of *Greeks*, marched into *Theſſaly*, and drave the *Pelaſgi* out of their Settlements there, and took Poſſeſſion of them; and he reigned over *Theſſaly*, as *Strabo* tells us, Geog. lib. ix. p. 660: and from him the *Theſſalians* began their higheſt Annals. Θετταλοῖς ἄρχει τούτων (Δευκαλίωνος καὶ Πύῤῥας) ἡ ἀρχαιότης, Proclus in Platon. Timæ. p. 31. See the Schol. on Apollon. Rhod. lib. iii. p. 357. The Reaſon why the *Theſſalians* could carry their Kingdom no higher than *Deucalion*, was their having no Letters before the *Pelaſgi* came amongſt them, who drave out the *Greek* Inhabitants, who were reſtored under *Deucalion*.

(22) *Homer* mentions the Settlement of the *Pelaſgi* in *Crete*, Odyſſ. τ. ℣ 177.

(23) *Herodotus* ſaies, the *Pelaſgi* inhabited *Pthiotis* in the Reign of *Deu-*

went into *Bœotia*, *Phocis*, and *Eubœa:* others paſſed over into *Aſia*, and ſettled near the *Helleſpont*, and in the neighbouring Iſlands, particularly *Leſbos*, where they mixed themſelves with the *Greeks*, who inhabited there, and were the firſt Colony which went thither with *Macarus*, Son of *Criaſus*, about the Year before *Chriſt* 1588. But the greateſt Part went to their Kindred, who dwelt at *Dodona*, and lived there with them three or four Years. After which, the Country not being able to maintain them with the other Inhabitants, by the Advice of the Oracle they paſſed into *Italy*, then called (24) *Saturnia*. This was about the Year before *Chriſt* 1476. After the *Aborigines*, with the Aſſiſtance of the *Pelaſgic* Colony from *Theſſaly*, had driven the *Siculi* out of their Settlements in the Weſtern Parts of *Italy*, they poſſeſſed all the Country between the *Tiber* and *Liris*, and (25) built Cities, and walled them. Some of theſe were *Cære*, then called *Agylla*, *Piſa*, *Saturnia*, *Alſium*, *Falerium*, *Feſcennium*, and others. And (26) *Solinus* ſaies, that theſe *Pelaſgi* firſt carried Letters into *Italy*; for which *Salmaſius* unjuſtly cenſures him, and pretends, they were brought in afterwards from *Arcadia* by *Evander*. But (27) *Pliny* agrees with *Solinus*, and ſaies, that they were the *Pelaſgi* who brought Letters into *Italy*; and he diſtinguiſheth between the *Pelaſgi* and *Arcades*. So the firſt Letters which were carried into *Italy* were not the *Cadmæan*, but thoſe more ancient *Phœnician* Letters which the *Pelaſgi* carried with them out of *Peloponneſe* into *Theſſaly* 1615 Years before the *Chriſtian* Æra, and above a Century before *Deucalion* and *Cadmus* came into *Bœotia* and *Theſſaly*; and which they brought into *Italy* about the Year before *Chriſt* 1476. Though they might have been

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calion: and that in the Reign of *Dorus*, Son of *Hellen*, they lived in the Country called *Hiſtiæotis*, about *Oſſa* and *Olympus*, lib. i. c. 56.

(24) Dionyſ. Hal. p. 14, 15.

(25) Strab. Geograph. lib. v. p. 337. Dionyſ. ſup. p. 16. Steph. voce Ἄγυλλα. Plin. Hiſt. Nat. lib. iii. c. 5. They alſo built *Rome*, Swinton, De priſcis Roman. literis, p. 7, 8.

(26) Pelaſgi, qui primi in Latium literas intulerunt. Cap. ii. p. 13.

(27) In Latium eas (literas) attulerunt Pelaſgi. Hiſt. Nat. lib. vii. c. 56. See lib. iii. c. 9.

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carried a Century and a half before thither, or more, by the *Oenotrian Pelaſgi.*

The *Siculi* went into the moſt Southern Parts of *Italy*, and lived there many Years; and thence paſſed over the narrow Sea into the Iſland called then *Sicania*, and before *Trinacria*; and afterward *Sicilia* from theſe *Siculi*.

The Time of this Migration of the *Siculi* out of *Italy* into *Sicily*, was, according to *Hellanicus* of *Leſbos*, in the third Generation before the War at *Troy*, or about 80 Years before that Æra, or in the Year before *Chriſt* 1264. And this agrees to the Account of *Philiſtus* of *Syracuſe*, cited by *Dionyſius*, who placed this Migration 80 Years before the *Trojan* War.

But *Philiſtus* thought, they were not *Siculi*, but *Ligures*, who were conducted by *Siculus*, Son of *Italus*, who were driven out of *Italy* by the *Umbri* and *Pelaſgi*. But *Antiochus* of *Syracuſe* (28) and *Thucydides* called them *Siculi*.

It appears from (29) *Diodorus Siculus*, that the *Sicani* dwelt in *Sicily* in the Time of *Hercules*; and that *Cocalus* was their King, when *Dædalus* fled thither from *Minos*, King of *Crete*, about the Year before *Chriſt* 1260. But it does not appear, how long they had been there. *Hercules* conquered a Body of them. *Diodorus* (30) alſo relates, that the ancient Name of the Iſland was *Trinacria*, ſo called from the triangular Form of it: afterwards it was called *Sicania*, from the *Sicani*, who dwelt there: and after this it was named *Sicilia*, from a Colony of *Siculi*, who came thither out of *Italy*. He more particularly relates from *Philiſtus*, that the *Sicani* were the firſt Inhabitants of *Sicily*, and came thither from *Iberia*, where they had been ſettled upon the *Sicanus*, ſo called from them. This is not improbable: but *Diodorus* adds, that *Timæus* contradicted the Account of *Philiſtus*, and pretended the *Sicani* were the original Inhabitants of this Iſland; which is confirming and not contradicting the Account of

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(28) Dionyſ. Hal. lib. i. p. 17, 18. See Thucyd. lib. vi. c. 2, etc.
(29) Biblioth. lib. iv. p. 235, 278, 231.
(30) Lib. v. p. 286, 289. See Lucan. in Dempſter de Etrur. regal. p. 28.

Philiſtus. *Diodorus* ſaies, they at firſt dwelt in Villages, and ſome Cities, each of which had its own Governor: and they were diſperſed all over the Iſland, and lived independently of one another. (31) *Many Ages after*, the *Siculi* came thither from *Italy*; and after many Wars with the *Sicani*, they at laſt agreed with them to have a certain Part of the Country, and Boundaries were ſet between the two People.

The whole Iſland was conſecrated to *Ceres* and *Proſerpine* by the *Sicani*, about the Year before *Chriſt* 1385, when *Pluto*, who reigned in the Iſland, is related to have carried off *Proſerpine*, who, with *Ceres*, her Mother, had come thither to inſtruct the Inhabitants in the ſowing of Corn. *Pluto* carried *Proſerpine* into a ſubterraneous Cave in the Iſland, whence came the Fable of his carrying her to *Hades*, etc. *Ceres*, not finding her Daughter in *Sicily*, went to *Athens*, and taught the People to plant Barley and Wheat Corn: this was in the Year before *Chriſt* 1384, whence ſhe ſent it by *Triptolemus* to other Countries. The Myſteries of *Ceres* and *Proſerpine* in *Sicily* were celebrated at *Seed Time* for *ten Days* together; in which the ancient way of living was repreſented (32).

Twenty Years after the Migration of the *Siculi* into *Sicily*, another Colony of *Arcadians* from *Palantium* (33), a City of *Arcadia*, under *Evander*, Son of *Mercury*, and *Themis*, called by the *Romans Carmenta*, becauſe ſhe was a Propheteſs, came into *Italy*, and ſettled in a Village which they built on one of the ſeven Hills on which *Rome* was afterwards ſituated: and they called it *Palantium*, from their own *Arcadian* City of that Name; but it was called *Palatium* by the *Romans*, who corrupted the Word. This Migration was in the Reign of *Faunus*, and (34) ſixty Years before the Deſtruction of *Troy*, and in the Year before *Chriſt* 1244.

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(31) Τὸ παλαιὸν, πολλαῖς γενεαῖς ὕστερον, Lib. v. p. 290.

(32) Ibid. p. 286, 287, 289.

(33) Dionyſ. Hal. lib. i. p. 24, 25. See Dempſt. de Etrur. regal. lib. i. c. 6. p. 20, 21. and the Reaſon of the *Arcadians* being called *Proſeleni*, Ibid. p. 24

(34) Dionyſ. Hal. lib. i. p. 24, 25. See Sext. Aurel. Vict. de Orig. Gent. Roman. c. v.

Dionyſius (35) adds, that this *Arcadian* Colony under *Evander* were related to have firſt brought the Uſe of *Greek* Letters into *Italy*, which they had been lately taught in *Arcadia.*

Dionyſius further obſerves, p. 19. that the *Pelaſgi* worſhiped *Jupiter*, *Apollo*, and the *Cabiri*, which were *Phœnician* Deities, and firſt brought by them into *Italy* : and this ſhews their Original to have been *Phœnician.*

A few Years after *Evander*, (36) *Hercules* brought a Colony of *Greeks* into *Italy*, who ſettled at the Diſtance of three Furlongs from *Palantium* upon the *Capitoline* Hill, then called *Saturnius.* This was about the Year before *Chriſt* 1223. For *Dionyſius* ſaies, ſome of the Colony of *Hercules* were *Trojans*, whom he brought from *Troy*, when he took that City, and ſlew *Laomedon*, and made his Son *Priam* King, as *Apollodorus* (37) relates. *Hercules* aboliſhed the inhuman Rite of ſacrificing Men, brought into *Italy* by the *Pelaſgi.* Afterward *Dionyſius*, p. 49. enumerates all the *Greek* Colonies which came into *Italy.* Firſt, the *Aborigines* under *Oenotrus* from *Arcadia.* Secondly, the *Pelaſgi*, who came from *Hæmonia*, or *Theſſaly.* Thirdly, a ſecond *Arcadian* Colony; who came with *Evander* from *Palantium.* Fourthly, thoſe who came from (38) *Peloponneſe* with *Hercules.* Fifthly, thoſe who came with *Æneas* from *Troy.*

The *Pelaſgi*, one Generation after they had expelled the *Siculi*, and in the ſecond Generation before the taking of *Troy*, began to decline in their Power and Proſperity, *i. e.* in the Year before *Chriſt* 1231. But ſoon after the Time of the *Trojan* War they had loſt almoſt all their Territories, except *Croton* (39).

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(35) Ibid. p. 26. and alſo Aurel. Vict. ſup. *Evander* might be the firſt who carried into *Italy* the *Cadmean* Letters, which were like the *Pelaſgic*, but more poliſhed, and placed in better Order : yet the *Pelaſgi* had undoubtedly carried thither their more ancient Letters long before.

(36) Dionyſ. Hal. p. 26, 27.

(37) Lib. ii. c. 6.

(38) Diod Sic. lib. iv. relates, that *Hercules* paſſed out of *Gaul* into *Italy.* *Solinus Polyhiſtor* reckons the *Greek* Colonies to be, *Aborigines*, *Aurunci*, *Pelaſgi*, *Arcades*, *Siculi*, c. viii. And *Pliny* reckons them, *Aborigines*, *Pelaſgi*, *Arcades*, *Siculi*, *Aurunci*, *Rutuli*, *Oſci*, *Volſci*, *Auſones.* But ſome of theſe were *Japhetics*, and ſome *Pelaſgics.* See Hiſt. Nat. lib. iii. c. 5.

The foregoing Hiſtory of the *Pelaſgi* and their Migrations, which has never yet been rightly underſtood or explained, will not be diſagreeable to the curious and learned Reader, as it ſhews the Places and Times of their various Settlements; and that they were originally *Phœnicians*, and had carried their Myſteries and Letters, called from them *Pelaſgic*, into *Thrace*, and many Parts of *Greece*, and the *Peloponneſe* (40), and alſo into *Italy*, many Years before the Time of *Ceceops*, *Deucalion*, and *Cadmus*.

That the *Pelaſgi* were *Phœnicians* there can be no Doubt from the Accounts of the *Greek* Writers, who always diſtinguiſhed them from the original and natural *Greeks*; and owned their Language to be different from the *Greek*; and thought them *Barbarians*, or ſuch as came from a foreign Country: though they could not tell who they were, or whence they originally came.

I have given many Reaſons above, to prove that they were *Phœnicians*; and to them I ſhall add what *Herodotus* (41) relates of their being the firſt who brought into *Greece* the *Phœnician* Deities, *Neptune*, the *Dioſcuri*, *Juno*, *Veſta*, (i. e. the *Phœnician Gee) Themis*, the *Graces*, and *Nereids*. All theſe, except *Neptune*, *Herodotus* thinks, were brought into *Greece* by the *Pelaſgi*; and ſaies, that the *Egyptians* denied they knew of any ſuch Gods; only, he adds, *Neptune* was brought to them from *Libya*, and that the *Libyans* were the firſt who worſhiped that Deity.

(39) Dionyſ. Hal. p. 20.

(40) The *Pelaſgi* founded the two moſt ancient Kingdoms of *Sicyon* and *Argos*; and from the Epochs of theſe Kingdoms we may reckon the *Greeks* had Letters. *Euſebius* therefore ſaies, that *Phoroneus*, Son of *Inachus*, was the firſt who inſtituted Laws, which undoubtedly were *written*; though *Porphyry* aſcribes them to *Apis*, Son of *Phoroneus*, Euſeb. Chron. Num. ccxi. Porphyr. de Abſtinent. Clem. Alex. Protrept. confirms the Account of *Euſebius*. But however this was, the *Pelaſgic* Letters were brought into *Greece* many Ages before *Phoroneus*, and in the Reign of *Ægialeus*, firſt *Pelaſgic* King of *Sicyon*.

(41) Lib. ii. c. 49.

But *Herodotus* is miſtaken; and it appears from *Sanchoniatho*, that *Neptune* was a *Phœnician* God, as well as the others: and was carried from *Phœnicia* into *Libya*.

Therefore, as the *Pelaſgi* carried into *Greece* the *Phœnician* Deities, who were their *(Dii Cabiri)* (42) *great Gods*; it is highly probable, that they were the Deſcendants of them, and undoubtedly at firſt came out of *Phœnicia* into *Greece*.

They certainly brought the *Cabiric* Myſteries firſt into *Samothrace*, and thence into *Greece*; and founded the moſt ancient *Græcian* Oracle of *Dodona*: and the Gods worſhiped in them were all that were known or worſhiped in the Parts of *Greece* where they inhabited; till many Years afterward ſome *Egyptians*, about the Time of *Cecrops*, or a few Years before, had brought the Names of the *Egyptian* Gods into *Greece*, (and hence the Hiſtory of the *Greek* Gods began, and *Apollodorus* carries it up no higher, which is very remarkable) the *Pelaſgi* hearing of them conſulted their Oracle at *Dodona* whether they ſhould make uſe of the Names of thoſe Gods which had been brought over by the *Barbarians*; the Oracle anſwered, that they ſhould uſe them, and from that Time in their Sacrifices they invoked them by Name: and from the *Pelaſgi* the *Greeks* (43) received them.

This was the firſt *Publication* of the Names of the Gods, which before were only invoked as *Dii Cabiri*, or the *great Gods*: and their Names and Characters were only explained in their Myſteries, and there allegorized.

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(42) Dionyſ. Halic. Antiq. Rom. lib. ii. p. 92. ſaies, the *Pelaſgi* were Worſhipers of the *Curetes*, and the *great Gods*, i. e. the *Dii Cabiri*, whom they introduced amongſt the *Tyrrhenes*: Ὅσα δὲ παρὰ Τυῤῥηνοῖς καὶ ἔτι πρότερον παρὰ Πελασγοῖς ἐτέλουν ἐπί τε Κουρήτων καὶ μεγάλων θεῶν ὀργιασμοῖς οἱ καλούμενοι πρὸς αὐτῶν Κάδωλοι. The *Venetian* Copy reads Κάδουλοι, and this probably is the true Reading. For they were κάδης, (*i. e.* ἁγιασμοῦ, as *Heſychius* explains the Word, from the *Chaldee Cadis* קדיש) δοῦλοι, or *Myſteriorum Miniſtri*; and this is evidently the Meaning of *Dionyſius*: and they are greatly miſtaken who think *Dionyſius* wrote Καβεῖροι: for they were not the *Cabiri*, but the Miniſters of their Worſhip, and the Prieſts of their Myſteries, like the *Camilli* amongſt the *Romans*.

(43) Herodot. lib. ii. c. 52.

The *Rhodians*, who were a very ancient *Japhetic* People, related, that they had their Letters from the *Heliadæ* (who were the original Inhabitants of the Iſland) many Ages before *Cadmus* came out of *Phænicia:* and that all the monumental Inſcriptions of *Greece*, with moſt of the Inhabitants, being deſtroyed by a Flood, *Cadmus* many Ages after came from *Tyre*, where his Father *Agenor* was King, in queſt of his Siſter *Europa*, who was ſtolen by the (44) *Cretan Greeks*, and introduced the *Phænician* Letters into *Greece*, *Rhodes* as well as other Places, which on this account were thought to be the firſt Letters known there.

If the Relation of the *Rhodians* was true, the Flood was probably that which was called the *Ogygian* Deluge; and was thought to have been occaſioned by an extraordinary Swelling of the *Euxine* Sea by the Rivers which run into it; and the overflowing of the Sea and the *Propontis* into the *Archipelago* drowned moſt of the Inhabitants of the Iſlands of this Sea: the reſt ſaving themſelves by flying to the Tops of the Mountains. By this Flood alſo *Attica* (45) and *Bæotia* were overflown: but *Pauſanias* (46) ſaies, the *Bæotians* related, that the Flood which drowned the Country of *Attica*, was occaſioned by the overflowing of the Lake *Copais*, or *Cephiſſis*, ſwoln by Winter Rains.

But what the *Rhodians* related of the coming of *Cadmus* to their Iſland, and making (47) Offerings to *Minerva* of *Lindos*, amongſt which was a famous braſs Kettle made in the antique Mode, and had upon it an Inſcription in *Phœnician* Letters, is not at all probable: for *Apollodorus* (48) ſaies, *he paſſed over the Thracian Boſphorus into Thrace*, and having travelled to *Delphi*, and conſulted the Oracle there about his Settlement, he went, by the Direction of a *Cow*, as the Oracle adviſed, and ſettled in *Bœotia*, and built *Thebes*, and dwelt there. So that the brazen Veſſel related in *Diodorus Siculus* to have been dedicated to *Minerva* of *Lindos*, in this Iſland, by *Cadmus*, with an Inſcription in *Phœnician* Letters, ſeems more probably to have been dedicated by *Danaus*, who, in his Paſſage with his Daughters from *Egypt* to *Greece*, in the firſt (49) Ship which ſailed from *Egypt* thither, arrived at *Lindos* in *Rhodes*; and there built a Temple, and ſacrificed to *Minerva*. The ſame ſaies (50) *Herodotus*, and *Strabo*, and *Apollodorus*. And *Diodorus* agrees, that *Danaus* (51) came thither, and built a Temple to *Minerva*: but he miſtakes, in ſaying it was a little before *Cadmus* came thither; for *Danaus* came a few Years after *Cadmus* into *Greece*, i. e. ten Years. And (52) *Euſebius* cites a Verſe from *Plutarch*, ſhewing, that *Danaus* conſecrated a poliſhed Statue to *Minerva* of *Lindos*, which was made of *Wood*, as all the moſt ancient Statues, he obſerves, were.

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(44) So the *Perſian* Hiſtorians related, Apud Herodot. lib. i. p. 2. See Apollodorus, lib. iii. p. 147. According to *Diodorus Siculus*, the *Heliadæ* lived at *Rhodes*, in the Reign of *Cecrops* at *Athens*, lib. v. p. 328.

(45) Diod. Sic. lib. v. p. 322.

(46) Bœotic. p. 299.

(47) *Diodorus* gives the following Account, *viz.* Ὕστερον δὲ παρὰ τοῖς Ἕλλησι γενομένου κατακλυσμοῦ, καὶ διὰ τὴν ἐπομβρίαν τῶν πλείστων ἀνθρώπων ἀπολομένων, ὁμοίως τούτοις καὶ τὰ διὰ τῶν γραμμάτων ὑπομνήματα συνέβη φθαρῆναι.—δι' ἃς αἰτίας πολλαῖς ὕστερον γενεαῖς Κάδμος ὁ Ἀγήνορος ἐκ τῆς Φοινίκης πρῶτος ὑπελήφθη κομίσαι γράμματα εἰς τὴν Ἑλλάδα.—ὁ δ' οὖν Κάδμος καὶ τὴν Λινδίαν Ἀθηνᾶν ἐτίμησεν ἀναθήμασιν, ἐν οἷς ἦν χαλκοῦς λέβης ἀξιόλογος κατεσκευασμένος εἰς τὸν ἀρχαῖον ῥυθμόν· οὗτος δ' εἶχεν ἐπιγραφὴν Φοινίκοις γράμμασιν, ἃ φασιν πρῶτον ἐκ Φοινίκης εἰς τὴν Ἑλλάδα κομισθῆναι (τὰ καλούμενα Φοινικικά.) *Weſſeling* has omitted the Words τὰ καλούμενα Φοινικικὰ from the Authority of three Manuſcripts, and they ſeem to be a marginal Gloſs.

Conon, in his 47th Narration, ſaies, the (53) *Heliadæ* were the firſt who ruled at *Rhodes*; and were expelled thence by the *Phœnicians*: but he ſaies nothing of *Cadmus* having been there. *Strabo* ſaies, the (54) *Telchines* inhabited *Rhodes*, which was called from them *Telchinis*, before the *Heliadæ* dwelt there; *Diodorus Siculus* ſaies the ſame: and if ſo, they might bring Letters out of *Crete* as early as the Days of *Saturn*, in whoſe Time they lived, and were thought to be the ſame with the *Curetes* (55). So that it is probable enough, that the *Rhodians* had Letters before the *Phœnicians* came amongſt them: and the *Telchines*, who were a *Pelaſgic* People, might firſt bring them; who came originally from *Crete*, and firſt inhabited *Cyprus*, from whence they migrated into *Rhodes*, and were the firſt Poſſeſſors of that Iſland, as *Nicolaus Damaſcenus* (56) informs us: and theſe *Telchines* conſecrated a Statue to *Minerva*.

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(48) Biblioth. lib. i. c. 1, 4.

(49) Marmor. Ep. ix. which ſee, and the Note upon it, p. 157.

(50) Lib. ii. fin. p. 160. Strab. Geog. lib. xiv. p. 967. Apollod. lib. ii. p. 72.

(51) Lib. v. p. 329.

(52) Ἀθλωᾶς——

Ἐν Λίνδῳ Δαναὸς λεῖον ἔθηκεν ἕδος.

Δαναὸς is the true Reading, not Δαναὸν, as the Edition has it.

(53) *Conon's* Text has Ἰλιάδων inſtead of Ἡλιάδων, as *Strabo* and *Diodorus* wrote it.

(54) Geograph. lib. xiv. p. 966. Diod. Sic. lib. v. p. 326.

The *Ogygian* firſt, and afterward the *Deucalion* Flood, might aboliſh or deface moſt of the old *Pelaſgic* Inſcriptions in *Attica*, *Bœotia*, *Phocis*, and other Places, where it reached, by breaking the Pillars, or Columns, on which they were engraved, and burying them in Ruins. And this is a good Reaſon for the later *Phœnician* or *Cadmean* Inſcriptions, which were wrote after theſe Floods, and were almoſt all that were left, or known in After-ages, to be thought the oldeſt and firſt *Greek* Writing. But it is probable, that ſome Remains of *Pelaſgic* Writing and Letters would be found after the fore-mentioned Floods, even in thoſe Places where they prevailed, as well as in other Parts, which they did not reach: and theſe being the old *Phœnician* Characters, might by Hiſtorians be eaſily taken for *Cadmean*, though they were not, but older. *Euſtathius* (57) ſaies, that *Homer* called the *Pelaſgi* Δῖοι, *Divine*, as being original Inhabitants of *Greece*, and who alone of the *Greeks* were related *to have preſerved their Letters after the Flood*. And (58) *Dionyſius* of *Halicarnaſſus* mentions a *Pelaſgic* oracular Writing, which *L. Mamius* ſaw at *Dodona* in the Temple of *Jupiter*, and which was wrote *in the ancient Letters*, (γράμμασιν ἀρχαίοις) and was ſuppoſed to be the Order given by the Oracle to the *Pelaſgi*, who dwelt at *Dodona*, for them to go and ſettle in *Italy*.

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(55) Strab. Geog. lib. x. p. 715, 723.

(56) Apud Valeſ. excerpt. p. 515.

(57) Διὸ καὶ Δῖοι Πελασγοὶ πῶς λέγονται, ὡς ἄνωθεν Ἕλληνες, οὓς καὶ μετὰ τὸν κατακλυσμὸν ζῶσαι τὰ στοιχεῖα μόνους Ἑλλήνων φασί. Comment. in Hom. Iliad. B. p. 271. *Homer* calls the *Pelaſgi* Δῖοι, Iliad. K. ℣ 429. Odyſſ. T. ℣ 177.

(58) Antiq. Rom. lib. i. p. 16.

And if ſo, it muſt have been delivered about the Year before *Chriſt* 1476.

Though the *Pelaſgi* came very anciently into *Greece*, and ſpread themſelves all over it; and were thought to have been the (59) firſt who ſettled and reigned there: yet it is certain, that they were not the original Inhabitants of it. The *Jones*, *Jaones*, or Deſcendants of *Javan*, *Jaon*, or *Ion*; and thoſe of *Tiras* and other Families, deſcended from *Japhet*, were the firſt who paſſed the *Helleſpont* and *Thracian Boſphorus*, and made Settlements in *Thrace*, *Greece*, and the Iſlands of the *Ægean* Sea. But the Account of the *Pelaſgi* having preſerved their Letters after *Deucalion's* Flood, which overflowed *Phocis*, where, and in *Theſſaly*, they had numerous Tribes, ſhews, that the *Pelaſgic* Letters were the moſt ancient that were uſed in *Greece*, and before *Cadmus* came thither.

The old *Cretans* related, that *Letters* were brought amongſt them by the *Muſes*. The firſt *Muſes* were thoſe who were contemporary with *Oſiris*; and travelled along with him and his Brother *Apollo*, to whoſe Band they belonged: this was about 940 Years after the univerſal Deluge, and many Ages before *Cadmus*. But theſe never went into *Crete*, that we find. Therefore they were (if the whole Account of them is not fabulous) the later *Muſes*, who taught the *Cretans* Letters, and were the Daughters of the *Cretan Jupiter*, or of *Uranus*, as others related. *Diodorus* (60) *Siculus* ſaies, the moſt ancient and approved Mythologiſts related the *Muſes* to be the Daughters of *Jupiter*: but *Mimnermus* (61) the Poet wrote in the Beginning of his elegiac Poem on the Battle between the *Smyrnæans* and *Gyges* the King of *Lydia*, that the moſt ancient *Muſes* were the Daughters of *Uranus*.

The *Muſes* therefore, who carried Letters into *Crete*, were probably thoſe who had been taught them by *Uranus*. Now the *Greek Cretan Uranus* lived about the Year before *Chriſt* 1600: and his Son *Saturn* being driven out of his Kingdom by *Jupiter*, is related to have carried

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(59) Strab. Geogr. lib. vii. p. 504.
(60) Lib. iv. p 215.
(61) Apud Pauſan. Bœotic. p. 303.

ried (62) *Letters* into *Italy*, where he was entertained by *Janus*. This muſt have been as early at leaſt as the Year before *Chriſt* 1520 or 1530, and before *Cadmus* came into *Greece*. Therefore the *Letters* which *Saturn* carried out of *Crete* into *Italy* muſt have been the *Pelaſgic* Letters, which were firſt carried to *Crete* by the *Pelaſgi*.

In Anſwer to the Letters being called *Phœnician*, the *Cretans* ſaid, that (63) the *Phœnicians*, i. e. *Cadmeans*, were not the firſt Inventors of the *Greek* Letters, but only changed the *Form* of them into thoſe which they carried over; and that moſt agreed to uſe their Characters; and that for this reaſon they were called *Phœnician*.

The *Cretans* were a very ancient and renowned People, and muſt have had very ancient Records: and the *Pelaſgi* dwelt very anciently amongſt them; and undoubtedly firſt taught them (64) *Letters*. A Colony of them fled into *Crete* from *Deucalion* out of (65) *Theſſaly*, and went and lived amongſt their Brethren there.

Dionyſius Mileſius (66), an ancient mythological Writer, who flouriſhed in the 65th Olympiad, in the Year before *Chriſt* 520, related, that *Cadmus* having brought Letters out of *Phœnicia*, *Linus* (who lived then in *Bœotia*, and was the Inventor of Rythm and Melody) was the firſt who introduced them into the *Greek* Language; and gave them their Names and Forms. *Letters* were therefore commonly called *Phœnician*, becauſe they were brought to the *Greeks* by the *Phœnicians*: but the *Pelaſgi* having before uſed Letters of their own, theſe were called (67) *Pelaſgic*.

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(62) Is itaque Saturnus Creta profugus Italiam metu filii ſævientis acceſſerat, et Jani ſuſceptus hoſpitio rudes illos homines et agreſtes multa docuit, ut Græculus et politus, *literas* imprimere, etc. Minuc. Fel. c. xxii. p. 135. edit. Daviſ. *Cyprian* gives the ſame Account with *Minucius*, De Idol. van. p. 12. and *Tertullian* makes *Janus* contemporary with *Saturn*, adv. Gent. p. 32. See above Note (16). And if this was ſo, *Janus* was 200 Years older than is commonly ſuppoſed by Chronologers.

(63) Diod. Sic. lib. v. p. 340, 341.

(64) Strab. Geog. lib. v. p. 338.

(65) Dionyſ. Hal. lib. i. p. 14.

(66) See Suid. in the Words *Dionyſius* and *Hecatæus*.

(67) Φησὶ τοίνυν (Dionyſius) παρ' Ἕλλησι πρῶτον εὑρετὴν γενέσθαι Λῖνον ῥυθμῶν καὶ μέλους· ἔτι δὲ Κάδμου κομίσαντος ἐκ Φοινίκης τὰ καλούμενα γράμματα, πρῶ-

This is the Senſe of the Paſſage of *Diodorus* from *Dionyſius Mileſius.* But his preſent Text implies, that the *Cadmean* Letters were commonly called *Phœnician*; and yet, that the *Pelaſgi being the firſt who made uſe of them, they were peculiarly called Pelaſgic:* which is abſurd.

Therefore there is an Error either in the Text of *Diodorus*, or in his Citation from *Dionyſius*. For how could *Linus* be the *firſt* who introduced the *Cadmean* Letters into the *Greek* Language, and gave them their *Names* and *Forms*, if the *Pelaſgi* were the firſt who uſed them? And is it probable, that they ſhould be called *Pelaſgic*, ſuppoſing the *Pelaſgi* firſt uſed them, and not *Cadmean* rather from *Cadmus*, the Inventor of them? The *Greeks* undoubtedly would call them *Cadmean* or *Phœnician*, after they had received them, and not *Pelaſgic*, which they had generally laid aſide. And that this was the Caſe, we learn from ***Herodotus*** (68), who ſaies, it was ſome time before the *Greeks* would receive the Letters of *Cadmus*; and that the *Ionians* were the firſt who received them, and then ordered them to be called *Phœnician*. And as the *Cadmean* Letters were never called *Pelaſgic*; ſo the *Pelaſgic* could only be famous before the Reception of the *Cadmean*; and ſo were older. And when the *Cadmean* Letters became generally uſed, the older *Pelaſgic* were for Diſtinction called *Attic Letters*, (Ἀττικὰ γράμματα) as having been originally uſed by the *Pelaſgic Attics*; alſo they were called the *ancient*, *primitive*, and *original* Letters, (παλαιὰ, ἀρχαῖα, ἐπιχώρια) as *Harpocration* obſerves; and this explains the Meaning of their being ſo called, which has puzzled the Interpreters of *Harpocration*. The Senſe therefore above given of the Paſſage in *Diodorus* about the *Phœnician* and *Pelaſgic* Letters is the right one; and as it appears from abundant Evidence, that the *Pelaſgic Greeks* had Letters before the coming of *Cadmus*

τον εἰς τὴν Ἑλληνικὴν μεταθεῖναι διάλεκτον, καὶ τὰς προσηγορίας ἑκάστῳ τάξαι καὶ τοὺς χαρακτῆρας διατυπῶσαι. κοινῇ οὖν τὰ γράμματα Φοινίκια κληθῆναι, διὰ τὸ παρὰ τοὺς Ἕλληνας ἐκ Φοινίκων μετενεχθῆναι· ἰδίᾳ δὲ τῶν Πελασγῶν πρώτων χρησαμένων [τοῖς μετατεθεῖσι, ſo the Editions and Manuſcripts have it, but the Words ſhould be omitted] χαρακτῆρσι, Πελασγικὰ προσαγορευθῆναι. Diod. Sic. lib. iii. p. 200.

(68) Lib. v. c. 58.

mus into *Greece:* ſo it appears likewiſe, that the *Cadmean* Letters were introduced by Force, and in Oppoſition to the older *Pelaſgic* Letters: and that *Linus* was not the firſt who brought them into Vogue amongſt the *Greeks,* but would have hindered their Reception, if he could, and had uſed the *Pelaſgic* Letters in his Poems. And others of the moſt eminent Poets ſtill uſed the older *Pelaſgic* Letters. *Orpheus,* and *Pronapides* the Maſter of *Homer,* who was an ingenious Poet, uſed in their Poems the *Pelaſgic* Letters, as (69) *Diodorus Siculus* relates; who adds, that *Thymætes,* contemporary with *Orpheus,* travelled into *Libya,* and alſo to *Nyſa,* where the ancient Inhabitants reported that *Bacchus* was educated; and from their Information concerning the Actions of this God he compoſed his Poem called *Phrygia,* in the ancient *Dialect* and *Letters.* Theſe were the *Pelaſgic* (70) Letters, called the *ancient Attic Letters,* by *Harpocration* and *Heſychius,* not only as being without the double Letters, but in Diſtinction alſo to the *Cadmean,* called *Phœnician.*

In theſe the old *Linus,* and after him *Thymætes,* wrote their Poems on the Exploits of the firſt *Egyptian Bacchus,* or *Oſiris,* and not of the ſecond *Greek Bacchus,* which is an Argument, that *Linus* (if not *Thymætes* alſo) lived before the Time of the *Greek Bacchus,* as will be more fully proved preſently; and therefore, that he was far older than the *Linus* who was the Maſter of the *Argonaute Orpheus* and *Hercules.*

We are told by (71) *Zenobius Paræmiographus,* that this *Linus* lived when *Cadmus* came into *Greece;* and (72) *Cyril* alſo makes him contemporary with *Cadmus:* and this appears, as above obſerved, from *Dionyſius Mileſius* in *Diodorus.*

(69) Lib. iii. p. 201.

(70) Τὸν μὲν οὖν Λῖνόν φασι τοῖς Πελασγικοῖς γράμμασι συνταξάμενον τὰς τοῦ πρώτου Διονύσου πράξεις—ὁμοίως δὲ τούτοις χρήσασθαι τοῖς Πελασγικοῖς γράμμασι τὸν Ὀρφέα καὶ Προναπίδην τὸν Ὁμήρου διδάσκαλον—πρὸς δὲ τούτοις Θυμοίτην τὸν Θυμοίτου τοῦ Λαομέδοντος, κατὰ τὴν ἡλικίαν γεγονότα τοῦ Ὀρφέως:—ἀρχαϊκῶς τῇ τε διαλέκτῳ καὶ τοῖς γράμμασι χρησάμενον. Ubi ſup.

(71) Τὰ ἐκ Φοινίκης γράμματα βουλόμενος διαδοθῆναι τοῖς Ἕλλησι Κάδμος ἀνεῖλε Λῖνον καὶ αὐτὸν ἴδια γράμματα ἐπιδεικνύμενον. In his Καδμεία νίκη.

(72) Cont. Jul. p. 11.

But *Zenobius* ſaies, that *Linus*, for oppoſing *Cadmus* in introducing his Letters, and teaching his own (*Pelaſgic* Letters) was killed by him. This plainly ſhews, that the Letters of *Linus* were thoſe which were brought by the *Pelaſgi* into *Greece*, and were uſed before *Cadmus* came thither.

Hence alſo it appears, that the *Orpheus*, who, as *Dionyſius Mileſius* wrote, was Scholar of *Linus*, muſt be a far older *Orpheus* than the *Argonaut*. This agrees to the Account of the Time of *Eumolpus* the Poet, who wrote the Rape of *Proſerpine*. This was in the Year before *Chriſt* 1373, according to the corrected *Parian* Marbles; and in the Reign of *Erectheus*, King of *Athens*; and ſo ſaies (73) *Iſocrates*, who relates, that *Eumolpus*, Son of *Neptune*, with his *Thracians*, invaded *Athens* in the Reign of *Erectheus*. *Eumolpus* was the Son of the Poet *Muſæus*, as the Marbles inform us; who therefore flouriſhed about the Year before *Chriſt* 1415. *Muſæus* was Scholar of *Orpheus*, and *Orpheus* of *Linus*: ſo *Linus* might flouriſh about the Year before *Chriſt* 1500, or a few Years later: and when *Cadmus* came into *Greece*, in the Year 1494 before the *Chriſtian* Æra. Accordingly (74) *Suidas* mentions a *Thracian Orpheus*, who lived *eleven Generations before the Trojan War*, and that he was the Diſciple of *Linus*: he adds, that the other *Thracian Orpheus* lived only two Generations before *Homer*, and was older than the *Trojan* War. And *Herodotus* (75) ſaies, there were two of the Name *Orpheus*; and *Apollodorus* (76) makes *Linus* and *Orpheus* Sons of *Oeagrus* and *Calliope*, who was Daughter of *Jupiter*, and lived in the Reign of *Cecrops*. So they were contemporary with *Cadmus*.

If, according to *Suidas*, the firſt *Orpheus*, who was the Scholar of *Linus*, lived eleven Generations, or in the eleventh Generation before

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(73) Orat. Panathen. p. 470.

(74) Voc. Ὀρφεὺς, p. 718, 719.

(75) Apud Schol. Apollon. Rhod. Argonaut. lib. i. ℣ 23.

(76) Biblioth. lib. i. c. 3. p. 7. But others, he ſaies, made *Linus* Son of *Apollo*: *Aſclepiades*, apud Schol. Apoll. Rhod. Argonaut. lib. i. ℣ 23. made *Orpheus* Son of *Apollo* and *Calliope*: but *Apollonius* makes him Son of *Calliope* and *Oeagrus*.

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he *Trojan* War, he muſt live as early as the Time of *Cadmus*; as *Dionyſius Mileſius* and *Zenobius* related. For ten complete Generations are, by the Computation of the Ancients, 333 Years, to which 1183 Years, the Time of the Deſtruction of *Troy* before the *Chriſtian* Æra, being added, *Orpheus* and *Linus*, by this Reckoning, muſt live in the Year before *Chriſt* 1517; and this is twenty-three Years before *Cadmus* came into *Greece*, and *Linus* might then be old. And that theſe Generations made ſo many Years as above computed, may be inferred from the Time of *Cadmus*, from whom to the *Trojan* War were ten (77) Generations: 1. *Ægyptus*, contemporary with *Cadmus*. 2. *Lyncæus*. 3. *Abas*. 4. *Acriſius*. 5. *Danaë*. 6. *Perſeus*. 7. *Alcæus*. 8. *Amphitryo*. 9. *Hercules*. 10. The *Trojan* War.

Euſebius (78) was ſenſible, there was a *Theban Linus*, who was contemporary with *Cadmus*. This muſt be the *Linus* who was related to have (79) firſt brought Letters out of *Phœnicia* into *Greece*. He was born at *Chalcedon*, and *Suidas* calls the *Linus* born at *Thebes*, (νεώτερος) *the younger*. And if he came from *Chalcedon* into *Bœotia*, and lived there in the Time of *Cadmus*, it was eaſy to confound him with the later of the ſame Name, who was born at *Thebes*. This is alſo the old or firſt *Linus*, who, as *Pauſanias* (80) relates, had at *Thebes* a Statue made of a ſmall hollowed Stone in the moſt antique manner. He was ſaid to be the Son of *Amphimarus* and *Urania*, (or, as others ſaid (81), of *Hermes* and *Urania)* and to have excelled all before him in Muſic, and to have been ſlain by *Apollo*, becauſe he pretended to equal him in that Art. His Genealogy therefore is doubtful. But upon Occaſion of the Death of this *Linus* the moſt ancient funeral Elegy was compoſed, and called by the *Greeks* (Λῖνος) *Linus*. *Pauſanias* adds, that this was the mournful Song which the *Egyptians* called *Maneron*, or *Maneros*, as *Herodotus* has it: but the *Egyptian*

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(77) See Steph. Byzant. voc. Θάσος and Not.

(78) In Chron.

(79) Λέγεται πρῶτος οὗτος ἀπὸ Φοινίκης γράμματα εἰς Ἕλληνας ἀγαγεῖν, Suid. voc. Λιν. and Not.

(80) Bœot. p. 303, 304.

(81) Apud Diog. Laert. Procœm. p. 1, 2.

Maneros was far older than the *Greek Linus*. *Pamphus*, who flouriſhed about the Year before *Chriſt* 1300, and was the moſt ancient *Attic* Poet, and compoſed the oldeſt *Attic* Hymns, celebrated the Death of *Linus*, which was then much lamented in a Song, which he called *Oetolinus*, that is, (82) *the lamented Linus*, or, the Lamentation of *Linus*. In After-times the *Leſbian Sappho*, taking the Name *Oetolinus* from the Verſes of *Pamphus*, ſung the Ditty of *Adonis* and *Oetolinus*. The *Thebans*, he further adds, related, that *Linus* was buried amongſt them: they alſo related, that there was another *Linus*, later than this, who was called the Son of *Iſmenus*, and taught *Hercules* Muſic when he was a Boy, and was ſlain by him.

This Account of *Pauſanias* confirms the other Relations, that there was an older *Linus* than the Maſter of *Hercules*, and who was the Maſter of an older *Orpheus* than the *Argonaut*. And on this account both *Linus* and *Orpheus* were related to be the (83) Inventors of Letters, one in *Thrace*, the other in *Thebes*, or in *Bœotia*, which could not be ſaid of the later ones, who lived in the Times of the *Argonauts*; and ſhews that it was thought they lived before *Cadmus* came into *Greece*.

Further, to confirm the foregoing Accounts of the Ages of *Linus* and *Orpheus*, *Plato* (84) ſaies, that Books were carried about which were related to have been wrote by *Muſæus* and *Orpheus*, Sons (the one) of *Selene*, and (the other) of the *Muſes*: and that they firſt brought the Myſteries into *Greece*. Now, *Eumolpus*, Son of *Muſæus*, exhibited the Myſteries in the Reign of *Erectheus*: ſo that *Muſæus* might be contemporary with *Cadmus*. *Nonnus* (85) in his *Dionyſiacs* ſpeaks from ancient Accounts of *Orpheus* and *Linus*, as being older than *Endymion*, who lived about the Year before *Chriſt* 1460; of *Orpheus*, as the *firſt Celebrator of Myſteries* (in *Thrace*), and of *Linus*, as the firſt who inſtructed the *Arcadians in the Courſe of the Sun*, (as *Endymion* did afterward the *Carians* in the Courſe of the Moon) and to divide the Year into twelve Months. After them he mentions *Cadmus* as the Improver of Letters, by teaching the Conſtruction and Harmony of them.

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(82) From the old *Greek* Word οἶτος, θρῆνος, Heſych. The Word is uſed by *Homer*.

(83) See Tacit. Annal. lib. xi. c. 14.

(84) Repub. lib. ii. p. 595.

(85) Lib. xli. p. 707. See alſo lib. iv. p. 79.

Again, the firſt *Orpheus* is ſaid to be the Son of *Oeagrus* (86) and *Calliope*, as before obſerved; and as likewiſe is related in the *Orphic*, *Argonautic* Poem, ℣ 76. Now, *Oeagrus* is ſaid to be the *fifth* in Deſcent from *Atlas*, and to be born of *Alcinoë*, one of his Daughters: but if ſo, *Oeagrus* was the *ſecond* from *Atlas*, and not the *fifth*.

And by this Account *Atlas* lived about fifty or ſixty Years before *Orpheus*, and may be placed about the Year before *Chriſt* 1560, and not much higher: and the common Chronology places him above a Century too high.

The old Scholiaſt (87) on *Apollonius Rhodius* ſaies, that *Electra*, the Daughter of *Atlas*, lived at *Samothrace*. *Hellanicus* ſaid, ſhe had three Children, (by *Jupiter*, ſaies *Athenion*) one of which was *Dardanus*, who reigned in *Phrygia*, where *Troy* afterward was built: another was a Daughter, called *Harmonia*, whom *Cadmus* married when he came to *Samothrace* to be initiated into the *Cabiric* Myſteries: and from his Wife's Mother he called the Gates of *Thebes*, which he built, *Electridæ*. *Deucalion* alſo was Son of *Prometheus*; and *Prometheus*, *Epimetheus*, and *Atlas*, were Brothers: ſo all their Times may be nearly aſcertained. For *Dardanus* was Grandſon of *Atlas*; and ſo was *Cadmus*, by his Wife *Harmonia*; and *Orpheus* alſo, as obſerved above: ſo they were all Contemporaries. Now *Dardanus* went into *Phrygia* about the Year before *Chriſt* 1500, or a few Years after; and *Cadmus* built *Thebes*, or ſettled in *Bœotia*, in the Year before *Chriſt* 1494. So we cannot place *Atlas* higher than the Year before *Chriſt* 1560. And this is confirmed from (88) *Tatian* and *Clemens Alexandrinus*, who make the *Greek Atlas*, *Prometheus*, and *Epimetheus*,

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(86) Apollodor. lib. i. p. 7. See Lucian. de Aſtrolog. and Servius in Virgil. Æn. vi.

(87) Lib. i. ℣ 916. See the Schol. p. 93, 94. and *Tzetzes* in his Commentary on *Lycophron*, p. 17, 18. ſaies, that *Dardanus* was the Son of *Jupiter*, and *Electra*, Daughter of *Atlas*.

(88) Tat. Orat. cont. Græc. fin. Clem. Alex. Strom. i. p. 322. Euſeb. Præp. Evang. lib. x. c. 12.

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Contemporaries with *Triopas*, King of *Argos*, who began to reign in the Year before *Chriſt* 1553. So that (89) *Euſebius* is miſtaken, both where he places *Atlas*, *Prometheus*, and *Epimetheus*, in the Year before *Chriſt* 1636, and alſo in the Year 1584, from different Authors. And *Lloyd* and others are more miſtaken, who carry their Age ſo high as the Year 1687 before the *Chriſtian* Æra.

Theſe Times are therefore to be amended.

I have been the longer in proving that *Letters* were known and uſed in *Greece* long before the coming of *Cadmus* into *Bœotia*, about which many of the Ancients, with *Herodotus*, and many of the Learned amongſt the Moderns alſo, have been miſtaken. I have alſo ſhewn the univerſal Error about the Time of the firſt *Linus* and *Orpheus*. Learned Men having not conſidered that there were two or more of theſe Names; and having confounded their Ages together, (which were different above two Centuries) and thereby perplexed the Hiſtory of their Times, the clearing of which cannot but be acceptable to the learned World.

Of the Antiquity of Letters.

The Sum therefore of what has been diſcuſſed concerning the Invention and Antiquity of Letters, is,

They were firſt invented in *Phœnicia*, and moſt probably by *Taaut*, the Son of *Miſor*, or *Miſraim*, ſoon after the Diſperſion of the Deſcendants of *Noah*: from *Phœnicia* they were carried into *Egypt* by *Taaut* himſelf; and the Knowledge of them was ſoon after ſpread into *Syria*, *Arabia*, *Chaldæa*, and *Æthiopia*. The *Pelaſgi*, deſcended from the *Dioſcuri* or *Cabiri*, were the firſt who carried them out of *Aſia* into the Iſlands of the *Ægean* Sea, into *Attica*, and other Parts of *Greece*; and into *Peloponneſe*, where they founded the two moſt ancient Kingdoms of *Sicyon* and *Argos*. But the *Pelaſgi* never, that we know of, eſtabliſhed their Language, which was *Phœnician*, in *Greece*. The Deſcendants of *Javan* and *Tiras*, who had ſettled with their Families in *Thrace*, and ſeveral Parts of *Greece*, before the *Pelaſgi* came thither, as in *Macedonia*, *Theſſaly*, *Achaia*, *Bæotia*, and *Attica*, and all the Country anciently called *Ionia*, uſed another Language, which they brought with them, and this was the original *Greek* Tongue, derived from *Japhet*; and was alſo the *Scythian* and *Cimbric* Language, which is known at this Day to agree much with the *Greek* Language.

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(89) See Chron. Num. 379, and 431.

Pauſanias (90) relates, that the Parts of *Bæotia* about *Thebes* were firſt inhabited by a People called *Ectenæ*, whoſe King was *Ogygus*, an original Inhabitant of the Country. He was a Deſcendant of *Japhet*; and *Thebes* in After-times was called from him *Ogygia*: and whatever was moſt ancient was hence called *Ogygia*, as (91) *Suidas* obſerves upon the Word. This People were deſtroyed by a Peſtilence: and after them the (92) *Hyantes* and *Aones*, who were alſo original Inhabitants of *Bæotia*, poſſeſſed the Country. When *Cadmus* invaded it with a *Phœnician* Army, the *Hyantes*, being beaten, fled away in the Night: but the *Aones* begging Quarter of *Cadmus*, he ſuffered them to ſtay in the Country, and to be incorporated with the *Phœnicians*.

This *Ogygus* was far older than *Ogyges*, who reigned in *Attica*: and the *Hyantes* might be derived from (יון) *Jun*, *Juan*, or *Jon*, as the Word might be differently pronounced: and hence alſo the *Bæotian* (῾ΥΣ) *Hys* of (93) *Pindar*, ſpoken in Reproach of this ancient People.

The *Japhetics* having no Letters, readily received the *Pelaſgic* Letters, and uſed them in their Language, which was different from that of the *Pelaſgi*. The *Iaones* being mixed and incorporated with the *Athenians* and the *Pelaſgi*, were thought by the *Greek* Hiſtorians (who knew nothing of the Original of their Country) to have been originally *Athenians* and *Pelaſgi*, or ſprung from them, though they were far older.

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(90) Bœot. p. 285.

(91) See alſo Heſych. and Steph. Byzant. in voce.

(92) See, concerning the *Aones* and *Hyantes*, Strab. Geog. lib. vii. p. 494. fin. and lib. ix. p. 615.

Herodotus (94) ſaies, the *Athenian Iones* would not own themſelves to belong to thoſe *Ionians*, who ſettled in leſſer *Aſia*, and were of the Family of *Ion*, Son of *Xuthus*: and that the *Iones*, when they inhabited the Part of the *Peloponneſe* called *Achaia*, before *Danaus* and *Xuthus* came into the *Peloponneſe*, were called (95) *Pelaſgi Ægialees*, from their inhabiting the Sea Coaſts; and they were afterwards called *Iones Ægialenſes*, from *Ion* the Son of *Xuthus*. This occaſioned them to be confounded by the *Greek* Writers: and was owing to their being ignorant that there was an *Ion*, *Jaon*, or *Javan*, (for the Letters are the ſame in the *Hebrew*) far older than their *Ion* Son of *Xuthus*, whoſe Deſcendants of the Line of *Japhet* firſt peopled *Greece*, and were the genuine or original *Iones* or *Iaones*. *Homer* calls them *Iaones*, from *Iaon*, which is the ſame with *Javon* (96), *Javon*, or *Javan*. And the old Scholiaſt on the *Acharnenſes* of *Ariſtophanes* ſaies (97), the Barbarians uſed to call all the *Greeks Iaones*, or *Javanes*: this may be meant of the *Hebrews* who called them ſo; as did alſo other *Aſiatics*.

But that the *Javanes*, or *Iaones*, or *Iones*, were anciently diſtinguiſhed from the *Jonians*, ſo called from *Jon*, Son of *Xuthus*, is

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(93) *Pindar*, in his *Dithyrambics*, called them Ὕας, viz. ἦν ὅτε ὕας Βοιώτιον ἔθνος ἔνεπον. Strab. ſup. See his Scholiaſt on Βοιωτίαν ὗν. Olymp. Od. vi. ℣ 153.

(94) Lib. i. c. 143.

(95) Herodot. ſup. See alſo lib. vii. c. 94, 95. Pauſ. Achaic. p. 205.

(96) See Iliad N. where *Euſtathius* notes, οἱ μὲν τοὺς Ἰάονας ἄλλους εἶναί φασι παρὰ τοὺς Ἴωνας, ἢ εἰσὶν αὐτοὶ ἐν Πελοποννήσῳ—ἕτεροι δὲ Ἰάονας τοὺς Ἀθηναίους νοοῦσιν, etc. p. 934. If there was no Conſonant V, or *Æolic* Digamma, read in the Word, it would be pronounced *Jon*, or *Jaon*, the *Hebrew* Vau being taken for the Vowel O, or if the Vau was a Conſonant V, the *Greeks* not being able to pronounce or expreſs that Letter, they would pronounce and write *Iaon*, or *Ion*, and hence came the original *Iaones*, called alſo *Iones*, and in after Times confounded with the later *Iones*, ſo called from *Ion*, Son of *Xuthus*.

(97) Πάντας τοὺς Ἕλληνας Ἰάονας οἱ βάρβαροι ἐκάλουν. See Æſchylus in Perſ. where they are ſo called by *Atoſſa*. Alſo Steph. Byzant. voc. Ἴων, and Dionyſ. Perieg. ℣ 416. See Biſhop *Stillingfleet's* Orig. Sac. p. 384, 385, 7th Edition.

certain; becauſe they inhabited *Attica* (98) long before *Ion* was General of the (99) *Athenians*, or had the Government of *Athens*: and who was before that King of the *Ægiales* in *Peloponneſe*, afterwards called *Achæans*, and from him *Iones Ægialenſes*.

(98) Τὸ παλαιὸν μὲν οὖν Ἴωνες εἶχον τὴν χώραν ταύτην (*i. e.* Megaræ regionem) οἵπερ καὶ τὴν Ἀττικὴν, οὔπω τῶν Μεγάρων ἐκτισμένων—ἡ γὰρ Ἀττικὴ τὸ παλαιὸν Ἰωνία καὶ Ἰὰς ἐκαλεῖτο· καὶ ὁ ποιητὴς ὅταν φῇ·

Ἔνθάδε Βοιωτοὶ καὶ Ἰάονες—Strab. Geog. lib. ix. p. 600, 601.

(99) See Strab. Geog. lib. viii. p. 588. Pauſ. Achaic. p. 205, 206. *Goropius Becanus*, in his *Hiſpanic* or *Iberian* Hiſtory, lib. ii. p. 35. gives an ingenious Account of the Name of the original *Greek Iones*, viz. Cum igitur Javan, teſte Joſepho et aliis, pater fuit Ionum; et ipſæ literæ a Moſe ſcriptæ Ion exprimant, damnanda eſt illorum ignorantia qui vocabulum perverſa punctorum additione vitiarunt; quæ fecit ut non ab iis, quorum proprium eſt, non agnoſcatur, ſed recedat etiam longiſſime a prima ſua notatione. EI inſulam ſignificat (Celtica lingua) hinc Hebræi אי et איים inſulas vocant—*won* vocali longa pronunciatum idem ſignificat quod *habito*: *EI-won* igitur *inſularum habitator* dicetur; e qua voce ſi literam Hebræis juxta ac Græcis et Latinis incognitam demas, *Eion* habebis, quod deinde in *Ion* tranſiit. Videtur ergo Japetus hunc ſuum filium ipſa nomenclatura omnium portionis ſuæ inſularum imperio inauguraſſe, et mox ab ineunte ætate maris ipſi dediſſe poſſeſſionem, quo factum eſt, ut litora primum minoris Aſiæ, deinde inſulas et ipſe et filii ejus occuparint. This is ingeniouſly obſerved: but *Goropius* is greatly miſtaken, in ſaying the *Gallic* W was not known to the *Hebrews*, *Greeks*, and *Latins*: for the *Hebrew* Vau was not only the Vowel U, but was alſo pronounced as the conſonant *Latin* V, and the *Æolic* Digamma was derived from it; and they were all pronounced like the old *Gallic* W. And ſo in the Name יון the middle Letter may be a Conſonant V, or W, and the Word may be *Iavan*, *Iwon*, or *Eiwon*, or *IϝON*. However, there is no Queſtion but the old *Iones*, or *Iaones*, deſcended from this Son of *Japhet*; and ought to be diſtinguiſhed from the later People, denominated from *Ion*, the great Grandſon of *Deucalion*; though this Diſtinction has not been always attended to by learned Men, nor was known to the ancient *Greeks*, ſome of whom knew there were a more ancient and a later People called *Iones* and *Iaones*, but knew not the original Founder of the firſt of that Name. *Heſychius*, voce Ἴωνες, ſaies: Ἔνιοι καὶ τοὺς Θρᾷκας, καὶ Ἀχαιοὺς καὶ Βοιωτοὺς Ἴωνας ἐκάλουν. Again: Ἐπιεικῶς δὲ οἱ βάρβαροι τοὺς Ἕλληνας Ἴωνας λέγουσι. Now the *Thracians* and *Bæotians* were *Japhetics*, and muſt be called, if they were called, *Iones* from *Ion*, or *Javan*, as being of the ſame Family. *Caſaubon* well obſerves, Græci primi in Aſia habitarunt; unde Iones, vel ut Æſchylus vocat Hebraice *Javones* (Ἰάονες) in Euro-

The *Iaones*, who were the original Inhabitants of *Greece*, were in ancient Times called Γραικοὶ, *Greeks*, long before the Age of *Deucalion* and *Hellen*, from the latter of whom they were called Ἕλληνες, *Hellenics*; as *Apollodorus* and others relate. But this Name did not extend to other *Greeks*, but only to thoſe of *Theſſaly*, where *Hellen* reigned, till after the War of *Troy*. The *Latins* called them by the old Name *Græci*, becauſe they were ſo called when they came with the *Pelaſgi* into *Italy* out of *Theſſaly*. And from what hath been obſerved, we ſee, that the Names of the ſeveral moſt ancient Inhabitants of *Greece* were *Iaones* (1), *Aones*, *Pelaſgi*, *Greeks*, and *Attics*, long before the Age of *Hellen* and *Deucalion*; and long before the *Greek Pelaſgus* and *Ion*. And if they were called Γραικοὶ, *Greeks*, from *Graicus*, an old *Pelaſgic* or rather *Javanic* King of *Theſſaly*; this *Graicus* muſt be far older than him who was the Son of *Theſſalus*, according to *Stephanus* of *Byzantium*.

Euſebius (2) makes *Theſſalus* to be Son of *Graicus* or *Græcus*, and to reign in *Theſſaly* in the ſixteenth Year of *Phoroneus*, who began to reign at *Argos* in the Year before *Chriſt* 1780, and ſo *Graicus* might reign fifty Years before, agreeably to the Reigns of Kings in thoſe ancient Times, and in the Year before *Chriſt* 1815. If this be true, *Graicus* muſt have been a *Javanic* King of *Theſſaly*, for the *Pelaſgi* did not go out of *Peloponneſe* into *Theſſaly* till many Years after, as related by *Dionyſius of Halicarnaſſus*.

The Truth may be, that the *Greeks* not knowing whence the original Inhabitants of their Country came, were conſequently ignorant of their Derivation and Genealogy; and ſo feigned Names and Pedigrees for them.

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pam trajecerunt, De quat. ling. lib. edit. a filio, p. 19. *Æſchylus* (as *Homer* before him) calls *Greece* Ἰαόνων γλῶ, the Land of the *Javones*, as it truly was; i. e. ἸαϜόνων, with the *Æolic* Digamma, Perſ. p. 133. edit Steph. And ſo, p. 152 and 172. Ἰάονες was the Eaſtern Appellation of the *Greeks*, and denotes their Original, not from *Ion*, Son of *Xuthus*, but from *Javan*, Son of *Japhet*.

(1) See Euſtath. Comment. in Homer. Catalog. Nav. lib. B. init. p. 199. and Strabo and Pauſanias in Not. 90, and 92 above.

(2) Chron. lib. poſter. p. 66.

To

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To return: When *Cadmus* brought his *Phœnician* Letters into *Bœotia*, in the Year before *Chriſt* 1494, the *Phœnicians* alone uſed them at firſt; but by Degrees the *Jaones*, or *Iones*, or *Ionians*, uſed them alſo, with a Variation of the Sound and Rythm of ſome of them: and every where made public Declaration, that, ſince the *Phœnicians* brought Letters into *Greece*, they ſhould be called (3) *Phœnician*, or *Phœnica*.

Though *Cadmus* brought his Letters out of *Phœnicia*, they were probably the *Egyptian* Characters: and muſt be ſo, if *Cadmus* was born in *Egypt*, and fled thence into *Phœnicia* for fear of his Uncle (4) *Buſiris*. And it is generally agreed, that *Agenor* (5), the Father of *Cadmus*, went out of *Egypt* into *Phœnicia*, and reigned there: and he, no doubt, uſed the *Egyptian* Letters, and taught them to his Son *Cadmus*. So that the *Cadmean* Letters were really *Egyptian*; and differed in ſome meaſure from the old *Phœnician* Letters, which the *Pelaſgi* had carried firſt into *Greece*, though they were both originally the ſame, being carried by *Hermes*, the Inventor of them, out of *Phœnicia* into *Egypt*. But the *Egyptian* Letters muſt in ſo long a Courſe of Time, as was between the firſt *Hermes* (called *Taaut* and *Thoth*) and *Cadmus*, have altered their Form and Sound, and the *Phœnician* likewiſe: and it is no wonder, that the *Greek Pelaſgi* ſhould be unwilling to receive the *Cadmean*, which were become different both in Form and Sound from their own; and that the *Cadmeans* ſhould be obliged to alter the Rythm and Sound of them a little, before the *Iones* would receive them; who likewiſe varied the Rythm of ſome of their own *Pelaſgic* Letters in Conformity to the *Cadmean*. This, I think, is the moſt probable Account of the Difficulty which *Cadmus* met with in introducing his Letters, in Oppoſition to the *Pelaſgic Ionic* Letters uſed in *Greece* before he came thither, though both were originally the ſame.

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(3) Καὶ δὴ καὶ γράμματα, οὐκ ἐόντα πρὶν Ἕλλησι, ὡς ἐμοὶ δοκέει, πρῶτα μὲν τοῖσι καὶ ἅπαντες χρέωνται Φοίνικες· μετὰ δὲ χρόνου προβαίνοντος, ἅμα τῇ φωνῇ μετέβαλον καὶ τὸν ῥυθμὸν τῶν γραμμάτων· περιοίκεον δέ σφεας τὰ πολλὰ τῶν χώρων τοῦτον τὸν χρόνον Ἑλλήνων Ἴωνες οἱ παραλαβόντες διδαχῇ παρὰ τῶν Φοινίκων τὰ γράμματα, μεταῤῥυθμίσαντες σφέων ὀλίγα ἐχρέωντο· χρεώμενοι δὲ ἐφάτισαν, ὥσπερ καὶ τὸ δίκαιον ἔφερε, ἰσαγαγόντων Φοινίκων ἐς τὴν Ἑλλάδα Φοινικήια κεκλῆσθαι. Herodot. lib. v. c. 58. Hence *Heſychius* explains γράμματα, φοινικήια, and ἐκφοινίξαι, ἀναγνῶσαι.

(4) Conon. Narrat. xxxii.

(5) Apollodor. lib. ii. p. 71. lib. iii. init.

Herodotus (6) mentions ſeveral Hexameter Verſes, which he had ſeen at *Thebes* in *Bœotia*, wrote upon Tripods in the Temple of *Apollo Iſmenius*, in *Cadmean* Letters, which were very much like the *Ionic*. One of theſe Verſes was wrote on a Tripod given by *Amphitryon* in the Age of *Laius*, for *Hercules Laureat*, as *Pauſanias* (7) relates. Others were wrote before the Time of the *Trojan* War, on a Tripod given by *Laodamas*, Son of *Eteocles*; and on another given by *Scæus*, Son of *Hippocoon*, who was ſlain by *Hercules*, as *Pauſanias* relates.

Before *Cadmus* came with his *Phœnician* Letters into *Bœotia*, the *Pelaſgi* wrote, as the *Phœnicians* always did, from the right hand to the left. Therefore the ancient *Etrurians*, who had their Letters from the *Pelaſgi*, wrote in this manner; as did alſo the *Æolians*, and all the *Greeks*, amongſt whom the *Pelaſgi* lived before they left *Theſſaly*: and from the *Theſſalian Pelaſgi*, if not before from the *Oenotrian*, or firſt *Arcadian*, the *Latins* had their Letters.

The original *Pelaſgic*, *Etrurian*, and *Cadmean* Letters were undoubtedly *ſeventeen*, (though commonly reckoned ſixteen only) they who made them no more than (8) *ſixteen*, excluded the H from being a Letter, and the later *Greeks* left it out of their Alphabet very imprudently.

The ſeventeen primitive Letters were, *viz.*

A, B, C, D, E, H, I, K, L, M, N, O, P, R, S, T, V;

anſwering to the *Greek*, and like them (9), *viz.*

Α, Β, Γ, Δ, Ε, Η, Ι, Κ, Λ, Μ, Ν, Ο, Π, Ρ, S, (Σ) Τ, Υ.

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(6) Lib. v. c. 59, 60, 61.

(7) Bœot. p. 289.

(8) Τὰ δὲ δὴ πρῶτα καὶ Φονίκεια διὰ Κάδμον ὀνομασθέντα τετράκις ἢ τετρὰς γενομένη πάρεσχε. Plut Sympoſ. lib. ix. c. iii. p. 738. *Pliny* ſaies: Utique in Græciam (literas) intuliſſe e Phœnice Cadmum ſedecim numero, Hiſt. Nat. lib. vii. 56.

(9) Gentium conſenſus tacitus primus omnium conſpiravit, ut Ionum li-

The H is omitted in the later *Greek* Alphabet, after the Time of *Simonides*, though it was undoubtedly an original *Greek* Letter.

In the Time of the *Trojan* War (10) *Palamedes* added four new Letters; and many Years afterward *Simonides* added four more, which completed the *Greek* Alphabet.

The four *Palamedean* Letters were, Θ, Χ, Ζ, Φ. Thoſe of *Simonides* were, Ξ, Ψ, Η, (or the long or double Ε) Ω. *Pliny* ſaies, the *Palamedean* Letters were, Θ, Ξ, Φ, Χ; and the *Simonidean*, Ζ, Η, Ψ, Ω. But *Suidas* (11), under the Word *Palamedes*, ſaies, that he invented Ζ and Θ, (as the latter ſhould be read inſtead of the edit. Π, which, all agree, was a *Cadmean* Letter) Φ, Χ. Hence it appears, that there is a Miſtake in *Pliny*, where the Letters Ξ and Ζ are in wrong Places, and the Ζ aſcribed to *Simonides*, and the Ξ to *Palamedes*. The Error might ariſe from the Ζ being wrote like Ξ, *viz.* ⵌ, as it is in ancient (12) Inſcriptions. *Ariſtotle* (13) obſerves, that Ζ was a very old Letter, which, with Φ, he adds to the ſixteen *Cadmean* Letters, and ſo makes eighteen of them: and aſcribes Θ and Χ to *Epicharmus*. But the Opinion of *Ariſtotle* is confuted by the *Sigean* Inſcription; which has in it both the Letters Θ and Χ, and was wrote about the Year before *Chriſt* 590, and above an hundred Years before *Epicharmus* flouriſhed, in the Year before *Chriſt* 472. The learned *Harduin*, in his tenth Note on the above-cited Place of *Pliny*, is groſsly miſtaken in ſaying, that we muſt not think, that the ſhort Ε was uſed for the long Η; ſince the long Η was made uſe of a little after the *Trojan* War, as

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teris uterentur: veteres Græcas fuiſſe eaſdem pæne quæ nunc ſunt Latinæ. Plin. Hiſt. Nat. lib. vii. c. 58.

Formæ literis Latinis quæ veterrimis Græcorum, Tacit. Annal. lib. xi. And it is well known, that the *Ionic* Alphabet had the H in it ſet before I, which made ſeventeen Letters.

(10) Καὶ τῶν αὖθις ἐφευρεθέντων δὲ Παλαμήδης τε πρότερος τέτταρα, καὶ Σιμωνίδης αὖθις ἄλλα τοσαῦτα προσέθηκε. Plut. ſup. *Pliny* ſaies in the Place cited above Note 8. Quibus (ſedecim literis) Trojano bello Palamedem adjeciſſe quatuor hac figura, Θ, Ξ, Φ, Χ, totidem poſt eum Simonidem Melicum Ζ, Η, Ψ, Ω.

(11) Εὑρετὴς γέγονε τοῦ Ζ στοιχείου καὶ Θ, καὶ τοῦ Φ, καὶ τοῦ Χ.

(12) See Chiſhul. Antiq. Aſiat. p. 19, 20. and Notes on the Letter Ζ.

(13) Apud Plin. ſup.

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he ſuppoſes *Pliny* to intimate: though *Pliny* neither does nor could intimate any ſuch Thing, knowing better the Time of *Simonides*, whom he makes the Inventor of it. And *Harduin* pretends, that the old Inſcriptions wherein E is uſed for H, are ſpurious; as thoſe very ancient *Athenian* Inſcriptions (14) in *Spon*, where E is always uſed for H, and O for Ω, which ſhews they were wrote before the H and Ω of *Simonides* were received by the *Athenians*. But the *Sigean* Inſcription, which is the oldeſt extant, entirely confutes him, wherein the E is always uſed for H or the long E, and ſo it muſt be before the long E or H was invented. *Plato* (15), in his *Cratylus*, ſaies, that the *Athenians* anciently wrote E for the long E, and not H. He ſaies the ſame of the O, which was uſed for the long O or Ω. So they wrote ὄρας, and not ὥρας, as he there tells us. And it is very weak in *Harduin* (16) to ſuppoſe that the H or long E was invented by *Simonides* in the Time of the *Trojan* War; and that *Pliny* has related this: and hence to infer, that E could not be wrote for H, becauſe all Inſcriptions were wrote ſince, and when the Alphabet was full. All this is very erroneous, and unſcholar-like. According to *Euſebius*, *Simonides* flouriſhed about the Year before *Chriſt* 536, and, according to the *Parian* Marbles, in the Year 489 before the *Chriſtian* Æra: ſo wholly ignorant has *Harduin* ſhewn himſelf in ancient Inſcriptions and Chronology.

Plutarch (17) ſaies, it was related, that *Cadmus* called the firſt Letter of his Alphabet *Alpha* from the Heifer which conducted him from *Delphos* to *Bœotia*; and which in the *Phœnician* Language is called *Alph*.

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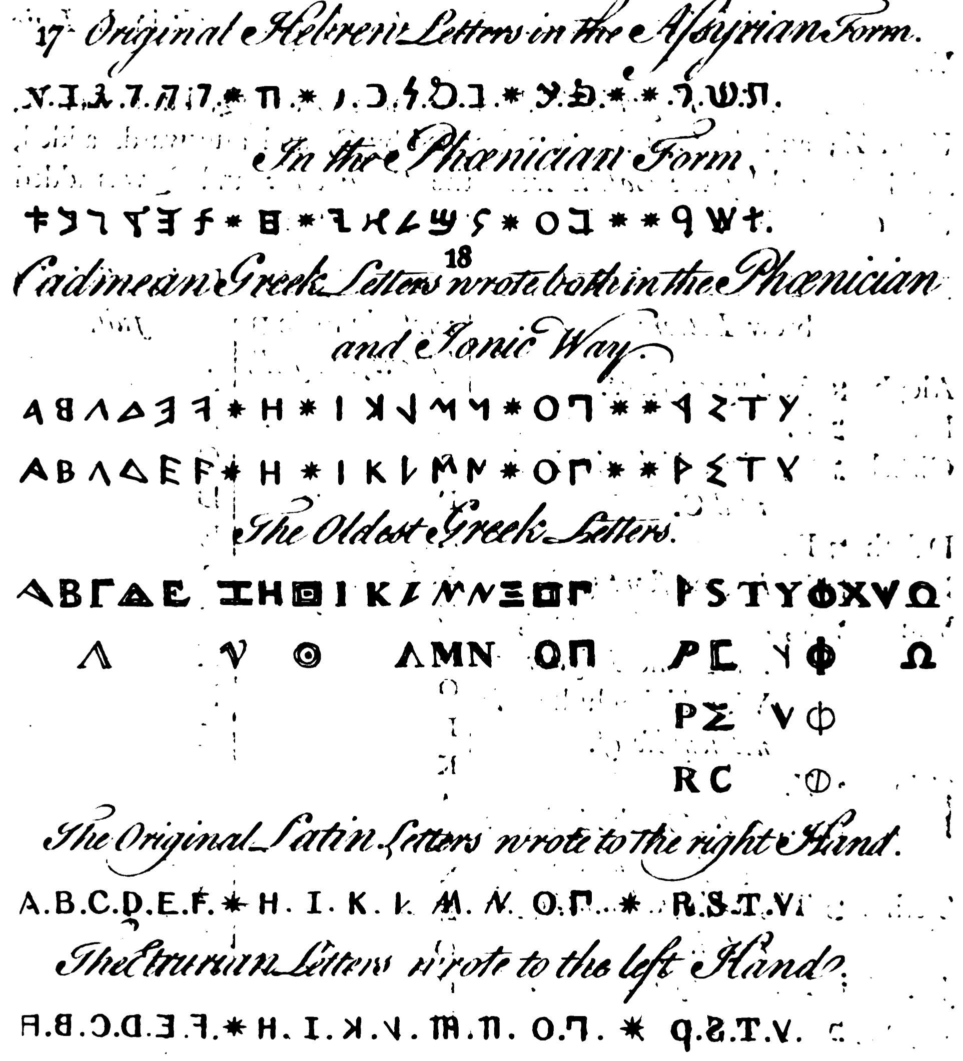
(14) Miſcellan. erudit. Antiq. p. 315, 316.

(15) Οὐ γὰρ Η ἐχρώμεθα ἀλλ᾽ Ε τὸ παλαιόν.

(16) His Words upon the Letters Ζ, Η, Ψ, Ω, which *Pliny* aſcribes to *Simonides*, are: Cave igitur exiſtimes jam inde paucis a Troja capta annis, literam E a Græcis uſurpatam fuiſſe pro H: cum literam H paulo poſt bellum Trojanum uſu receptam fuiſſe admoneat—Trojanis ipſis temporibus, quibus additam alphabeto Græco literam H a Simonide Plinius prodidit.

(17) Οὐδὲν σὺν τῷ Κάδμῳ βοηθεὶς, ὁ Βοιώτιος, ὅν φασι τὸ Ἄλφα πάντων γραμμάτων προτάξαι διὰ τὸ Φοίνικας οὕτω καλεῖν τὴν βοῦν. Sympoſ. lib. ix. quæſt. 3. p. 738. Hence we read in *Heſychius*, Ἄλφα, βοὸς κεφαλὴ, *A* caput bovis inverſum habet. Bez. de lit. Græc.

Before I proceed to treat particularly on the Letters of the oldeſt Alphabets, it will be proper to add Specimens of the *Pelaſgic* or *Cadmean*, and the *Hebrew*, *Greek*, and *Etrurian* Letters.


17 Original Hebrew Letters in the Aſſyrian Form.
In the Phœnician Form.
18
Cadmean Greek Letters wrote both in the Phœnician and Ionic Way.
The Oldeſt Greek Letters.
The Original Latin Letters wrote to the right Hand.
A.B.C.D.E.F.✱H.I.K.L.M.N.O.P.✱R.S.T.V.
The Etrurian Letters wrote to the left Hand.

The four firſt Alphabets of the Table may explain the Meaning of *Herodotus* (18) ſaying, that the *Cadmean* Letters were like the *Ionic*; and that the *Ionics* changed the Rhythm or Order of the *Cadmean* Letters; for they turned them different Ways; and wrote from the left hand, as the *Cadmeans* and *Phœnicians* did from the right hand.

The third Alphabet is wrote in the *Cadmean*, the fourth in the *Ionic* Way.

In the *Etrurian Eugubine* Tables we find a G and Q, but not an X, Y, or Z; and the G at firſt was ſupplied by C, and afterwards added, and borrowed by the *Latins* from the *Etrurians*: and Q was added after *Cato's* Time.

Names and Powers of the xxii Hebrew *Letters.*			Greek *Alphabet, with the* Ionic H *left out, and full.*	Latin *Alphabet full.*
Aleph	א	A, *long* or *ſhort.*	A	A
Beth	ב	B.	B	B
Gimel	ג	G, *for which the* Latins *uſed* C.	Γ	C
Daleth	ד	D.	Δ	D
E	ה	E, *long* or *ſhort* (19).	E, ϛ	E
Vau	ו	V, *Vowel* or *Conſonant*, or *the* Æolic *Digamma* W, *which* Schultens *is not ſenſible of.*	Z	F
			H	G
			Θ	H
			I	I
Zain	ז	Z.	K	K
Heth	ח	H, *or the* Greek *Aſpirate: alſo pronounced* Ch.	Λ	L
			M	M
Teth	ט	Th, (or T) *when not aſpirated.*	N	N
			Ξ	O
			O	P
Jod	י	I, *long* or *ſhort Vowel.*	Π	Q
Caph	כ	K, *or* C (20).	P	R

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(18) Lib. v. c. 58, 59, 60.

(19) *Schultens* miſtakes in making this Letter the *Greek* Aſpirate H.

(20) *Schultens* is wrong in making this Letter X or CH, though when Aſpirate it was ſo pronounced.

I *Names*

		Names and Powers of the Hebrew *Letters.*	Greek *Alphabet.*	Latin *Alphabet.*
			Σ	S
Lamed	ל	L.	Τ	T
Mem	מ	M.	Υ	V
Nun	נ	N.	Φ	X
Samech	ס	Sh, *or* S.	Χ	Y
Ain	ע	O, *long* or *ſhort*, *and when* (21) *aſpirated and guttural* Go, *or* Gho.	Ψ Ω	Z
Pe	פ	P, *or* Ph *when aſpirated.* Schultens *makes it only* Ph *erroneouſly.*	Total 24 Letters.	Total 23 Letters, as *Priſcian* ſaies they were, lib.i. p.1. col. 2.
Tzad	צ	Ts. *Not uſed by the* Greeks *or* Latins.		
Koph	ק	Ch, *or* Q, *probably called* Quof. Schultens *errs in making it only* K.		
Reſh	ר	R.		
Schin	ש	S. *Afterwards aſpirated* Sh.		
Tau	ת	T, *And* Th *when aſpirated.*		

The *Greek* Alphabet was finiſhed by the Addition of four double Letters invented by *Simonides* about the Year before *Chriſt* 530, if not ſome Years later, which were then uſed every where by the *Ionians:* and afterward at (22) *Samos* by *Calliſtratus*; but they were not received till a Century after their Invention by the *Athenians*, who firſt publicly received them in the laſt Year of the 94th Olympiad, and in the Year before *Chriſt* 401, or 400, when *Euclid* (23) was Archon at *Athens*. And this was done by the Perſuaſion of *Archinous*, Son of *Athenæus*, (or the *Athenian*, as it probably ſhould be read) that the *Athenians* might not differ from other *Greek* Nations in writing their public Inſcriptions. But they were uſed by private Writers before, as the *Theſeus* of *Euripides* ſhews, in which the Word was wrote ΘΗΣΕΥΣ, with the Η of *Simonides*. The firſt Inſcription known with the *Simonidean* Letters, is that which was wrote by the *Sigeans* on the upper Part of their Marble, where the old Ε and Ο, which were long as well as ſhort, are altered into the new Η and Ω, when they are long. Henceforward the two double Vowels Η and Ω, and the two double Conſonants Ξ and Ψ being added to the *Palamedean* Alphabet, the new *Ionic* Alphabet of xxiv Letters was (24) eſtabliſhed every where in *Greece*.

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(21) *Schultens* abſurdly makes this Letter HG, which has no Sound either before a Vowel or a Conſonant. See his Inſtitut. Ling. Heb. p. 7.

(22) Παρὰ Σαμίοις εὑρέθη πρώτοις τὰ κδ΄ γράμματα ὑπὸ Καλλιστράτου· ὥς Ἄνδρων ἐν τρίποδι. Τοὺς δ᾽ Ἀθηναίους ἔπεισε χρῆσθαι τῶν Ἰώνων γράμμασι Ἀρχῖνος ὁ Ἀθηναίου (f. Ἀθηναῖος) ἐπὶ Ἄρχοντος Εὐκλείδου. Suid. voc. Σαμίων ὁ Δῆμος.

Euſebius (25) is miſtaken in ſaying, that the *Athenians* uſed no more than ſixteen Letters before the Reception of the xxiv of the *Ionic* Alphabet. This he obſerved from *Africanus*, as *Syncellus* (26) tells us. But *Pliny* (27) ſaies, that *Ariſtotle* reckoned eighteen Letters in the old *Greek* Alphabet, in which are added Φ and Ζ, two *Palamedean* Letters to the ſixteen of *Cadmus*. And the *Sigean* Inſcription has three *Palamedean* Letters in it, Φ, Θ, Χ; and, no doubt, the Ζ was alſo then in uſe amongſt the *Athenians* in their public Monuments, whence *Ariſtotle* took it: and ſo their old Alphabet had really twenty Letters before the Reception of the four *Simonidean* Letters.

The learned (28) *Montfaucon* ſaies, that the *Athenian Baudelotian*

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(23) Diodorus Siculus, lib. xiv. p. 648. Weſſ. places *Euclides* in the ſecond Year of this Olympiad. See Meurſ. Fortuna Attica, p. 63. Valeſ. Not. in Harpocrat. Lex. p. 253, 254.

(24) Gentium conſenſus tacitus primus omnium conſpiravit ut Ionum literis uterentur, Plin. Nat. Hiſt. lib. vii. c. 57.

(25) Athenienſes xxiv literis uti cœperunt, quum ante xvi tantum literas haberent. Chron. ad Olymp. 94. An. 4.

(26) Chronograph. p. 257.

(27) Ariſtoteles decem & octo (literas) priſcas fuiſſe. Plin. Nat. Hiſt. lib. vii. c. 56.

(28) Palæograph. Gr. lib. ii. c. 1. p. 118, 134.

Tomb-Stone, which was erected about the Year before *Chriſt* 450, or 455, had twenty Letters, beſides the *Ionic* Aſpirate H. In this Inſcription the *Palamedean* Letters Θ, Φ, X, appear; but the *Simonidean* long Vowels H, Ω, are not in it, and the *Cadmean* E and O are uſed for them. This ſhews, that the full *Ionic* Alphabet was not then uſed at *Athens*, at leaſt in any public Inſcriptions. But it appears from *Euripides*, that private Writers both knew and uſed it there about that Time. The long E or H, in the Name of his *Theſeus* (ΘΗΣΕΥΣ), is (29) deſcribed by a Shepherd ignorant of Letters: and there is a like Inſtance in (30) *Athenæus*, from *Agathon* the Tragedian, contemporary with *Euripides*: and both wrote before the *Simonidean* Letters were uſed in public Monuments at *Athens*.

Concerning the Latin *Letters* C, G, K.

The Letter C ſtands in the Place of the *Greek* and *Hebrew* G, and was anciently pronounced like it, and uſed for it.

It is certain, that the old *Latins* had not a G in their Alphabet. Therefore (31) *Auſonius* ſaies, that C ſupplied the Place of G.

Plutarch (32) ſaies, that *Carvilius Spurius* firſt uſed the Letter G. He was Conſul in the Year before *Chriſt* 293: or, if it was the laſt *Carvilius Spurius*, he was Conſul in the Year before *Chriſt* 228.

Whilſt C was uſed for G, K continued in the old *Roman* Alphabet; but after G was added, C became generally uſed for K, and then K was thought a (33) ſuperfluous Letter. As the G was in the old *Etru-*

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(29) ℣ 10, 11, 12, 13. inter fragm. p. 470.

(30) Deipnoſ. lib. x. p. 454.

(31) Prævaluit poſtquam Gammæ vice functa prius C. Eidyl. p. 170. edit. 12°. 1608. See *Scaliger's* Animadverſ. in Euſeb. Chron. p. 104. and *Sylburgius's* Notes on the old *Roman* Laws, at the End of *Dionyſius* of *Halicarnaſſus's* Rom. Antiq. p. 784. Therefore, before G was uſed they wrote pacunt *for* pagunt, lece *for* lege, leciones *for* legiones, etc.

(32) Ὀψὲ γὰρ ἐχρήσαντο τῷ Γάμμα, Καρβιλίου Σπορίου προσεξευρόντος. Quæſt. Rom. p. 277.

(33) Hæc tribus in Latio tantum addit nominibus K,
Prævaluit poſtquam Gammæ vice functa prius C. Auſon.

Paulus Diaconus [voce *Orcus*] ſaies: C pro G frequenter ponebant antiqui.

rian Alphabet, which appears in the *Eugubine* Tables in *Dempſter*, *Spurius Carvilius* might take this Letter from that Alphabet.

Feſtus [voce *Prodigia*] ſaies: Quæ nunc G [not C, as the Edition has it] appellatur, ab antiquis C [not G, as his preſent Text has it] vocabatur. See Voſſ. Grammat. lib. i. p. 69, 70. edit. 4°. *Terentius Scaurus* ſaies: C cognationem cum G habet; et ideo alii dicunt *Gaunacem*, alii *Caunacem*: item, *Camelum*, *Gamelum*: and in the old *Duillian* Column we read the C as having the Sound and ſupplying the Place of G: LECION. MACESTRATOS. PVCNANDO. for *Legion. Magiſtratus. pugnando.* Alſo: EXFOCIONT for *effugiunt*. Likewiſe, NECOTIA *for* Negotia in an old *Latin* Inſcription. Mattaire's Append. ad Marmor. Oxon. p. 11. And from the *Duillian* Column it appears, that X was uſed before G amongſt the *Latins*. *Marius Victorinus* ſaies: Sed nec G quidem nec Q Latinus ſermo introduxit; he adds, Cum tertio quoque ordine ut G apud Græcos poſitum eſt C pro G: et ſuo loco K poſt receptum C ſupervacuum cœpit eſſe. Apud Putſch. Gram. p. 2458, 2459. The Paſſage ought ſo to be read: and *Victorinus* means, that C ſtood in the third Place, where the *Greek* G was put, and ſupplied its Place: and therefore he obſerves, that the *Latins* wrote *Cabino* for *Gabino*, *lece* for *lege*, and *acna* for *agna*. But after the G took Place, C ſupplied the Sound of K only, and K began to be diſuſed.

So the Alphabet, according to this Grammarian, conſiſted of the ſixteen following Letters, A, B, C, D, E, H, I, K, L, M, N, O, P, R, S, T, V.

Theſe he reckoned the ſixteen primitive *Latin* Letters, not accounting H to be a Letter. *Petrus Diaconus* pretended, that K was firſt added to the *Roman* Alphabet by *Saulius*: K Saulius (but it ſhould be Salluſtius, as *Iſidore* has it, Orig. lib. i. c. 4. p. 822.) magiſter primus Romanis adjecit. Inter Auctor. Ling. Lat. p. 1498. *Auſonius* ſaies:

Cappa fuit quondam Bœotia nunc Latium K.

And as K was an original *Cadmean* Letter, ſo it was a primitive *Latin* Letter derived from it. And *Iſidore* tells us, K literam antiqui præponebant, quoties A ſequebatur, ut *Kaput*, *Kama*, *Kalamus*: nunc autem *Kartago* et *Kalendæ* per eandem tantum ſcribuntur. Omnia autem Græca nomina qualicunque ſequente vocali per K ſunt ſcribenda. But, as already obſerved, K was looked upon as ſuperfluous, and omitted, after C had got an harder Sound, like K, and G was introduced to ſupply the old Sound of C. But when Q was introduced alſo, *Salluſt*, the Schoolmaſter, added K again to the Alphabet, to make a different Sound between thoſe of C and Q. K literam Salluſtius Ludimagiſter poſtea Latinis adjecit, ut in ſono diſcrimen faceret duarum literarum C et Q, quæ ideo ſupervacua dicitur, quia, exceptis *Karta*, *Kalendis*, ſuperflua judicatur: per C enim univerſa exprimimus, Iſidor. Orig. lib. i. c. 4. This ſhews where the Error of *Petrus Diaconus*

Of the Æolic *Digamma, and* Latin *Conſonant* V.

The Digamma was added either at the Beginning or in the Middle of a Word; and the aſpirate *Ionic* H, which was of the ſame Power, and nearly of the ſame Form, with the *Phœnician* Heth, was uſed either in the Beginning or (34) Middle of Words, as the *Æolics* uſed their Digamma. But the H was always added before a Vowel; and the Digamma either before a Vowel or the liquid Conſonant R (35), as Fρῶπες for ῥῶπις. The *Æolic* Digamma anſwered in Power and Form to the *Phœnician Vau* or ꟻ, wrote from the right hand to the left, or F, wrote in the *Ionic* Way to the right hand. The *Æolics* uſed it inſtead of the *Ionic* Aſpirate H; and to prevent all (36) aſpirate Pronunciation of Vowels, which they avoided.

Cledonius (37), the *Roman* Senator, and Grammarian of *Conſtantinople*, obſerves, that in the double V two *Greek* Gammas are included:

above-cited lay. But for the Antiquity of K we may add *Terentianus Maurus*, who ſaies, that beſides the Words *Kalendas* and *Kaput*, ſæpe *Kæſones* notabant hac vetuſti litera, Apud Voſſ. Gram. p. 78. But that K was laid aſide, and alſo Q, after the new Sound of C was introduced, is related by *Priſcian*, who ſaies: Autoritas tam Varronis quam Macri, teſte Cenſorino, nec K, nec Q, neque H, in numero adhibet literarum. See Voſſ. Gram. p. 82. and alſo p 81. But this is in part Miſtake. For the K and H were moſt anciently uſed, though *Cato* obſerves, that the *Sabins* and *Etrurians* never uſed the Q. *Varro* indeed did not account H a Letter; but both that and K were in the oldeſt Alphabets: and *Priſcian* was miſtaken (as will be ſhewn) in excluding K, and putting G into the old *Latin* Alphabet.

(34) See Voſſ. Gram. lib. i. c. 15. p. 71. and 73, etc.

(35) See Voſſ. ſup. p. 70. and Chiſhul's *Sigean* Inſcription, p. 17, 19, 20, 24.

(36) Ἄλλοι μὲν Ἕλληνες δασύνουσι τὰ φωνήεντα· Αἰολεῖς δὲ οὐδαμῶς. Apollon. Alex. de Syntax. lib. i. p. 44. And *Priſcian* ſaies, fol. 3. Sciendum tamen, quod hoc ipſum (Digamma) Æoles quidem ubique loco aſpirationis ponebant effugientes ſpiritus aſperitatem, etc. And again, fol. 2. F Æolicum Digamma, quod apud antiquiſſimos Latinorum eandem vim quam apud Æoles habuit; eum autem prope ſonum quem nunc habet f, ſignificabat p cum aſpiratione—loco autem Digamma V pro conſonante, quod cognatione ſoni videbatur affinis eſſe Digamma ea litera.

(37) In geminata V Gammæ duæ Græcæ literæ ponuntur. Int. Auctor. Ling. Lat. p. 1882.

and the double V makes the Form of the Digamma Ϝ, as it is ſometimes wrote, and is not unlike the *Phœnician* 𐤅 Vau. *Quintus Terentius Scaurus* (38) informs us, that the ancient *Latins* uſed the *Æolic* Digamma inſtead of the Aſpirate H, and wrote *Fædus* for *Hædus*, and *Fordeum* for *Hordæum*, *Fariolum* for *Hariolum*. For it was not the F, as he ſuppoſes, but the *Æolic* Digamma, uſed by the ancient *Latins*.

He obſerves alſo, that the Ancients, not knowing that V was uſed as a Conſonant before another V, wrote an O inſtead of the V, as *Equos*, *Servos*, *Avos*, etc. *for* Equus, Servus, Avus. So *Ennius* writes *Volgus* for *Vulgus*, and uſes (39) O frequently for V.

Terentius ſaies rightly, that the V Conſonant is uſed for the Digamma, which ſome of the *Greeks* called alſo (40) *Vau*.

Caſaubon remarks of the V Conſonant, that the old *Angles*, or *Engliſh* changed the *Latin* Conſonant V into a W. This, he thinks, is a Token of their not knowing it: but it rather ſhews, that they did know it, and pronounced it as a W, as the ancient *Latins* probably did: and therefore the old *Saxons*, or *Angles* (41), expreſſed and diſtinguiſhed it by their W.

Iſidore (42) ſaies, the V, when joined to another V, or any other Vowel, is the ſame with the *Æolic* Digamma, which was a double V, *i. e.* W.

The Emperor (43) *Claudian*, having a mind to reſtore the *Æolic* Digamma, which was diſuſed after F had been added to the Alphabet, he ordered it to be wrote inverted Ⅎ, to diſtinguiſh it from the F, which had been put in its Place, to expreſs the *Greek* Φ *Phi:* but this Order did not prevail, as *Priſcian* (44) obſerves.

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(38) Int. Auctor. Ling. Lat. p. 2250, 2251.

(39) He has—*Volito vivo' per ora virûm*, for *vivu'*. Fragm. p. 258.

(40) In quibuſdam ſyllabis non vocalis ſed conſonans eſt V, eſt enim poſita pro Digamma, quod quidam Græcorum etiam *Vau* appellant, p. 2254.

(41) See Inſtances in Caſaub. de Ling. Ang. vet. ſive Sax. p. 169, 170.

(42) Eadem ſcilicet litera V Digamma a Græcis vocatur quando ſibimet aliiſque vocalibus jungitur: quæ ideo Digamma dicitur, quia duplex eſt inſtar F literæ, quæ duplex Gamma habet; ad cujus ſimilitudinem conjunctas vocales Digamma appellari Grammatici voluerunt, ut *Votum*, *Virgo*. Orig. lib. i. c. 4.

(43) In the *Claudian* Inſcriptions we read: AMPLIAℲIT. TERMINAℲITQVE. So alſo, ℲIAM, i. e. Viam. ℲALER-DIℲI, i. e. DIVI-ℲIR, i. e. Vir—

The Digamma was called by the *Æolians Vau* or *Wau*, from the *Phœnician* Letter of that Name, as *Priſcian* ſhews from (45) *Varro* and *Didymus*.

Dionyſius of *Halicarnaſſus* ſaies, the Ancients uſed to add to Words beginning with a Vowel the Syllable ου wrote with one Letter, like a double Gamma (46). So the Digamma expreſſed the Syllable ȣ, and it was pronounced like a W. So ȣ̓έλια would be pronounced *welia:* οὐάναξ or Ϝάναξ, wάναξ, *etc.* And this moſt probably was the Sound of the *Æolic* Digamma.

Hence we learn, that the *Phœnician Vau*, or *Wau*, was expreſſed by the *Æolic Greeks* before another Vowel by their Digamma, and by the *Ionic Greeks* by the Syllable ου or ȣ, and by the *Latins* with the Conſonant V; and all theſe pronounced it like the *Engliſh* W. But V before a Conſonant was always a Vowel. So *Dionyſius* of *Halicarnaſſus* writes conſtantly Λαȣίνιον, *Lavinium*, which the *Æolics* wrote ΛαϜίνιον: ſo likewiſe *Silvius* was wrote Σιλȣΐος, or, according to the

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IVꟻENTVTI ꟻIXIT. See Taylor. Sandvic. Marm. p. 46. And this demonſtrates, that the *Æolic* Digamma was different in Sound and Power from the *Latin* F.

(44) P. 2. col. 2.

(45) Ibid. See *Scaliger's* Animadv. on the Chron. of *Euſebius*, p. 110, 111.

(46) So Ϝέλια, Ϝελένη ϗ Ϝάναξ ϗ Ϝοῖκος ϗ Ϝανὴρ, ϗ πολλὰ τοιαῦτα. So ἄμμες δ' Ϝειρήσαντο for εἰρήσαντο. It muſt, I think, have been pronounced, *Ammes d'weireſanto.* Again: Νέϛορα δ' Ϝȣ͂, for ȣ͂, and ὤμοσαν Ϝαιέν. Dionyſ. Hal. lib. i. p. 16. and lib. x. and Priſcian. p. 3. *Heſychius* has Ϝαδεῖν, Ϝαίνεται, Ϝάμορoι, Ϝέαρ, Ϝ. υμαλο, — Ϝοῖνος. All which, and others in *Heſychius*, were wrote with the Digamma; but the Tranſcriber, through Ignorance, has wrote them with a ſingle Gamma, and *Phavorinus* has followed him; as the learned Dr. *Taylor* has well obſerved in his Notes on the *Sandwich* Marble, p. 44. *Salmaſius* indeed denies there is any Error in the Text of *Heſychius*, and thinks, the *Laconians* uſed the ſingle G for the double, or Digamma, and that *Heſychius* wrote the Words before-mentioned with a ſingle G inſtead of the double: but he produces no Inſtances (but thoſe of *Heſychius*, which he takes for granted) of the ſingle G being uſed for the Digamma. De Hellenist. p. 388.

Æolics, ΣίλFιος. *Dionyſius* alſo writes 'Αȣεντῖνος, i. e. *Aventinus.* The *Greek* B being alſo pronounced like a V, occaſioned it to be uſed in rendering *Latin* Words beginning with a V, as, *Valentinus* was wrote Βαλεντῖνος; *Valerius*, Βαλέριος; *Severus*, Σεϐῆρος, etc.

Donatus (47), the ancient and learned Grammarian, ſaies, the *Latin* V had the ſame Sound with the Digamma before another V; and that the *Æolics* added it to ſome Words to render the Pronunciation fuller, as *Velena* for *Elena.*

Another Property of the *Æolic* Digamma was, as *Priſcian* ſaies, fol. 3. that it interpoſed between two Vowels; as in the Epigram inſcribed on the moſt ancient Tripod of *Apollo* at *Byzantium*, *viz.* ΔΗΜΟΦΑFΩΝ, ΛΑΦΟΚΑFΩΝ: and in the older *Delian* (48) Inſcription, ΑFΥΤΟ, i. e. αὐτοῦ: and ſo in many other Words. Hence it remains uncertain, whether the *Attic* or *Ionic Greeks* ever pronounced their V as a Conſonant or like the *Æolic* Digamma: or, whether in the Middle of Words or between two Vowels the *Æolics* pronounced their interpoſed F Digamma as the V Conſonant, or uſed it only to make the Sound or Pronunciation more full, as *Donatus* ſaies.

Donatus (49) reckons the V an original *Latin* Letter: and *Sergius* the Grammarian, in his Commentary on *Donatus*, obſerves, that *Donatus*

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(47) Præterea et hoc proprium V habet ut Digammon ſonet, i. e. pingue quiddam cum ſibi ipſa præponitur, ut *ſervus*, *vulgus*. Æolenſes enim Græci quibuſdam dictionibus, ut pingueſcant, iſtam Digammam apponunt, ut pro *Elena* dicant *Velena.* Serg. Comment. in Donat. apud Putſch. Grammat. Auct. See *Scaliger's* Animadverſions on the Chronicon of *Euſebius*, p. 119. but *Sergius* finds fault with *Donatus*, ſaying, ibid. p. 1827, 1828. Donatus hic arguitur, quod apud Græcos Digamma hanc legem habeat, ut V detracta nihil abſit nomini: ut ſi de *Velena* tollatur Digammon, remanet tamen integrum nomen, ut *Elena*; his vero nominibus ſi detrahatur V, integrum deperit nomen: ut ſi tollamus de *Vulgus* V unum, remanet *ulgus*, quod non dicitur. But *Sergius* miſtakes *Donatus*, who only ſaies V has the ſame Sound as the Digamma; and ſpeaks only of *Greek* Words where the Digamma may be left out without deſtroying the Words: though in *Latin* Words it was different. Therefore, though the *Latin* V Conſonant had the Sound of the *Greek* Digamma, it did not altogether correſpond to it.

(48) Apud Chiſhul. Inſcript. Sig. p. 16.

(49) Apud Putſch. Auct. Grammat. p. 1827, 1828. See Scalig. Animadv. in Euſeb. Chron. p. 119.

natus ſaid, the *Latin* I and V were ſometimes Vowels and ſometimes Conſonants, and were Conſonants when they were ſet either before themſelves or other Vowels. *Ariſtotle* (50) and *Pliny* agree with *Donatus*, that V was a moſt ancient and a *Cadmean* Letter. A learned (51) Author erroneouſly denies this, and ſtrikes it out of the old Alphabet. And though the *Latin* Grammarians agree, that the *Æolic* Digamma was pronounced like the *Latin* Conſonant V, yet there ſeems to have been ſome Difference, becauſe the *Æolic* Digamma may be left out in any *Greek* Word, and the Word continue entire, though the Pronunciation will not be the ſame as with it; but in moſt Words the *Latin* V Conſonant (52) cannot be left out: ſo the *Æolic* Digamma was a Sound different from that of the *Engliſh* V Conſonant, and the ſame with that of W. Whether the *Latins*, who had no W, pronounced their Conſonant V like it, will be conſidered.

The *Latins*, in moſt ancient Times, as appears from the *Etrurian* Alphabet, had no Sound for their V but that of the Vowel; it ſtood in the ſame Order of Place with the *Greek* Υ, and was made from it by cutting off the lower ſtrait Line, as *Marius* (53) *Victorinus* rightly obſerves. They uſed the *Æolic* Digamma to expreſs the Sound of the V Conſonant, as *Fotum*, *Firgo*, for *Votum*, *Virgo*. But when they uſed V for a Conſonant as well as a Vowel, they laid aſide the *Æolic* Digamma; and afterwards it became an F, or the P aſpirated (54), and anſwering to the *Greek* Φ, or *Ph*.

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(50) Apud Plin. Nat. Hiſt. lib. vii. c. 56.

(51) Diſſertat. de priſc. Lit. apud Montfauc. Palæograph. Gr. p. 564, 565, 566.

(52) See Voſſ. Art. Grammat. p. 68, 69.

(53) Apud Putſch. Gram. Auct. p. 2458.

(54) See Priſcian. p. 2. l. 44, 45, etc. His Words are: F, Æolicum Digamma, quod apud antiquiſſimos Latinorum eandem vim quam apud Æoles habuit. Eum autem prope ſonum quem nunc habet F ſignificabat P cum aſpiratione, ſicut etiam apud veteres Græcos pro φ, p et h: unde nunc quoque in Græcis nominibus antiquam ſcripturam ſervamus, pro φ, p et h ponentes, ut *Orpheus*, *Phaëton*. Poſtea vero in Latinis placuit verbis pro p et h, F ſcribi: ut *fama*, *filius*, *facio*. Loco autem Digamma V pro conſonante, quod cognatione ſoni videbatur affinis eſſe Digamma ea litera. *Annæus Cornutus*, after taking notice, that the Ancients wrote *Fotum* and

The learned Dr. *Taylor* obſerves in his Commentary on the *Sandwich* Marble, p. 44. that the *Dorics* had a Note like the *Æolic* Digamma,

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Virgo, adds: Nos hodie V literam in duarum literarum poteſtatem coëgimus. Nam modo pro Digamma ſcribitur, modo pro vocali. And *Marius Victorinus* ſaies: F autem Æolis duntaxat idem valere quod apud nos V quum pro conſonante ſcribitur, vocarique Bau (f. Vau) et Digamma. Apud Caſſiodor. de Orthographia, edit. Putſch. p. 2282. *Voſſius* rightly judges, that the Digamma was pronounced like a W, De Art. Grammat. lib. i. c. 28. p. 106. See alſo Scalig. Animadv. in Euſeb. Chron. p. 105. *Priſcian* ſuppoſed the ſame: Eſt tamen quando Æoles inveniuntur pro duplici quoque conſonante Digamma poſuiſſe, ut Νέϛορα ἢ Ϝȣ̃ παιδὸς, fol. 2. col. 2. fin. The Digamma was added inſtead of the Aſpirate, which made the Word Ηοῦ, which the *Æolics* could not pronounce. *Caſſiodorus*, the learned *Roman* Senator, ſaies from *Annæus Cornutus*, de Orthographia, Eſt quædam litera in F literæ ſpeciem figurata, quæ Digamma nominatur.—Ad hujus ſimilitudinem ſoni noſtri conjunctas vocales Digammon appellare voluerunt, ut eſt *Votum*, *Virgo*. Itaque in prima ſyllaba Digamma et vocalem oportuit fieri, *Fotum*, *Firgo*: quod et Æoli fecerunt et antiqui noſtri, ſicut ſcriptura in quibuſdam libellis declarat. Hanc literam Terentius Varro, dum vult demonſtrare, ita perſcribit *Va* (i. e. the *Phœnician Vau*)—nos hodie V literam in duarum literarum poteſtatem coëgimus: nam modo pro Digamma ſcribitur, modo pro vocali: vocalis eſt cum ipſa per ſe eſt, ſi cum alia vocali, Digamma eſt, quæ eſt conſonans. Apud Putſch. Grammat. p. 2387. *Terentianus Maurus* makes the V Conſonant to have the Sound of the *Æolic* Digamma, and makes the Digamma a Conſonant; and gives a particular Account of it:

Unde Æoliis litera fingitur Digammos,
Quæ de numero ſit magis una conſonantium.

And adds the following *Trochaics:*

Nominum multa inchoata literis vocalibus
Æolicus uſus reformat, et Digammon præficit.
Æolica etiam dialectos fere eſt miſta Italiæ.
Heſperum quem dico Græce *Veſperum* cognominat.
'Εϛία ſic *Veſta* facta, *Veſtis* 'Εσθὴς dicitur.
῾Ηρ enim nativa vox eſt, ille *Ver* hoc dictitat.
Quos Homerus dixit 'Ενέτȣς ille *Venetos* autumat.
De literis apud Putſch. p. 2387.

So that the *Æolics* uſed their Digamma to avoid the *Ionic* Aſpirate, and the *Latins* expreſſed it by V made a Conſonant from a Vowel. Thus *Heſperus*, *Feſperus*, *Veſperus*, *Ionic*, *Æolic*, and *Latin*. The ancient *Latins* having the Digamma in their Alphabet, was the Cauſe of the Vowel V being thrown to the End of it, and to the Place where the old *Greek Upſilon* ſtood. But

and

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and uſed for it: and wrote Ͱ, like an half H, or the old Aſpirate, after H was diſuſed: and this, the learned Doctor thinks, was ſet before Vowels, whether aſpirate or not, as appears in the Column ſet up by the *Heracleans*, a *Doric* People (55).

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when it was uſed for a Conſonant, and the Digamma was left out, it had the Sound of a W: and *Lipſius* obſerves, (De rect. Pronunciat. Ling. Lat. p. 53, etc.) that the *Æolic* Digamma had the like Sound. Thus the *Latins* pronounced *Vinum*, *Vallum*, *Servum*, as *Winum*, *Wallum*, *Serwum*: it was correſpondent to the *Greek* ου; and when the *Greeks* rendered *Varum*, *Valerium*, *Veliam*, *Octavium*, by Οὐάρον, Οὐαλέριον, Οὐέλιαν, Ὀκταουΐον, it is evident the V Conſonant and *Greek* ου was pronounced like W. And *Lipſius* obſerves, that the Word *Cauneas* was pronounced like *cave ne eas*, which ſhews, the V in *cave* had the ſame Sound as in *Cauneas*, that is, it was pronounced like a W, ſo it was like *cawe*. The Paſſage is in *Cicero*, De Divinatione lib. ii. c. 40. *Ælius Donatus* ſaies, there were five Vowels in the *Latin* Alphabet, a, e, i, o, u, that two of them, i and u, had the Power of Conſonants, when they were either joined to each other or to other Vowels, Putſch. Grammat. p. 1735, 1736.

Laſtly, *Marius Victorinus*, ſpeaking of the Letter V, ſaies: Litera V vocalis eſt, ſicut a, e, i, o, ſed eadem vicem obtinet conſonantis, cujus poteſtatis notam Græci habent F, noſtri *Vau* vocant, et alii Digamma. Ea per ſe ſcripta non facit ſyllabam, antepoſita autem vocali facit, ut Ϝάμαξα, Ϝεκήβολος et Ϝελένη. Nos vero qui non habemus hujus vocis nomen aut notam, in ejus locum quoties una vocalis plureſve junctæ unam ſyllabam faciunt ſubſtituimus V literam, (ſo they would write *Vamaxa*, *Velena*) nam vocalis nulla bis eadem poſita facit unam ſyllabam: viz. *aſſiduus*, *exiguus*, *Laocoon*, *tribuunt*, *ſtatuunt*, et ſimilia. (where *uu* and *oo* make Part of two Syllables) At cum præponitur (ſcil. V) vocali, tunc accipitur pro conſonante, ut eſt, *angvis*, *extingvit*, *lingva*, *pelvis*: in *vvido* enim prior v vocalis eſt, ſequens, cui ſubjecta eſt i, conſonans eſt. Præterea ejuſdem poteſtatis i vocalibus antepoſita conſonantis habet vicem, et ſubjecta alteri conſonanti vocalis eſt. Apud Putſch. Grammat. p. 2461, 2462.

(55) Edit. a Mattaire, Londin. 1736. Fol. in which are the Words, ͰΗΡΑΚΛΕΙΔΑ. ͰΑΠΟΛΙΣ. ͰΑΙΡΕΘΕΝΤΕΣ. ͰΙΑΡΩΣ. ͰΥΠΕΡ. Alſo, ͰΟΚΤΩ. ͰΟΓΔΟΗΚΟΝΤΑ. ͰΕΝΕΝΗΚΟΝΤΑ. And ſo: ͰΗΡΑΚΛΕΙΩΝ. and ͰΕΛΕΝΙΤΩΝ. in old Coins, mentioned by *Havercamp*, inter Syllog. Scriptor. de Gr. Ling. Pronunciat. p. 231. Dr. *Taylor* adds, p. 45. the *Attics* (and *Ionics*) wrote ΗΕΚΑΤΟΝ. The *Æolians* FΕΚΑΤΟΝ. and the *Dorics* ͰΕΚΑΤΟΝ.

Of the Ionic *and old* Attic *Aſpirate* H.

The H was an original *Cadmean* and *Pelaſgic* Letter, which the *Ionics* and *Attics* received with the *Phœnician* Alphabet, as did alſo the *Etrurians* and ancient *Latins* from the *Pelaſgi*. But it was diſputed amongſt the Grammarians whether it ſhould be accounted in the Number of the Letters, or be eſteemed a mere Note of Aſpiration. *Varro* (56) thought it was not a Letter, and many Grammarians followed his Opinion, and thought it was only a Sign or Mark of Aſpiration, and was formed out of the two Marks of the aſpirate and lene Vowels of the *Greeks*, viz. ⊢ ⊣ joined together. But theſe Grammarians were quite miſtaken as to the Original of the *Latin* H. It was derived from the *Phœnician* and *Ionic* H, and was many Ages older than the *Greek* aſpirate and lene Marks, which were not uſed till after they had diſuſed the H: and they were a Corruption of the original Letter H, which the *Greeks* divided into two Parts, to denote Vowels which were aſpirated or not. And this was owing to the Reception of the Eta or long E of *Simonides*, which was in the Form of the old H; and then they uſed half of the H ⊢, to ſupply its Place, and to preſerve the Power of it: and that it might not be confounded with the H or long E of *Simonides*, they laid the H aſide, and placed the half pointing to the right hand ⊢, before the aſpirated Vowels. This appears in ſeveral (57) old Inſcriptions. So that the learned *Aldus Manutius* is greatly miſtaken in his Obſervation, at the End of the old *Byzantine* Grammarian *Conſtantine Laſcaris*, that the *Latins* borrowed the Form of their H from the Conjunction of the aſpirate and lene Marks of the *Greeks*. He took this Opinion from *Sergius*; but it is certain, that the *Latin* H was far older than theſe Marks of the *Greeks*, which were not uſed till after the Time of *Simonides*: and the *Latins* (58) uſed them as well as the *Greeks*, though they preſerved the old H.

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(56) Apud Caſſiodor. ex Cornuto, inter Putſch. Grammat. p. 2286. *Priſcian* ſaies: H autem aſpirationis eſt nota, et nihil aliud habet literæ niſi figuram, fol. 2. col. 2. *Marius Victorinus* ſaies: H quoque aſpirationis notam, non literam æſtimamus. Putſch. Grammat. p. 2452. Nigidius Figulus in Commentariis H non eſſe literam, ſed notam aſpirationis, tradidit. Ibid. p. 2456. *Ælius Donatus* was doubtful whether it was a conſonant Letter or a Note only of Aſpiration: and it was thought ſometimes to be one, and ſometimes the other. H interdum conſonans, interdum aſpirationis creditur nota. Putſch. Grammat. p. 1737. *Sergius* ſaies: H vero propter hoc nonnulli excludendum eſſe putant, quod magis pro ſigno adſpirationis quam pro litera ponitur. Nam quemadmodum Græci adſpirationis notam hanc habent ⊢, quam Daſean vocant, ad hujus ſimilitudinem et Pſilen ⊣: nos his ſociatis adſpirationis fecimus notam H. See Putſch. p. 1829. *Quintilian* and *A. Gellius* give a more particular Account of the Uſe of the *Latin* H. The latter ſaies: H literam ſive illam ſpiritum magis quam literam dici oportet, inſerebant eam veteres noſtri pleriſque vocibus verborum firmandis roborandiſque ut ſonus eorum eſſet vividior vegetiorque, atque id videntur feciſſe ſtudio et exemplo linguæ Atticæ. Noct. Attic. lib, ii. c. 3. And he is right, that it was taken by the *Latins* from the old *Attic* H. As to the Uſe of it, *Quintilian* more preciſely tells us, that ancient *(Latin)* Writers never uſed it before a Conſonant: but that afterward it was put before Conſonants, as *Chremes*, *Phryges*, *Sepulchrum*: but in *Latin* Words very rarely. Parciſſime eâ (H) veteres uſi etiam in vocalibus, cum *ædos*, *ircos*que dicebant. Diu deinde ſervatum ne conſonantibus aſpiraretur, ut in *Graccis* et *triumpis*. Erupit brevi tempore nimius uſus, ut *choronæ*, *chenturiones*, *præchones*, adhuc quibuſdam inſcriptionibus maneant. Inde durat ad nos uſque, *vehementer*, et *comprehendere*, et *mihi*. Inſtitut. Orat. lib. i. c. 5. p. 37.

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(57) See *Mattaire's* ancient Inſcriptions in his Appendix to the *Oxford* Marbles; and what is obſerved above under Note 55.

(58) An rurſus aliæ (literæ) redundent, præter illam aſpirationis notam ⊢, quæ ſi neceſſaria eſt, etiam contrariam ſibi poſcit ⊣. Quintil. Inſtitut. Orat. lib. i. c. 4. The firſt Edition of *Quintilian* 1471. leaves out the Marks of Diſtinction of aſpirate and unaſpirate Vowels, and ſome Manuſcripts do ſo likewiſe. And it is obſervable, that the *Latins* in their old Inſcriptions generally uſed ⊣ the left hand Part of the H for the Aſpirate; though ſometimes they uſed ⊢ the right hand Part, as the *Greeks* did. Thus they wrote, R⊣ODE. EVTYC⊣VS. IT⊣ACHE. LYC⊣NIS. P⊣ARNACE. and many other Words in like manner. And in one Inſcription the aſpirate Mark is to the right hand, *viz.* ⊢ILARVS. Apud Inſcript. Fabrett. p. 195, 196. and in p. 346. The H is uſed in a peculiar manner: in one Word for the *Greek* Aſpirate H, *viz.* HEORVM *for* eorum; and in another Word for the *Latin* E, to denote its being long, *viz.* IHCIT *for* jecit. The *Burleian* Greek Manuſcript of the four Goſpels, which belongs to the Earl of *Winchelſea*, and is about 800 Years old, uſeth the Spirits in the primitive Form ⊢ ⊣. But they began to be rounded, and made ſemicircular c ɔ about the End of the tenth Century, and were placed over the Vowels, as appears from Manuſcripts wrote in that Age.

Several old (59) Grammarians were of a contrary Opinion to thoſe before-mentioned, and thought H not to be a mere Note of Aſpiration, but a real Letter, as it was amongſt the *Greeks.*

Terentius Scaurus (60) proves it to have been eſteemed a real Letter both amongſt the *Greeks* and *Latins*, as much as any other Letter of the Alphabet: it had its proper Place in the Alphabet, as any other Letter had; it was uſed to expreſs an entire Number, and entire Words, as other Letters were; as H ſignified an Hundred, Ηεκατὸν; as X a Thouſand, Χιλιάς; Π Five, or Πέντε, etc. and as Rp. ſignified *Rempublicam*; ſo H alone ſignified *hac lege* and *hac die.* And a farther Proof of H being a Letter, is, that the *Æolics* ſupplied it by their Digamma, which is not only a Letter, but a double Conſonant Letter, as *Terentianus Maurus* (61) rightly obſerves.

Of the Vowels O *and* V.

The *Phœnicians* and *Greeks* having too few original Letters to expreſs diſtinctly every Sound or Tone of the Voice, they were forced at firſt to give ſeveral Sounds to one Conſonant and Vowel till others were found out whereby particular Sounds were determined.

It is a Miſtake in *Scaliger* (62), and the Author of the Diſſertation on the ancient *Greek* and *Latin* Letters, at the End of *Montfaucon's*

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(59) H exiſtimatur aſpirationis nota, veruntamen litera eſt, Max. Victorinus apud Putſch. Grammat. p. 1945. and *Velius Longus* owns it to be a Letter, as it was amongſt the ancient *Greeks.* Ibid. p. 2217.

(60) Reſpondemus H et eſſe literam et apud Græcos quoque fuiſſe; quod ſignificant Attici, qui principes literarum, a quibus earum nomina incipiunt, numeris notantes, hac quoque in eadem ſignificatione utantur. Nam quoties *unum* notant μ̄ literam ponunt, δύο, δ', τρία, τ'. ſic et Ἑκατὸν, id eſt, centum, H litera notant. Deinde quod in ordine literarum nulla nota locum ſibi vindicet; cum H octavo loco poſita ſit, ſequitur morem reliquarum literarum—præterea quod literis principibus dictionum ſingula nomina aut verba comprehendimus; ut cum ſcribimus Rp, i. e. *Rempublicam*; ita et H per ſe, cum *hac lege* et *hac die* ſignificamus, Terent. Scaur. apud Putſch. Grammat. p. 2258.

(61) Apud Putſch. Grammat. p. 2387.

(62) Animadverſ. in Euſeb. Chron. p. 110, 111. Diſſert. ap. Montfauc. p 564, 565.

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Palæographia Græca, to think, that V was not a *Cadmean* Letter. *Ariſtotle* (63) and *Pliny* both eſteemed it an original *Greek* Letter, as well as an ancient *Latin* Letter, and the *Latin* Grammarians (64) were of this Opinion. The Argument of *Scaliger*, and the other learned Author, is, that ου or ȣ was wrote by a ſingle ο, which is nothing to the purpoſe. For as the Sound of V is different both from ο and ου or ȣ, ſo we find it in the moſt ancient Writing, even where the ſingle Letter ο is wrote for ου, or was pronounced ου. It is in both the old *Sigean* Inſcriptions, and in the old Cup mentioned by *Achæus* the Poet, in *Athenæus* (65), on which was inſcribed ΔΙΟΝΥΣΟ, in which Word the υ is wrote: and though the ο when long, as it is in the laſt Syllable of the Word Διονυσο, was pronounced like ου, and in other Syllables like ω or a double ο, yet the ſhort ο or ſhort υ was never ſo pronounced, or was put for each other. And, as no doubt, υ was always in the *Greek* and *Latin* Alphabet, ſo it was derived from the *Phœnician* Vau, uſed as the Vowel υ, and alſo pronounced as ου or ȣ, and hence υ was uſed for the Digamma in ſome Words, as *Chiſhull* obſerves on the *Sigean* Inſcription, p. 17.

That ο ſtood for ου, and was pronounced like the Diphthong, is certain. This we are told by (66) *Athenæus* and others; and find in (67) ancient Inſcriptions.

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(63) Apud Plin. Nat. Hiſt. lib. vii. c. 56.

(64) *Priſcian* acknowledged the V for an original *Latin* and *Greek* Letter. And *Velius Longus* ſaies: Primo eadem eſt noſtrarum poteſtas vocalium quæ ſunt Græcorum apud antiquos circa productionem correptionemque. Siquidem apud illos quinque tantum fuere vocales, Α, Ε, Ι, Ο, Υ, atque hæ ſimiliter producebantur, corripiebanturque, ſicut hodie Α, Ι, Υ, quæ appellantur apud illos κοιναί: ſimiliter Marius Victorinus: cum Græci vocales haberent totidem quot et nos, Α, Ε, Ι, Ο, Υ. He adds - Ε et Ο ternas habebant apud eos poteſtates: theſe were the Sound of the ſhort Ε, of the Η or long Ε, and of the Diphthong ΕΙ; the other, of the Sound of the ſhort Ο, and of the Ω or long Ο, and of the Diphthong ου. See Voſſ. De Art. Grammat. lib. i. c. 13.

(65) Deipnoſoph. lib. xi. c. 5. p. 466, 467.

(66) Οἱ Ἀχαιοὶ [leg. Ἀρχαῖοι cum Caſaub.] τῷ ὁ ἀπεχρῶντο οὐ μόνον ἐφ' ἧς νῦν τάττεται δυνάμεως, ἀλλὰ καὶ ὅτε τὴν δίφθογγον διασημαίνει διὰ τοῦ ὁ μόνον γράφουσι. Deipnoſ. lib. xi. c. 5. p. 467. *Auſonius* alſo remarks the ſame:

Ω quod et ου Græcum compenſat Romula vox O. Poem. de lit.

Though the ο and υ were never confounded amongſt the *Greeks*, or the one wrote for the other; yet they were confuſedly wrote for one

See Scalig. Animadv. in Euſeb. Chron. p. 112. col. 2. Voſſ. Grammat. lib. i. p. 62, 64. Chiſhull's Antiq. Aſiat. p. 8, 9, 10. When the ο included the υ, and was meant for and pronounced ου, it was wrote larger. Whence *Auſonius* ſaies, ſpeaking of this Letter:

Una fuit tantum qua reſpondere Lacones
Litera; et irato regi placuere negantes.

And again:

Hoc tereti argutoque ſono negat Attica gens O. Edit. Toll. p. 491.

Here the O ſtood for ου. And thus *Plutarch* is to be underſtood: Ὡς ἐκεῖνοι (Λάκωνες) Φιλίππȣ γράψαντος εἰ δέχονται τῇ πόλει αὐτὸν, εἰς χάρτην O μέγα [not ου, as the Editions have it, which ſpoils the Elegancy] γράψαντες ἀπέστειλαν. De Garrul. p. 513. See *Euſtathius* in the Beginning of his Commentary on Iliad O. And *Virgil* may allude to this old Way of writing ο for ου in the Beginning of his vith Eclogue:

Prima Syracoſio dignata eſt ludere verſu.

For the Ancients wrote Συρακόσιοι for Συρακȣ́σιοι, and ſo *Pindar* writes, Olymp. i. ℣ 35. and ſo it is wrote on ancient Coins. Havercamp. Diſſert. de Gr. lit. p. 257, etc. And *Quintilian* ſaies: Apud Græcos ό litera quæ interim longa et brevis, ut apud nos: interim pro ſyllaba quam nomine ſuo exprimit (i. e. ου) poſita eſt. De Inſtitut. Orator. lib. i. p. 59. edit. 1714. And *Marius Victorinus* ſaies: O ſimiliter quoque cum eſſet unum brevem et idem faceret longam ſyllabam: præterea exprimeret vocem quæ apud eos (Græcos) pro ό et ύ ſcribitur ου. Significaveram priuſquam Græcis inter vocales repertæ ſunt H et Ω, vicem earum tam apud illos quam apud nos expleſſe E et O. O etiam ſcribi ſolitam pro ſyllaba ου.

(67) In a *Teian* Inſcription, above two thouſand Years old, and before the Reign of *Antiochus Soter*, and four hundred Years or more before the *Chriſtian* Æra, we have the *Cadmean* Writing of ο for ου conſtantly, and alſo the Junction of the Article with the Noun or Verb in one Word, as, TOKEINO for τȣ̃ ἐκείνȣ, and ΜΗΠΟΙΗΣΕΑΝ for μὴ ποιήσειαν, where ε is alſo wrote for ει. Apud Chiſhull's Antiq. Aſiat. p. 98. And in the ſtill older *Sigean* Inſcription: ΤΟ ΗΕΡΜΟΚΡΑΤΟΣ ΤΟ ΠΡΟΚΟΝΗΣΙΟ: and in the *Delian*, Ο ΑFΥΤΟ ΛΙΘΟ. And in the ancient *Sandwich* Marble, which is an hundred and ten Years older than the *Parian* Marbles of the *Attic* Æra, O is conſtantly wrote for ου, as, ΑΠΟ ΚΑΛΛΕΟ, (i. e. Καλλέȣ)—ΜΕΧΡΙ ΤΟ ΑΠΟΔΟΝΑΙ for τȣ̃ ἀποδȣ̃ναι; and ος for ους, as ΘΕΟΚΥΔΟΣ for Θεοκύδȣς, etc. And in the *Farneſian* Column, ΟΔΕΝΙ is wrote for οὐδέναι. The learned Doctor *Taylor* having obſerved, that in the Time of *Philip* King of *Macedon* the ο was always wrote for ου, after ſome

another amongſt the *Latin* Nations of *Italy*. Some of them uſed the u for the o, and others the o for the u, that is, they confounded the Pronunciation of them, and by that means confounded them in writing. *Priſcian* (68) ſaies from *Pliny*, that the *Umbri* and *Tuſcans* had not

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Years the Diphthong ου appeared in Inſcriptions, in the Reign of *Antiochus Soter*, who began to reign in the Year before *Chriſt* 280. Comment. ad Marmor. Sandvic. p. 9. and then and after it was conſtantly uſed, as appears from the Decree of the *Sigeans*, in honour of *Antiochus Soter*, in the Year before *Chriſt* 278. Chiſhull's Antiq. Aſiat. p. 49. And the *Parian* Marble of the *Attic* Æra, made in his Reign, and the League of the *Magneſians* and *Smyrnæans*, in the Year before *Chriſt* 244. Marm. 1^{m}. And as there is no Evidence of the Diphthong ου being uſed before the Time of *Antiochus Soter*, we may, with Probability, infer, that the white Marble in Baſs Relieve, which is in the Muſeum of the Earl of *Pembroke*, and is wrote, ΒΟΥΣΤΡΟΦΗΔΟΝ, and was copied on a Plate engraved by *John Lyons*, and printed. *June* 24, 1746, is not much older than the Reign of *Antiochus Soter*, and may be later, though it is wrote in the old *Cadmean* Letters, and the ſame with thoſe of the *Sigean* Inſcription : for this Marble has the Diphthong ου in two Words, *viz.* ΑΙΘΟΥ and ΓΕΝΤΑΘᒣΟU. The ᒣ is peculiar, and more like the *Phœnician* Lamed than the *Greek* Lambda. However, ſome think the Inſcription of this Marble ſpurious, for what Reaſon I know not.

(68) O aliquot Italiæ civitates, teſte Plinio, non habebant; ſed loco ejus ponebant u, [ſee Feſtus voce *Orcum*, inter Auctores Ling. Lat.] et maxime Umbri et Thuſci, lib. i. fol. 4. Thus the *Tuſcans* wrote *Caſtur* for *Caſtor*. (ſee Chiſhull Tab. poſt. p. 24.) *Priſcian* adds: Et pleraque quæ apud Græcos nominativum in os terminant, o in u convertunt apud nos: ut Κῦρος, *Cyrus*, etc. Multa præterea vetuſtiſſimi etiam in principalibus mutabant ſyllabis, *gungrum* pro *gongrum*; *cunchim* pro *conchim*; *huminem* pro *hominem*, proferentes; *funtes* pro *fontes*; *frundes* pro *frondes*, etc. V quoque multis Italiæ populis in uſu non erat; ſed e contra o. Unde Romanorum quoque vetuſtiſſimi in multis dictionibus loco ejus o poſuiſſe inveniuntur: *poblicum* pro *publicum* (ſ. *poblicom*. Vid. apud Montfauc. Diſſert. de priſcis Gr. et Lat. lit. p. 563.) *polchrum* pro *pulchrum*, (ſ. *polchrom*) et maxime Digamma antecedente hoc faciebant: ut *ſervos* pro *ſervus*, *volgos* pro *vulgus*, *Davos* pro *Davus*, [ſo *voltur*, *volvont*, Virgil. Æn. vi. 597, 616. and ſo *Ennius* frequently. See Sylburg. Not. on the old *Roman* Laws, at the End of *Dionyſius Halicarnaſſenſis*, p. 784.] This was to avoid Vowels of the ſame Sound, or the ſame Vowels coming too near together. But it was only the V Vowel for which the O was uſed. The Reaſon of it *Terentius Scaurus* obſerves, *viz.* that the Ancients, not knowing that V was uſed as a Conſonant before another V, wrote an O inſtead of it, as *equos*, *ſervos*, *avos*, etc. for

the Letter o, but uſed u inſtead of it. Other People of *Italy* uſed the o inſtead of the u. But both the Vowels were in their oldeſt Alphabets, and undoubtedly alſo uſed in many Words, though frequently confounded.

Of the Letters Y *and* I.

The *Phœnician* Vau ſerved both for V Vowel and V Conſonant: but when the *Æolians* and *Etrurians* had the Digamma inſtead of the V Conſonant, from whom the *Latins* received it, the Vowel V was put at the End of the Alphabet, and was the *Greek* Υ or *υ pſilon*; and the *Latin* Y was derived from it: and was intended to expreſs a Sound between the I and V. At firſt it was pronounced like V, and afterwards like I. *Petrus* (69) *Diaconus* the Grammarian ſaies, that *Auguſtus* firſt took the Letters Y and Z from the *Greeks*, which were not uſed by the *Romans* before his Time: but inſtead of them they wrote SS for Z, and I for Y. *Priſcian* (70) ſaies, it was added to the five *Latin* Vowels for the ſake of rendering *Greek* Names: in which they thought the *Greek* Υ was more properly rendered by the Y than by the V or I.

The Letter Y has been commonly aſcribed to *Pythagoras*, as if he firſt invented it, and that it was not before in the *Greek* Alphabet: and this has been inferred from a Verſe in the *Catalects* of *Virgil* (71),

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equus, *ſervus*, *avus*, etc. Apud Putſch. Grammat. p. 2251. To the foregoing we may add other Words out of the xii Tables, where *molier* is wrote for *mulier*; *oſocapitor* for *uſucapitor*, and *noctebos* for *noctibus*. So alſo, *Hecoba* et *notrix* for *Hecuba* and *nutrix*; *dederont*, *probaveront*, for *dederunt*, *probaverunt*. Quintil. Inſt. Orat. lib. i. c. 4. p. 30. And in a Decree of the *Roman* Senate, wrote an. urb. 368. *æquom* is wrote for *æquum*; *nonciata* for *nunciata*; *poblicæ* for *publicæ*. Gruter. Inſcript. tom. i. p. 499.

(69) A Græcis duas Auguſtus literas mutuavit Romanis, Y et Z; et hæ uſque ad Auguſti tempus non ſcribebantur: ſed pro Z duas SS ponebant, pro Y vero I ſcribebant. Inter Auctor. Ling. Lat. p. 1498

(70) Sunt igitur vocales numero quinque, A, E, I, O, V, utimur autem etiam Y Græcorum cauſa nominum. So they wrote *Phryges*, not *Phruges*, etc. Gram. lib. i. fol. 2.

(71) Litera Pythagoræ diſcrimine ſecta bicorni. And *Perſius* ſaies of it:

Et tibi quæ Samios diduxit litera ramos,
Surgentem dextro monſtravit limite callem. Satyr. iii.

concerning the Letter Y, which is at the End of *Servius's* Edition, and from other Authors. But as the Υ was undoubtedly an old *Cadmean* and original *Greek* Letter, and was in all the oldeſt Alphabets both *Greek* and *Latin*, *Pythagoras* could not be the Inventor of it. All that can, with Probability, be aſcribed to him, is, altering the old Form of that Letter, which was like the *Latin* V, by lengthening one of the Branches, or adding an I at the Bottom, or Angle: or perhaps *Pythagoras* only put a myſtical Meaning upon the Form of this Letter; as if its two Branches denoted the different Paths of Virtue and Vice, one leading upright to the right hand, the other declining on the left. *Petrus* (72) *Diaconus* ſo underſtands it. The principal *Roman* (73) Writers and Grammarians agreed, that the *Latin* V ſupplied the Sound of the *Greek* Υ, though it had alſo a different Sound when a Conſonant; and this appeared from their rendering the Υ in *Greek* Words by the *Latin* V. But after the *Romans* had applied themſelves to the Study of the *Greek* Language, they then, in expreſſing *Greek* proper Names, uſed the *Greek* Υ *pſilon* inſtead of their own V: and ſo wrote *Phryges*, *Pyrrhus*, etc. *for* Phruges, Purrhus. But *Donatus*, on the *Hecyra* of *Terence*, Act. i. Scen. 2. ſaies, the Ancients in proper Names wrote V for the *Greek* Υ, as *Muſia*, *Suria*, etc. and not *Myſia*, *Syria*, etc. So that the *Latin* Y is not really a new Vowel, but a different Form of the old V, made in Imitation of the *Greek* Υ, and in order to expreſs the Sound of it in ſome Words. This ſeems to be the whole Myſtery of the *Latin* Y.

It is certain, that in ancient Times the *Latins* (74) ſupplied the *Greek* Υ by their V in *Greek* Words made *Latin*: and the *Greeks* rendered alſo the *Latin* V Vowel by their Υ, and the V Conſonant by the Diphthong ου, or by the Digamma.

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(72) Y humanam vitam ſignificat. Hac Pythagoras Samius primus formavit vitæ curſum. Nam primam ætatem, quippe quæ adhuc ſine vitiis eſt, inferiori parti hujus literæ dedit: bivium quod ſuper eſt adoleſcentia cepit; cujus dextera pars ardua eſt, ſed ad beatam vitam tendens; ſiniſtra facilior, ad malum vergens. Int. Auct. Ling. Lat. p. 1498.

(73) *Terentianus Maurus* is one; and *Velius Longus* from *Verrius Flaccus* ſaies: Videtur eandem eſſe apud nos V literam quæ apud Græcos Υ: namque his exemplis argumentatur: quod illi dicunt κΎμινον, nos *cuminum*; quod illi κΥπάρισσον, nos *cupreſſum*, and ſo in a thouſand other Words.

(74) What *Terentianus Maurus* ſaies in the following Trochaics, is right:

This is confirmed by (75) *Cicero*, who ſaies, *Ennius* always wrote *Purrum*, never *Pyrrum*; *Phruges*, not *Phryges*; for they did not uſe the *Greek* Letter: but in his Time they wrote *Phryges* and *Pyrrhum*, as more melodious. The ſame is atteſted by *Q. Terentius* (76) *Scaurus*: and the *Greek* Υ, or Y, was uſed only by later *Latin* Writers, and probably not long before the Age of *Auguſtus*; though he was not the Inventor of it, or firſt introduced it amongſt the *Romans*, as is evident from the Obſervation of *Cicero* above-mentioned. And it is plain, that the old *Latins* thought their Vowel V agreed in Sound with the *Greek* Υ *pſilon*; and that they had no Occaſion to make another Letter to repreſent it.

Of the Latin *Vowels*, etc.

The *Latins* had their Letters from the *Greeks* before the *Greeks* had any double Letters, or had found out their long Vowels Η and Ω. So all the Vowels amongſt the *Latins* continued to be ambiguous, either long or ſhort, without Diſtinction, for many Ages. And though the *Greeks* had invented a long Ε, *viz.* Η, and long Ο, *viz.* Ω, which was done by *Simonides*, who formed them by only doubling the Ε and Ο, and joining two together, as Η and ο-ο: yet they never thought of diſtinguiſhing in writing the long and ſhort Α, Ι, Υ, which always remained of ambiguous Quantity in themſelves; and their Quantity in

> Tertiam Romana lingua quam vocant Υ non habet:
> Hujus in locum videtur V Latina ſubdita,
> Quæ vicem nobis rependit interim vacantis Υ,
> Quando communem Latino reddit et Græco ſonum.

(75) *Purrum* ſemper Ennius, nunquam *Pyrrum*—*Phruges* non *Phryges*, ipſius antiqui declarant libri: nec enim Græcam literam adhibebant—tamen et *Phryges* et *Pyrrhum* aurium cauſa dicimus. In Oratore.

(76) Υ literam ſupervacuam Latino ſermoni putaverunt, quoniam pro illa V cederet: ſed quum quædam in noſtrum ſermonem Græca nomina admiſſa ſint, in quibus evidenter ſonus hujus literæ exprimitur, ut *hyperbaton*, *hymnus*, *hyacinthus*, et ſimilia; in eiſdem hac litera neceſſario utimur. See *Mekerchus* concerning this Letter, De Ling. Gr. vet. Pronunciat. c. xxxii.

particular Words was known and fixed by Uſe of ſpeaking only. But the *Latins* in Time diſtinguiſhed their long from their ſhort Vowels by doubling (77) the Vowels when long, or writing AA, EE, etc. to denote the long A or long E. Afterward, to ſave the Trouble of writing double Vowels, they put a ſmall Line over thoſe which were pronounced long, as, Ā, Ē, Ō, V̄. They diſtinguiſhed the ɪ by lengthening the Form of it when it was long: ſo a ſhort ɪ was wrote leſs than a long I.

Concerning the ſmall Lines drawn over long Vowels, *Quintilian* (78) obſerves, that it was ſufficient to write them only over Syllables of Words which were ambiguous, and to diſtinguiſh the Senſe of ſome Words from others which conſiſt of the ſame Letters, (as *venit* and *venit*; *legit* and *legit*; ſo *Terentius Scaurus apud Putſch.* p. 2264) as alſo the Ablative Caſes of Words whoſe laſt Syllable is long, when that of the Nominative Caſe is ſhort.

The doubled Letters are found in ancient Manuſcripts and Coins, as VAARVS (79) for VARVS; and MEHE for ME: ſo in ancient Coins the long E is expreſſed by doubling it, as SEEDES for SEDES; FEELIX for FELIX: and we find the doubled V to expreſs the long one in the braſs *Fulvian* Table: P. MVVCIO COS. for MVCIO. and IVVSQ; for IVSQ;: and in *Ennius* we read, qui *fuuimus ante Rudinei*, (Fragm. p. 208.) where the ſhort V is made long by being doubled. *Fuuiſſet*, (Ennius ap. A. Gell. noct. Attic. lib. xii. c. 4.) *habuuerit*, *fuuerit*. (ap.

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(77) *Victorinus Afer* ſaies: Nævius et Livius cum longa ſyllaba ſcribenda eſſet, *duas vocales* ponebant. *Quintilian* ſaies: Uſque ad Accium et ultra porrectas ſyllabas geminis vocalibus ſcripſerant. Inſtitut. Orator. lib. i. c. 7. p. 70. edit. Var. *Attius* or *Accius* flouriſhed an. urb. cond. 614. ant. Chriſt. 139. *Livius Andronicus* flouriſhed in the Year before *Chriſt* 240, and was ſomething older than *Nævius*, who flouriſhed an. urb. cond. 519, ante Chriſt. 234.

(78) Neceſſarium, cum eadem litera alium atque alium intellectum, prout correpta vel producta facit; ut *malus*, utrum arborem ſignificet an hominem non bonum, apice diſtinguitur. *Palus* aliud priore ſyllaba longa, aliud ſequenti, ſignificat: et cum eadem litera nominativo caſu brevis, ablativo longa eſt, utrum ſequamur, plerumque hac nota monendi ſumus. Inſtitut. Orator. lib. i. c. 7. p. 57, 58.

(79) Quintil. Inſt. Orator. lib. i. c. 5. p. 37. edit. Gibſon.

Plaut.) *Lucretius* has, *fluuida*; and *Lucilius* wrote *luuit*, etc. Theſe Examples ſhew, that the ancient *Latins*, to expreſs a long V, or to render a ſhort one long (80), doubled it. They alſo uſed the double V to expreſs the Sound of the (81) *Greek* Diphthong *ου*: and *Victorinus* (82) ſaies, the *Latins* added O to V to expreſs the long V. *Ennius* has *Ioure* for *Iure*, in his Annals, (Fragm. viii. p. 141.) and in an ancient Decree of the *Roman* Senate, in the Year of *Rome* 368, we read *Indoucebamus* for *Inducebamus*. (Apud Gruter. Inſcript. tom. i. p. 499.)

Terentius Scaurus (83) would have the long I lengthened in writing to diſtinguiſh it from the ſhort one; and he thinks, the other Vowels which are long by nature, ſhould not be doubled, but marked with an Accent for Diſtinction from the ſhort ones. Others (84) ſet an E before the I to denote its being long; and ſometimes the lengthened I ſtood for two II.

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(80) See Spanhem. de Præſtant. et Uſu Numiſm. p. 79.

(81) *Terentianus* ſaies:
Græca diphthongus ſed OΥ literis noſtris vacat:
Sola vocalis quod V V complet hunc ſatis ſonum.

(82) Inde ſcriptum legitis *Loucetios*, *Nountios*, *Loumen*, etc.

(83) Super I literam apex non ponitur; melius enim I in longum producitur. Cæteræ vocales, quia eodem ordine poſitæ diverſa ſignificant, apice diſtinguuntur. Apud Putſch. 2264. Again *Terentius* notes: Per adjectionem illa videntur eſſe vitioſa, quod Accius geminatis vocalibus ſcribi natura longas ſyllabas voluit; cum alioqui adjecto vel ſublato apice longitudinis et brevitatis nota poſſent oſtendi. Ibid. p. 2255.

(84) In the very ancient *Duilian* Pillar, wrote in the firſt *Punic* War for a naval Victory gained by the *Romans* under *Duilius* over the *Carthaginians*, in the Year 260 before the *Chriſtian* Æra, we read PRIMOS, and CARTHAGINENSIS, and CASTREIS, and SOCIEIS And in a far older Inſcription in Gruter, tom. i. Inſcript. p. 499. which was wrote an. urb. 368, and the Year before *Chriſt* 385, we read VTEI for VTI. DEIXSISTIS. VOBEIS. EIEIS. etc. In the xii Tables, in the Year before *Chriſt* 451, we find TERTIEIS for TERTIIS. This was owing to the Pronunciation of the long I, like the *Greek* EI, and it was reciprocally wrote EI both by *Greeks* and *Latins*. Thus λείβω, libo, λείριον, lilium, etc. Ἀντωνεῖνος, Antoninus, Λατεῖνος, Latinus; ſo alſo Νεῖλος, Nilus, εἰκὼν, icon, εἴδωλον, idolum. See Lipſ. de Pronunciat. p. 92, 93. In ancient Coins we read, LEIBERTAS, EIDVS, PREIMVS, etc. Spanhem. de Præſtant. et Uſu Numiſm. p. 80. *Varro* wrote, ANTIQVEIS,

Of the double Conſonant Letters, Z, Θ, Ξ, Φ, X, Ψ, Q.

Dionyſius of *Halicarnaſſus* tells us, that Z is (85) compounded of S and D; but his preſent Text ſeems to be wrong, and he probably wrote that Z was compounded of D and S: as the reſt, compounded with S, has that Letter in the laſt Place: ſo KS made Ξ, ΠΣ made Ψ: but chiefly becauſe the Sound of this compound Conſonant was by the Ancients, as *Dionyſius* and *Quintilian* tell us, ſaid to be moſt ſweet and harmonious: but ΣΔ cannot be pronounced ſo eaſily and with ſo agreeable a Sound as (86) ΔΣ. And the Error of later Grammarians, in ſuppoſing Z to be ΣΔ, might ariſe from the rough *Doric* Pronunciation, who wrote συρίσδω for συρίζω. But συρίδσει is ſofter and ſweeter than συρίσδει, etc. *Dionyſius* (87) ſaies, that of the three double Let-

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LITEREIS, and DIIS INFEREIS. De Ling. Lat. lib. v. p. 50, 51. *Marius Victorinus* ſaies: Nævius et Livius cum longa ſyllaba ſcribenda eſſet, duas vocales ponebant, præterquam quæ in I literam inciderant: hanc enim per E et I ſcribebant. Apud Putſch. Gram. p. 2456. So *Ennius* has *lacrumeis*, etc. perpetually in his Poems. And *Terentius Scaurus* writes: Lucilius, ubi I exile eſt, per ſe jubet ſcribi; at ubi plenum eſt, præponendum eſſe E credit. Apud Putſch. Gram. p. 2255. But *Lucilius* alſo wrote a long I when it was long in Quantity, or by Nature. Fragm. p. 44, 45. Laſtly, the long, or lengthened I, is wrote for two, or I, I, on an old Marble, *viz.* MANVBIS for MANVBIIS; and the common ſepulchral Title is, DIS MANIBVS. In one of *Gruter's* Inſcriptions we read FILIS for FILIIS. p. 16. Inſcript. xii. And ſeveral times in the *Piſan* Inſcription, Chiſhull. p. 189, where generally the I, when long, is wrote I, the Vowel being lengthened. See Noriſ. Cenotaph. Piſ. p. 455.

(85) Τὸ μὲν Ζ διὰ τοῦ Σ καὶ Δ. De Struct. Orat.

(86) Yet an ancient *Træzenian* Coin in *Goltzius* is inſcribed, ΣΔΕΥΣ ΕΛΕΥΘΕΡΙΟΣ, as *Spanheim* obſerves, De Præſtant. et Uſu Numiſm. p. 76. yet ΔΣΕΥΣ is certainly eaſier and ſofter in Pronunciation. The learned Mr. *Chiſhull* thinks, the Z was ſometimes ΣΔ and ſometimes ΔΣ, which he gathers from the *Æolic* writing τράπεσδα for τράπεζα, σδυγὸς for ζυγὸς: alſo Σδεὺς and ΔΣΕΥΣ for Ζεύς. Inſcript. Sig. p. 23. But as the *Æolic* and *Doric* Pronunciation was rough, and ſo the ζ might be reſolved into σδ in that Dialect, yet it is probable, that the ancient *Attics* and *Ionics* pronounced it as δσ, and that it was originally derived from theſe Letters: or was only a ſofter ſibilant S.

(87) Τὸ Ζ μᾶλλον ἡδύνει τὴν ἀκοὴν τῶν ἑτέρων. De Struct. Orat. p. 100.

ters the Z is the ſweeteſt to the Ear: and *Quintilian* (88) inſtanceth the Sweetneſs of Z in *zephyris* and *zopyris:* but sd can hardly be pronounced in the Beginning of theſe Words; but ds is ſweet and harmonious: ſo *dſephyris* and *dſopyris* is eaſy and ſmooth; but *ſdephyris* and *ſdopyris* is very harſh and barbarous in Sound. And this explains the Meaning of *Quintilian.*

The other double *Greek* Letters were compounded of ΤΗ, ΚΣ, ΠΗ, ΚΗ, ΠΣ. The Q, though reckoned a double Letter, CV, was anciently, when uſed, pronounced like C. The *Sabins* and *Etrurians* never uſed it, as (90) *Cato* tells us. But it was an ancient *Latin* Letter, though not in the primitive *Latin* Alphabet, and was derived from the *Phœnician* ק Quof.

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(88) Neſcio quomodo velut hilarior protinus renidet oratio, ut in *zephyris* et *zopyris,* quæ ſi literis noſtris ſcribantur, ſurdum quiddam et barbarum efficient. Inſtitut. Orator. lib. xii. c. 10. The firſt Edition of *Quintilian* by *Jenſon* 1471, reads the laſt Words better, *viz.* ſurdum *quidem* et barbarum efficient *ſonum:* and *ſonum* is added in the *Bodleian* Manuſcript, and in the Edition of *Sichard* 1521, and in the *Pariſian* 1542; and the Sentence is imperfect without it: and *quidem* is alſo right.

(89) Τὸ γὰρ Ξ διὰ τοῦ Κ καὶ Σ. Τὸ γὰρ Ψ διὰ τοῦ Π καὶ Σ, etc. Dionyſ. Hal. de Struct. Orat. p. 98. But theſe Letters were alſo expreſſed by ΧΣ and ΦΣ, as we find in the ancient *Athenian* Inſcriptions, mentioned by Spon. Miſcel. Erudit. Antiq. p. 315, 316. where the Ξ is conſtantly ΧΣ. So ΑΝΑΧΣ. ΑLΕΧΣΙΠΠΟΣ. ΧΣΕΝΤΙLLΟΣ. and other Words in like manner. So likewiſe ΟΦΣΙΑΔΕΣ for ὀψιάδης. And *Monfaucon* in his Palæograph. Gr. p. 139, 140. thinks theſe to be right, and ΧΣ to be Ξ, and ΦΣ to be Ψ, but no doubt they were expreſſed by ΚΣ and ΠΣ alſo. It is alſo obſervable, that the L is wrote in the old *Latin* Form. *Priſcian* obſerves: X (*i. e.* Ξ) etiam duplicem loco C et S (*i e.* the *Greek* ΚΣ) vel G et S (*i. e.* the *Greek* ΓΣ) poſtea a Græcis inventam aſſumpſimus. Gram. p. 2. This is evident from the oblique Caſes of Words ending in x, or Ξ, or Ψ, which ſhew the ſimple Letters of which they are compounded, viz. *Dux, ducis, rex, regis:* which ſhew the x of the firſt was originally cs, and of the other Word was gs. So in *Greek* Words, the Genitive σαρκὸς ſhews the Ξ of the Nominative to have been in its primitive Orthography, σάρκς. The Genitive φλογὸς ſhews the Nominative to have been φλὸγς. Likewiſe the Genitive ὀπὸς ſhews the Ψ in ὄψ to have been originally ΠΣ. The *Latins* ſometimes in their Coins put S after X; ſo CAPPADOXS. FELIXS. AXSIVS. ALEXSANDREA. MAXSVMVS. Spanhem. de Præſtant, et Uſu Numiſm. p. 79. And in an ancient Inſcription in Gruter, tom. i. p. 499. which was wrote in the Year before *Chriſt* 385, we read DEIXSISTIS for DIXISTIS. *Plutarch* reſolves Φ into ΠΗ, and Χ into ΚΗ. Sympoſ. lib. ix. quæſt. 3. See *Scaliger's* Animadverſ. in Euſeb. Chron. p. 113. *Marius Victorinus* ſaies: Θ, Φ, Χ, priuſquam a Simonide invenirentur, exprimebant Τ, et juxta Π et Κ aſpirationis notam ponendo. But *Suidas* more truly aſcribes theſe three double Letters to *Palamedes.* *Marius*

In the Inſcription at *Adule* the *Greek* Z is wrote ⌶, after the antique manner, by which it was diſtinguiſhed from the *Ionic* H, wrote in an upright Poſition. Thus alſo it is wrote in ſeveral other old Inſcriptions, particularly in the *Sigean* Decree; and alſo in an Inſcription on a Stone of the *Mileſian* Temple, which was the Chapiter of a Pillar: and in a ſtill older *Teian* (91) Inſcription, made above two thouſand Years ago, and mentioned above. This Form of it is alſo found in an ancient *Attic* Inſcription of *Wheler's*, mentioned in (92) *Spon's* Itinerary. And this was the oldeſt Form of it, which was afterward changed into the Figure Z.

Some may think the Letter Q to have been in the primitive *Latin* Alphabet, becauſe in *Putſchius*, p. 2458. the preciſe Alphabet of the

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Victorinus gives a very preciſe Reſolution of the Ξ and Ψ: Græci priuſquam reciperent in ordinem literarum Ξ et Ψ, eas quidem voces in quibus apparebat Γ, (ſc. in declinatione) ut ἄιξ, αἰγὸς; φλὸξ, φλογὸς; et ſimilia, ſcribebant per γσ, in quibus vero incidebat Κ, ut ἄναξ, ἄνακτος; δόναξ, δόνακος; et ſimilia, per κ et ς. In quorum declinatione inerat ϐ, ut Ἄραψ, Ἄραϐος, per ϐ et ς; et in quibus π, ut κύκλωψ, κύκλωπος, per π et ς. Similiter noſtri voces, quæ in x literam incidunt, ſi in declinatione earum apparebat g, ſcribebant g et s, ut *conjugs*, *legs*, et ſimilia. Et quæ voces ψ literam habent, hæ per b et s ſcribebantur, ſi in declinatione acciperent b, ut *cælebs*, *cælibis*; *plebs*, *plebis*. Poſteaquam a Græcis ξ, et a nobis x recepta eſt, abiit et illorum et noſtra perplexa ratio. Apud Putſch. Gram. p. 2465, 2466. All which is judiciouſly obſerved.

(90) De Q dicit Cato: Quirinalis a Junone Sabinorum Dea, quam illi *Curitim*, id eſt, Haſtam tam Junonem vocant: etenim haſtam *Curim* et *Curinam* proferunt: quia his (Sabinis) ſimul et Hetruſcis non eſt litera Q, ſicut Romanis. Inde *Quirites*. Orig. lib. p. 20. de Etymol. See Pomp. Feſt. voce *Curis*. and Dionyſ. Halicar. Antiq. Rom. lib. ii. p. 112, 113. De Q vid. Moreſtell. de Feriis Rom. lib. clviii, clix. who obſerves, that C was anciently uſed for Q, as in an ancient Coin of *M. Agrippa* AECORIS is wrote for AEQVORIS: and *Victorinus* relates, that *Nigidius Figulus* never uſed it in his Commentaries. He was contemporary with *Varro*.

(91) Chiſhull. Antiq. Aſiat. p. 78, 278, 50, 91.

(92) P. 5, 6. in Excerpt. ad fin. Meurſ. Theſei.

original *Latin* and *Roman* Letters, borrowed from the *Greeks*, is ſet down from *Marius Victorinus*, viz. A, B, C, D, E, I, K, L, M, N, O, P, Q, R, S, T. Theſe make ſixteen Letters, the ſame Number which were in the *Cadmean* Alphabet, beſides the Aſpirate H, which *Victorinus* did not eſteem to be a Letter, but only a Note or Mark of Aſpiration.

But this was not the true Alphabet of *Victorinus*; for the Q, which is added, was not a primitive Letter, and V, which is left out, undoubtedly was. This Error was not *Victorinus's*, but his Tranſcriber's, by which *Scaliger* was deceived, and thought the *Latins* had not the Vowel V.

But *Marius Victorinus* (93) ſaies immediately after, that V was a *Latin* Vowel, as it was amongſt the *Greeks*; and he ſaies it ſtood in the ſame Order of Place with the *Greek* Υ, and that it was made from it by cutting off the Bottom ſtraight Line. But he allows neither G nor Q to be original *Latin* Letters, and C ſupplied the Place of G.

So the original *Latin* Alphabet, as *Victorinus* repreſented it, was: A, B, C, D, E, (H) I, K, L, M, N, O, P, R, S, T, V. Theſe were the primitive *Cadmean* Letters, and no others.

I was ſurpriſed to find ſo learned and exact a Writer as the Reverend Mr. *Swinton* (94), ſhould aſſert, that the Letters, B, G, D, were not in the old *Roman* and *Etrurian* Alphabet. For this he cites *Priſcian* (95); who ſaies no more than that theſe three Letters are of a middle Sound between aſpirated and unaſpirated Letters.

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(93) Græci vocales haberent totidem quot et nos: a, e, i, o, v.—Sed nec G quidem nec Q Latinus ſermo introduxit; ex quibus Q et fuiſſe apud Græcos.—Nunc enim apud Græcos juxta Π eſt poſita. Q was therefore G, called *Koppa* in the *Greek* Alphabet, 'and was only an old numeral Letter for 90, and derived from the *Phœnician Koph* or *Quof*, which was not a *Cadmean* or *Pelaſgic* Letter, nor in the old *Etrurian* Alphabet: and it was placed in the *Greek* Alphabet after *Sanpi* ϡ, and before *Ro* Ρ.

(94) Elementa B, G, D, priſco Romanorum Alphabeto, pariter ac Etruſcorum primigenio defuere. De priſc. Roman. lit. Diſſert.

(95) Inter C ſine aſpiratione et cum aſpiratione eſt G, inter T quoque et TH eſt D, et inter P et PH. ſive F, eſt B. Sunt igitur hæ tres, hoc eſt, B, G, D, mediæ, quæ nec penitus carent aſpiratione, nec eam plenam poſſident. Inſtitut. Grammat. fol. 3.

The Letters may be placed, according to *Priſcian's* Meaning, in the following manner, *viz.*

Unaſpirated Letters.	*Middle.*	*Aſpirated.*
P	B	PH
C	G	CH
T	D	TH

Now would any ſuſpect or conclude, with Mr. *Swinton*, that *Priſcian* ſuppoſed B, G, D, not to be primitive *Latin* Letters, any more than P, C, T? There is exactly the ſame Reaſon for both, but none for either. And B, G, (*i. e.* Gamma) and D, are as ancient Letters as any which ever were in the primitive *Latin* and *Etrurian* Alphabet, (excepting that C was uſed for G or Γ) and not only *Priſcian*, but all Grammarians, before and after him, accounted them to be ſo; and B and D were always reckoned amongſt the ſixteen original Letters. So that I wiſh Mr. *Swinton* (96) had not alledged the Authority of *Priſcian* for excluding B, G, D, out of the primitive *Roman* and *Etrurian* Alphabet. *Priſcian* does nothing like it, or ever ſuppoſes any of them, though the G was later than the reſt of the original Alphabet.

I ſhall offer ſome further Obſervations on the *Latin* Z, X, Y, Q. *Caſſiodorus* (97) ſaies, that Z is not to be found in the ancient Writings of the *Latins*, who uſed a double SS inſtead of it.

Peter Diaconus (98) relates, that the Letter X was introduced into the *Roman* Alphabet in the Time of *Auguſtus*, and that before they wrote C and S for it: that *Auguſtus* alſo added two other Letters from

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(96) Grammatici enim tam præclari autoritate fultus, B, G, D, literas non fuiſſe Romanorum priſcas, nedum primævas pronunciare haud ſubverear. Ubi ſup. p. 11, 12.

(97) Z in antiquis libris Latinorum ſcripta non eſt, ſed pro illa duo SS ponebantur. Ex Curtio Valeriano apud Putſch. p. 2289.

(98) X litera uſque ad Auguſti tempus non erat; ſed pro ea C et S ſcribebant.—A Græcis duas Auguſtus literas mutuavit Romanis Y et Z: et hæ uſque ad Auguſti tempus non ſcribebantur, ſed pro Z duas SS ponebant, pro Y vero I ſcribebant. Inter Auct. Ling. Lat. p. 1498.

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the *Greeks*, *viz.* Y and Z; and that before SS was wrote for Z, and I for Y.

Iſidore (99) obſerves, that neither the *Greeks* nor *Hebrews* have the Letter Q; and that it is not uſed in any Language but the *Latin:* and that the Ancients always expreſſed it by C. Concerning the Letters X, Y, Z, he ſaies the ſame with *Peter Diaconus.* But they are both of them miſtaken with reſpect to the Letter X, which was uſed in public Inſcriptions long before the Age of *Auguſtus.* In the *Duilian* Pillar, inſcribed in the Year of *Rome* 494, and in the Year 259 before the *Chriſtian* Æra, we read, EXEMET (1). MAXIMOS. EXFOCIVNT. The Y alſo was uſed before the Reign of *Auguſtus*, as I ſhewed from *Cicero*, though probably it was not much older. *Diomedes* (2) ſaies, that before the Invention of the Letter X, the Ancients wrote G and S, or C and S, inſtead of it.

Priſcian (3) ſaies, X was the laſt *Greek* Letter taken into *Latin* Words: it was called *Ix*, not *Ex*, becauſe in the *Greek* Alphabet it ended in *i*, and was called *Xi:* before the Uſe of it the *Latins* wrote CS or GS inſtead of it. But *Priſcian* (4) is miſtaken in ſuppoſing X to be uſed by the *Latins* later than G; and in making G an original *Latin* Letter, and K not. For he diſcards from the Number of his ſixteen primitive Letters, taken from the *Greeks*, F, H, K, Q, X, Y, Z.

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(99) Q literam nec Græci ſonant nec Hebræi. Exceptis enim Latinis nulla alia lingua hanc habet.—Unde et ipſa ſupervacua eſt vocata, quia per C cuncta veteres ſcripſerunt. X litera uſque ad Auguſti tempora nondum apud Latinos erat, ſed pro ea C et S ſcribebant. Orig. lib. i. c. 4. p. 822.

(1) See more Examples in *Noris's* Cenotaph. Piſan. p. 447—449.

(2) X duplex eſt: ante quam inventam G et S vel C et S veteres ſcriptitabant. Z conſonans ſemivocalis duplex,—pro hoc veteres duabus SS utebantur: ut Meſſentius, etc. Grammat. lib. ii. c. 1.

(3) X noviſſime a Latinis aſſumpta poſt omnes ponitur literas quibus Latinæ dictiones egent. Lib. i. Gram. fol. 2. *Priſcian* knew, that Y and Z were added after X; but theſe were added only on account of *Greek* Words. Y et Z Græcorum cauſa aſcivimus nominum. Ibid. So X was the laſt Letter uſed in *Latin* Words. *Priſcian* adds: X ab i inchoat. Id etiam Eutropius confirmat, dicens: Una duplex X eſt, quæ ideo ab i incipit, quia apud Græcos in eandem deſinit. Ibid.

(4) Ibid. fol. 2. col. 2.

So

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So his moſt ancient Alphabet was, A, B, C, D, E, G, I, L, M, N, O, P, R, S, T, V. But K was an original *Latin* Letter, and G was not: and *Priſcian* did not conſider, that G, or the *Greek* Gamma, in the old *Latin* Alphabet was ſupplied by C, which had the ſame Sound, and ſo K was neceſſary, which had the ſame Sound that C afterwards had: and when G was added, to preſerve the Sound of Gamma, then C was pronounced like K, and made that old Letter uſeleſs.

Forms of the oldeſt *Greek* (5) and *Latin* Letters are the following: A, 𐌀, B, Λ, Γ, Δ, E, ⌶, H, ⊡, Θ, I, K, 𐌋, Λ, 𐌌, M, 𐌍, N, Ξ, O, □, 𐌐, P, Σ, S, [⊏, C,] T, Υ, V, Φ, X, Ψ, V, Ω, Ω. I have added the *Cadmean* Λ Gamma from the *Sigean* Inſcription.

It is obſervable, that the ancient *Greeks* had only two Sigmas; one formed like the *Scythian* Bow Σ, the other made like a Curl of Hair S (6), and uſed by the *Latins*. The ⊏ and rounder C ſeem not to have been uſed till about forty or fifty Years before the *Chriſtian* Æra, and were probably firſt uſed in *Judæa* in writing *Greek* Words; and thence paſſed afterward into other Provinces of the *Roman* Empire, where the *Greek* Language was uſed. We find the rounded or ſemicircular C, and alſo the Є, (the old one was E) in a Medal (7), which has on one Side, BACIΛЄOC ANTIΓONOΥ: the other Side has an old *Samaritan* Inſcription: and we find no older with theſe two *Greek* Letters than this which was ſtruck about the Year before *Chriſt* 40. But neither the C or Є ſeems to have been uſed amongſt the *Greeks* till after the *Chriſtian* Æra: *Spon* thinks, a little before the Age of the *Antonines*. *Spanheim* thinks, the C was rarely uſed before (8) the Reign of *Domitian*. But *Scaliger*, in his Animadverſions on the Chronicon of *Euſebius*, p. 109. calls the Sigma C a moſt ancient

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(5) Apud Havercamp. in Sylloge Scriptorum de Pronunciat. Ling. Gr. tom. i. p. 189. Lugd. Bat. 1736. and in old Inſcriptions.

(6) Chiſhull. Sig. Inſcrip. and Not. p. 21.

(7) Reland. Diſſert. v. de Numm. Samarit. p. 184. *Antigonus* was the Son of *Ariſtobulus*, and the laſt of the *Haſmonæan* Princes; and reigned three Years. Joſeph. Antiq. Jud. lib. xiv. c. 13. fin. He was made High-Prieſt in the Year 40 before the *Chriſtian* Æra.

(8) De Præſtant. et Uſu Numiſm. p. 54.

Letter, though he owns it to be the lateſt Sigma. *Salmaſius* (9) followed *Scaliger's* Miſtake. *Scaliger's* Reaſon for thinking it older than it was, is, that the *Stibadium*, a ſemicircular Couch, which was invented by *Eudoxus*, was called *Sigma*. But it does not appear, that *Eudoxus* called it ſo; or that it was ſo called for ſeveral Ages after him; nor does this Form of the Sigma appear in any *Greek* Inſcription before the *Chriſtian* Æra, that I have ſeen. *Martial* (10) ſpeaks of it, who flouriſhed in the Reign of *Domitian*. *Havercamp* in his Collection, p. 203. has a very ancient *Latin* Inſcription, which ſhews, that the oldeſt Letters of the *Latins* were the ſame with the ancient *Greek* Letters. C. PVΛCENTIOS. HER. F. MΛRƬE. SΛCROΜ. etc. Here we may obſerve ſeveral of the old *Greek* Letters, as the V, Λ, S, Ƭ, Μ. Alſo the oldeſt Way of diſtinguiſhing every Word by a Point placed after it, before the other Diſtinctions were found out: and this was the only Diſtinction uſed in the *Roman* Laws of the xii Tables, in the Year before *Chriſt* 453. and thus the Words in ancient Coins are diſtinguiſhed.

Of the Greek *Dialects.*

There were properly no more than (11) two Dialects: the *Ionic* being originally the ſame with the *Attic*, before the *Ionic* Migration under *Androclus* (12), Son of *Codrus*, in the Year before *Chriſt* 1070, or 1075. And the *Æolic* was the ſame with the *Doric*, uſed all over *Peloponneſe*, and in other Countries: therefore *Pindar* calls his *Doric* Dialect by the Name of (13) *Æolic*. But though theſe Dialects were denominated from the Poſterity of *Hellen*, (after their Diſperſion in *Greece)* they might probably be much older, and uſed before their Time; but became diſtinguiſhed amongſt the *Greeks* about the Year before *Chriſt* 1400, if not a few Years before.

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(9) He ſaies: Sigma Græcum *antiquum* formatur ut C Latinum. Plin. Exercitat. in Solin. p. 838, and p. 1313.

(10) Adſpice *lunata* ſcriptum teſtudine *Sigma*.
Epigram. lib. xiv. Epigram. 87.

(11) See Strab. Geog. lib. viii. fere initio, and not. ad Marmor. p. 134, 155.

(12) So Strab. Geog. lib. xiv. p. 938. from *Pherecydes*. *Pauſanias* ſaies, *Nileus* and the other Sons of *Codrus* conducted this Migration. Achaic. p. 206.

(13) Olymp. Od. i. and *Euſtathius* ſaies: Πίνδαρος πολλαχοῦ, καί τοι Δωριστὶ γράφων, Αἰολίδα τὴν ἑαυτοῦ λέγει μολπήν. Dionyſ. περιηγ. ỷ 820.

Of the moſt ancient Ways of Writing.

The *Phœnicians*, who had the firſt Letters, and the *Egyptians*, who were the firſt who received them from the *Phœnicians*, wrote from the (14) right hand to the left: and this was the manner of writing amongſt the *Hebrews*, and in all the Eaſtern *Aſiatic* Countries. The *Greeks* had their Letters originally from the *Pelaſgic Phœnicians*; and the *Pelaſgic Arcadians*, who wrote in the *Phœnician* manner, carried this Way of writing, with their Letters, into *Italy* amongſt the *Tuſcans* or *Etrurians*, as appears from their oldeſt Monuments. After many Years *Cadmus* brought his new and more elegant *Phœnician* Letters into *Bœotia:* and the *Ionians*, who were the firſt who received them, varied the manner of writing a little; and wrote in a mixed manner, one Line forward from the left hand to the right, and another backward from the right hand to the left: and ſo alternately, after the manner of plowing Furrows; from whence it was called (15) Βουστροφηδόν.

The writing forward from the left hand to the right ſeems to have been uſed for Eaſe and Expedition; and returning the Lines backward from the End was to retain the old and original Way of writing. This Method might have been firſt uſed from a ſuperſtitious Veneration of the *Heifer* (16), which was the Guide which the *Delphic* Oracle ordered *Cadmus* to follow; and to ſettle and build a City where it lay down, which was in *Bœotia*.

Or perhaps this manner of writing might be derived from the

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(14) Herodot. lib. ii. c. 36.

(15) Βουστροφηδόν. Οὕτως ἔλεγον, ἐπὰν ὁμοίως τοῖς ἀροτριῶσι βουσὶ τὰς ἀντιστροφὰς ποιῇ τις. Ἔλεγον ἢ ἐπὶ τοῦ γράφειν τρόπῳ τοιούτῳ. Heſych. voc.

(16) Apollod. lib. iii. c. 4.

Strophe (17) and *Antiſtrophe* of the ancient Poets, when they ſang the Praiſes of the Gods, going round their Altars, firſt from the right hand, then back again from the left.

The manner of writing Βουστροφηδὸν was to begin the firſt Line at the (18) left hand, and carry it to the right; and then to draw the next

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(17) See Hephæſt. Enchirid. Gr. p. 94. and the Scholia prefixed to the *Olympia* of *Pindar*. And *Marius Victorinus* ſaies: Antiqui deorum laudes carminibus comprehenſas circum aras eorum euntes canebant: cujus primum ambitum quem ingrediebantur ex parte dextra στροφὴν vocabant: reverſionem autem ſiniſtrorſum factam completo priore orbe ἀντιστροφὴν appellabant. Dein in conſpectu deorum ſoliti conſiſtere, cantici reliqua conſequebantur, appellantes id Epodon. Lib. i. p. 74.

(18) Of this we are aſſured from *Iſidore* and *Didymus*. Verſus autem vulgo vocati, quia ſic ſcribebant antiqui, ſicut aratur terra. *A ſiniſtra* enim ad dextram primum deducebant ſtylum; deinde convertebantur ab inferiore et rurſum ad dexteram verſus: quos et hodie ruſtici verſus vocant. Iſidor. Orig. lib. vi. c. 14. *Didymus*, in *Harpocration*, in Explication of the Words ὁ κάτωθεν νόμος, obſerves: Διὰ τὸ τῶν δικαστηρίων τὰ μὲν ἄνω, τὰ δὲ κάτω ὀνομάζεσθαι· ἢ διὰ τὸ σχῆμα τῆς ἐν τοῖς ἄξοσι γραφῆς Βουστροφηδὸν γεγραμμένης τὸν ἀπὸ τῶν εὐωνύμων ἀρχόμενον νόμον κάτωθεν ὀνομάζει ὁ Δημοσθένης. Ὅτι γὰρ Βουστροφηδὸν ἦσαν οἱ ἄξονες καὶ οἱ κύρβεις γεγραμμένοι δεδήλωκεν Εὐφορίων ἐν τῷ Ἀπολλοδώρῳ. The Laws of *Solon* were wrote on the Tables called *Axones*; as *Plutarch* tells us in his Life, p. 92. And *Harpocration* ſaies the ſame from *Demoſthenes*; and the Author of the *Etymologicon magnum*; and they were ſet up in the *Prytaneum*: and *Plutarch* ſaies, there were Remains of them there in his Time. The *Axones* and *Cyrbes* were of different Forms; the firſt were quadrangular, and the Civil Laws were wrote upon them on every Side: the *Cyrbes* were triangular, and contained the Laws concerning the Worſhip of the Gods, (and ſo *Plutarch*, vit. Solon. p. 92.) and theſe were ſet up in the royal Portico, perhaps of the *Prytaneum*, as *Ariſtotle* ſaies in his *Politics*, and *Iſocrates* in Orat. Areopag. p. 254. edit. Pariſ. But ſome Writers confounded the two Sorts of Tables, becauſe Laws were wrote on both of them. The ancient Scholiaſt upon *Apollonius Rhodius* gives a very preciſe Account of them: Κύρβεις μὲν οὖν αἱ περιέχουσαι τὰς ἱερὰς ἀναγραφὰς, κύρβεις λέγουσιν, ὡς Ἐρατοσθένης φησὶ, καὶ τοὺς ἄξονας καλουμένους Ἀθήνησιν, ἐν οἷς οἱ νόμοι περιέχονται. Οἱ δὲ ἀκριβέστεροι, ἄξονας μὲν τετραγώνους λίθους· κύρβεις δὲ τριγώνους, ἐν ἀμφοτέροις δὲ νόμοι ἦσαν γεγραμμένοι Ἀθήνησι. Ad Argonaut. lib. iv. ℣ 280. *Eratoſthenes* ſaid the *Cyrbes* were triangular; and ſo *Suidas*, voc. Κύρβεις; and *Ælian*, Hiſt. Animal. lib. xv. c. 9. But *Euſtathius* makes the *Axones* triangular. Comm. in Iliad. Z. p. 489, 490. The *Axones* were made to turn upon an Axis, for the eaſier reading of them. *A. Gellius* calls them *Axes*,

Line backward to the left hand. Therefore *Voſſius*, and the Author of the Diſſertation on ancient *Greek* and *Latin* Letters, at the End of *Montfaucon's Greek Palæography*, are miſtaken in thinking that in the Βουστροφηδὸν Way of writing they began the firſt Line at the right hand, and wrote thence to the left; and then began at the left hand, and wrote to the right. [Gram. lib. i. c. 34. Diſſertat. p. 554.] The *Sigean* Inſcription ſhews the manner of it; and begins at the left hand.

Pauſanias (19) relates, that the Cedar Ark, in which *Cypſelus*, who was afterward Tyrant of *Corinth*, was concealed by his Mother after his Birth from the *Bacchiadæ*, who ſought his Life, was inſcribed with many antique Letters wrote in the Βουστροφηδὸν Way.

Pauſanias thinks the Inſcriptions on the Ark were wrote by *Eumelus* of *Corinth*, p. 167. who flouriſhed in the Year before *Chriſt* 834: and ſo ancient at leaſt were the Inſcriptions: and it is to be obſerved, that all the Hexameter Verſes inſcribed on the Ark were wrote ſtraight forward in the *Ionic* manner; and it is probable, that Verſes were always wrote in this manner, from the left hand to the right; and that Proſe only was wrote in the manner of plowing, or in the *Diaulodromic* manner, as *Pauſanias* calls it, that is, running the *Circenſian* Races; which was performed by running a Stadium to the Goal, and another back again to the Place of ſetting out. And it is not improbable but that the writing Hexameter Verſes, which were the moſt ancient Poetry in *Greece*, gave the firſt Occaſion of writing towards the right hand, as being moſt expeditious.

Noct. Attic. lib. ii. c. 12. See the Notes. And ſee alſo Heſych. voc. Κύρβεις. *Jul. Pollux*, in his Onomaſt. lib. viii. c. 10. p. 952, 953. ſaies, the *Cyrbes* were triangular, and the *Axones* quadrangular: that they were at firſt laid up in the *Acropolis* or Caſtle at *Athens*: and afterwards carried into the *Prytaneum* or Council-Houſe, that all the Citizens might have Acceſs to them: they were made of Wood, Stone, and ſometimes Braſs.

(19) Τῶν δ' ἐπὶ τῇ λάρνακι ἐπιγραμμάτων ἔπεσι τοῖς πλείοσι γράμμασι τοῖς ἀρχαίοις γεγραμμένα. Καὶ τὰ μὲν ἐς εὐθὺ αὐτῶν ἔχει (*i. e.* ſome were wrote in ſtrait Lines forward in the *Ionic* Way, theſe were *Hexameter* Verſes) σχήματα δὲ ἄλλα τῶν γραμμάτων βουστροφηδὸν καλοῦσιν Ἕλληνες. Τὸ δέ ἐστι τοιόνδε· ἀπὸ τοῦ πέρατος τοῦ ἔπους ἐπιστρέφει τῶν ἐπῶν τὸ δεύτερον, ὥσπερ ἐν διαύλου δρόμῳ. Eliac. p. 165.

The Laws of *Solon*, as I have before obſerved, were wrote in the Βȣςροφηδὸν Way; but the Tables on which they were wrote have been long ſince loſt; and little remains of this mixed *Ionic* and *Æolic* Writing. The oldeſt Writing of this Sort known is the famous *Sigean* Inſcription, engraved upon a Block of Marble, which was placed before the Door of the Church at *Sigeum*, and is deſcribed at large in the learned Mr. *Chiſhull's Aſiatic Antiquities.* It might be engraved and erected about the Year before *Chriſt* 560; and not many Years after the publiſhing the Laws of *Solon.* There appear in it no other than the original *Cadmean* Letters, with three of *Palamedes*, *viz.* Φ, Θ, X; and the old *Ionic* Aſpirate H: ſo that, no doubt, it was wrote before the Letters of *Simonides* were known or uſed, which he invented about the Year before *Chriſt* 530.

There is alſo an Inſcription in the Βȣςροφηδὸν Way taken from an antique Marble, which is in the *Muſeum* of the Earl of *Pembroke* (20). The Letters are in the moſt ancient Form, and the Words are rendered, *viz.* "*Mantheus*, the Son of *Æthus*, gives Thanks to *Jupiter* for his "Son's Victory in the [five Exerciſes of the] *Quinquertium.*" Theſe were *leaping*, *running*, *throwing the Coit*, *darting*, *wreſtling*.

With the Inſcription are repreſented ſeveral Figures in Baſs Relieve.

In the middle is a Tripos of a very curious and peculiar Form, "riſing from the three Feet, with three Projections one above another; "on the uppermoſt of which is the *Patera.* The Dedication of the "Tripos, with the Inſcription, is an Expreſſion of the Father's "Thanks to *Jupiter*, who is repreſented ſitting in a Chair, his Head "bound with a Diadem, and a looſe Garment thrown over his left "Shoulder, and covering his Knees: and an Eagle reſting on the Palm "of his left Hand, as ready to go and come at Command. The other "two Figures repreſent a Libation made by the Son, ſtanding at a "Diſtance before *Jupiter*, and waſhing his Hands in a Bowl ſet on a "Tripos of the common Form."

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(20) The Words in the preſent Form of writing and Letters are: Μάνθιος Αἴθȣ εὐχαριςεῖ Διὶ ἐπὶ νίκῃ πενθάθλȣ παιδός.

I have obſerved above, that the Uſe of the *Greek* Diphthong ου in the Inſcription, makes it probable, that the Marble and Inſcription is not older than the Year before *Chriſt* 300, if ſo old.

There are ſeveral Inſcriptions in *Cadmean* Letters, and in the *Cadmean* Way of writing from the right hand to the left, upon ancient Coins deſcribed by the learned (21) *Havercamp.*

His firſt Coin is inſcribed ΝΟΙΞΙΛΥΤ, i. e. ΤΥΛΙΣΙΟΝ, from *Tylis,* a City of *Thrace,* and an *Æolian* Colony. The ſecond is a *Volſcan* Coin, inſcribed, ƸƎΜΟꟼ, i. e. ΠΟΜΕΣ, *Pomeſiorum,* and was coined at *Pomeſia,* p. 212. The third Coin is of *Minerva,* inſcribed ΑΝΙꟼΥ, i. e. ΥΡΙΝΑ. *Hyria,* (p. 213.) where *Minerva* was called *Hyrina* was a City of *Meſſapia,* or *Japygia,* in *Italy.* The Inſcription of the fourth, which is a *Rhodian* Coin, is wrote in the ſame Way.

In a (22) *Raucian* Coin of *Crete* the Inſcription is wrote $\substack{\text{VAꟼ}\\\text{KIΩIN}}$, i. e. ΡΑVΚΙΟΙΝ, *Rhauciorum.*

In a *Melian* Coin in *Havercamp,* Numb. xxvi. the Inſcription is made in a very ſingular manner, *viz.* on one Side $\substack{\text{T X}\\\text{V H}}$, i. e. ΤΥΧΗ, *Fortuna*; and on the other Side ΙΛΗΜ in the *Cadmean* Way, for ΜΗΛΙ, i. e. ΜΗΛΙΩΝ, *Meliorum.* The firſt Part is wrote in the *Indian* Way, as will be ſhewn preſently, which was to write their Words in a Line or Column from Top to Bottom, as $\substack{\text{T}\\\text{V}\\\text{X}\\\text{H}}$, and ſo the Word would have been wrote, if the Space of the Coin would have admitted it.

When the *Ionics* began μεταῤῥυθμίζειν, as (23) *Herodotus* relates, to reform the *Cadmean* Alphabet, and to change the Order of writing and Poſition of Letters, and to begin from the left hand, which brought in the Βουϛροφηδὸν Way of writing, cannot be known. But it is probable, that the mixed Way, after the manner of plowing, only prevailed in Proſe-writing, and public Inſcriptions, and Records: and that the uneaſy and unnatural Way of this Sort of writing would cauſe it to be generally diſuſed; it being troubleſome to direct the ſame Hand in one Line forward and in the next backward; and the different and contrary Aſpects of ſeveral of the ſame Letters turned forward in one Line and backward in another, would be diſagreeable and deformed. Therefore *Simonides*, to avoid this, ſeems to have contrived his four Letters ſo as to have the ſame Aſpect whether wrote backward or forward, in the *Æolic* or *Ionic* manner, *viz.* H, Ω, Ξ, Ψ, with a View probably to the Βουςροφηδὸν writing; as *Palamedes* had done before in his four Letters, Ξ, (or Z) Θ, Φ, X: ſo perhaps the Βουςροφηδὸν Way was uſed before the *Trojan* War. In this Way the following Letters would have a double Aſpect:

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(21) Diſſert. de Lit. Gr. inter Syllog. Scriptorum de Gr. Ling. Pronunciat. p. 210, etc.

(22) See *Chiſhull's* Antiq. Aſiat. p. 126. and Havercamp. p. 229. See more in Spanhem. de Præſtant. et Uſu Numiſm. p. 68, 69.

(23) Lib. v. c. 58.

ᗅ, A. ᗺ, B. Ǝ, E. ꟻ, F. ꓘ, K. V, V. M, M. И, N. ꓶ, Γ. ꟼ, P. Alſo ꟻ, F. and Ƹ, Σ.

But however, ſome out of Novelty or Affectation (24) continued this mixed Method of writing for a long Time.

There is another Way of writing, different from the three beforementioned, which is that of writing from the Top of the Leaf in perpendicular Columns down to the Bottom.

This Way of writing (which the *Chineſe* are known to uſe) was called by the *Greeks* (25) *Taepocon*, as the preſent Reading is in *Paulus Diaconus* and *Pompejus Feſtus*; and in this Way they wrote from the right hand to the left, as the *Chineſe* do. The Word *Taepocon* ſurpaſſed the Sagacity of *Joſeph Scaliger* to explain. The learned Dr. *Taylor*, in his Commentary on the *Sandwich* Marble, reads the Word τὸ ἐπ᾽ ὀρθὸν, as *Diodorus Siculus* (26) relates of the Writing of the Inhabitants of the Iſland of *Taprobane*, who wrote from Top to Bottom perpendicularly. But this Writing could hardly be diſtinguiſhed by being called τὸ ἐπ᾽ ὀρθὸν, *the direct Writing*; as it did not infer whether the Lines were wrote *horizontally*, as in the common Writing, or *per-*

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(24) See Baſil. Epiſt. clxxx. p. 193.

(25) Taepocon appellarunt Græci genus ſcribendi *deorſum* verſus, ut nunc dextrorſum ſcribimus.

(26) Γράφουσι δὲ τοὺς στίχους οὐκ εἰς τὸ πλάγιον ἐκτείνοντες, ὥσπερ ἡμεῖς, ἀλλ᾽ ἄνωθεν κάτω καταγράφοντες εἰς ὀρθόν. Lib. ii. p. 169. Weſſ.

pendicularly, i. e. from Top to Bottom: the former is (τὸ ἐπ' ὀρθὸν) *writing in direct Lines*, as well as the latter, and more properly ſo. Therefore *John Crojus* (27). in *Bayer's Muſeum Sinicum*, has happily corrected the corrupt Word *Taepocon*, by reading it *Toeporchon*, (or he might have read it *Taeporchon*) that is, τὸ ὄντα ἐπ' ὄρχον, which means that in the Way of writing from Top to Bottom the Words ſtood like Trees planted in Rows or Lines from the Top to the Bottom of Grounds. Ὄρχος is the ſame as ὄρχατος, a Place planted with Trees. *Theodoſius Grammaticus*, the Scholiaſt of *Dionyſius* the *Thracian*, calls this Way of writing (28) Κιονηδὸν, like that of Pillars ſet in Rows one behind another: and *Euſtathius*, Biſhop of *Theſſalonica*, in his Commentary on *Homer*, calls it πυργηδὸν κατὰ βάθος (29); i. e. ſtanding Rank and

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(27) Vol. i. p. 89.

(28) *Theodoſius* gives a Specimen of writing κιονηδὸν, *viz.*

Κ	ει	μ	ει	σ	γ	κ
υ	π	ε	σ	η	ε	α
ρ	ε	υ	υ	μ	γ	σ
ι	π	ο	ε	ε	ε	ε
ο	ρ	σ	γ	ρ	ν	
ς	ο	μ	ω	ο	ν	
	ς	ȣ		ν	η	

Apud Fabric. Biblioth. Gr. tom. i. p. 161.

(29) *Euſtathius*, on the Words of Hom. Il. Ψ. ℣ 358. στὰν δὲ μεταστοιχεὶ, obſerves: Μεταστοιχεὶ λέγεται τὸ ἐπὶ στίχον. Στίχος δὲ ἡ ἐπὶ βάθος στάσις τῶν χορευτῶν, ὁποία καὶ ἡ τῶν Ὁμηρικῶν τούτων ἡνιόχων στάσις. Οὐ γὰρ κατὰ μέτωπον ἔστησαν, εἰ γὰρ τοῦτο, τί φασιν ἔδει κλήρου ἐπὶ τῇ στάσει τοῖς ἐν ἰσότητι ἱσταμένοις ἐπὶ στίχῳ, ἐὰν κατὰ μόνον τὸ δεξιὸν καὶ ἀριστερὸν ἦν αὐτοῖς διαφορά; ἡ δὲ μεταφορά φασι τοῦ μεταστοιχεὶ ἀπὸ τῶν παρ' ἡμῖν στίχων, οὓς οἱ παλαιοὶ, οὐχ ὡς νῦν ἡμεῖς κατὰ μέτωπον, ἀλλὰ κατὰ βάθος ἔγραφον. Ἓν, φασὶν, εἶτα ἕτερον καὶ τρίτον καὶ τέταρτον. Καὶ ταῦτα μὲν οἱ παλαιοί. Ἐξ ὧν ἔστι νοῆσαι, ὡς οὐ κατὰ τὸ λεγόμενον, ἐνορθίνως ἵσταντο οὗτοι κατὰ πλάτος, ἀλλ' ὁ μὲν ἔμπροσθεν, ὁ δ' ὄπισθεν, καὶ μετ' ἐκεῖνον ἄλλος, καὶ ἑξῆς ἕως τοῦ κατὰ βάθος τελευταίου. Ὅτι δέ ποτε καὶ ἡ ἐν βίβλοις γραφὴ οὕτως ἐτάττετο, οὐ μόνον πυργηδὸν καὶ πλινθηδὸν σχηματιζομένη, ἀλλὰ καὶ πυργηδὸν κατὰ βάθος, ὅθεν ἐξεύρηται καὶ τὰ κοινῶς διπάγια λεγόμενα καὶ τριπάγια, ἑτέρωθέν ἐστι γνῶναι. p. 1420. edit. Baſil. The Words διπάγια and τριπάγια are not *Greek*. *Meurſius* reads διπάγινα, τριπάγινα. Gloſſ. voc. παγίνη. But *Euſtathius* himſelf leads us to the true Reading, by repreſenting this Station of Words, ἐπὶ βάθος, or στίχοι, as a Station of Dancers placed one behind another. So I would read διποδία, and τριποδία, which are kinds of Dancing, as *Heſychius* and *Suidas* agree. Or elſe the Reading might

File in Depth; and ſaies the ancient *Greeks* ſo wrote; placing their Words not fronting one another but behind one another: as *Homer* repreſents his Heroes to ſtand in their Chariots at the Races inſtituted by *Achilles.*

What *Diodorus Siculus* relates of the *Indian* Way of writing at *Taprobana* or *Ceylan*, is very probable, becauſe they deſcended from the *Chineſe*, as *Martinius* (30) tells us. But what *Ælian* (31) writes of the *Indians* is leſs probable, namely, that they tranſlated *Homer* into their own Language, and ſang his Verſes; if, adds he, we can believe the Writers of their Hiſtory. However this was; *Megaſthenes* (32), and *Strabo* from him, are miſtaken in relating, that the *Indians* were ignorant of Letters, and had no written Laws. They had Letters very anciently, as we learn from the Writers of the *Chineſe* Hiſtory. *Couplet*, who was well verſed in the *Chineſe* Records, in the Preface to (33) *Confucius*, p. 27. ſaies, that when the *Chineſe* received from the *Indians* the idolatrous Worſhip of *Fo*, they received with it all the ſuperſtitious Fables of which the *Indian* Books were full. This was in the ſixty-fifth Year of the *Chriſtian* Æra.

This *Fo*, or *Foe*, was born in the Year before *Chriſt* 1026, as *Martinius* relates in the third Book of his *Chineſe Hiſtory*, p. 109. and alſo *Couplet*, p. 28. and his Diſciples after his Death wrote an (34) Account of his Actions and Doctrine: and *Foe* himſelf wrote his own Doctrine

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be, διπλάσια and τριπλάσια, which, *Suidas* ſaies, are military Terms, and ſignify Ranks two or three deep, or more, one behind another.

(30) Lib. vi. Sin. Hiſt. p. 236.

(31) Ἰνδοὶ τῇ παρὰ σφίσιν ἐπιχωρείῳ φωνῇ τὰ Ὁμήρου μεταγράψαντες ᾄδουσιν—εἴ τι χρὴ πιστεύειν τοῖς ὑπὲρ τούτων ἱστοροῦσι. Var. Hiſt. lib. xii. c. 48. *Dio Chryſoſtome* ſaies the ſame: Παρ' Ἰνδοῖς ᾄδεσθαί φασι τὴν Ὁμήρου ποίησιν, μεταβαλόντων αὐτὴν εἰς τὴν σφετέραν διάλεκτόν τε καὶ φωνήν. Orat. liii. de Homero, p. 555.

(32) Ἀγράφοις νόμοις χρωμένοις. Οὐδὲ γὰρ γράμματα εἰδέναι αὐτοὺς, ἀλλ' ἀπὸ μνήμης ἕκαστα διοικεῖσθαι. Strab. Geog. lib. xv. p. 1035.

(33) Poſt Chriſtum annis quinque et ſexaginta teterrima peſtis—regia authoritate Sinas invaſit Idoli Foe ſecta nefaria, ſimul cum Pythagorica metempſychoſi, cum plurimis fabulis ac ſuperſtitionibus; cum Atheiſmo denique et *plurimis libris* quibus ſectæ principia, placita et dogmata continebantur, ex Indis in Chinam deportata.

(34) Couplet. Confuc. Præf. p. 30.

and Philoſophy in Books in his Life-time; in which he mentioned *O-mi-to*, whom the *Japoneſe* call *Amida*, who had taught the ſame Doctrine before him.

So the *Indians* had Letters before the Time of *Foe*, or above 1000 Years before the *Chriſtian* Æra: and they probably had them from the *Egyptians*, or *Æthiopians*, from whom alſo they received the Doctrine of the Tranſmigration of Souls, which was preached amongſt them by *O-mi-to* before *Foe*, and more than 500 Years before the Time of *Pythagoras*, who is ſaid to have converſed with the *Indian Brachmans*.

All thoſe *Scythian* and *Tartarian* Nations, who bordered upon *China*, and had Commerce with the *Chineſe*, wrote from Top to Bottom in perpendicular Lines, ſome beginning from the right hand, and others from the left.

The learned *Rubruquis*, ſpeaking of a *Scythian* Nation adjoining to the *Moals* and *Tartars* of *Cathaia*, or Northern *China*, called *Juguri*, ſaies, that they (35) uſed peculiar Letters, and wrote downward from the left hand to the right, ſo that the Lines were *perpendicular*: and that the *Tartars* received this Way of writing from the *Juguri*; and that (36) *Mangu Canem* wrote Letters in this Form to *Lewis*, King of *France*. *Rubruquis* alſo, in his Hiſtory of *Tartary*, ſaies, that the *Tartars* of *Tangut* wrote from the Bottom (37) upward; and in the *Arabian* manner from the right hand to the left: meaning, I think, that when they had wrote a Line from the Top to the Bottom, they aſcended to the Top again, and began another. But it is related of the (38) *Mexicans*, that they wrote in perpendicular Columns like the *Chineſe*, but began at the Bottom and wrote upwards to the Top.

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(35) Incomparabilis ſeculi ſui Rubruquis tradit illos peculiares literas habere; et ſcribere deorſum progrediendo a ſiniſtra verſus dextram, ita ut lineæ pendeant. Hunc ſcribendi morem Tartaros a Juguris accepiſſe: et tales literas Mangu Canem ad Ludovicum regem Franciæ miſiſſe. Apud Horn. de Orig. Gent. American. lib. iii. c. 4.

(36) *Mangu Canem* was Son of *Gengbiz-can*, Emperor of the *Moguls*, and wrote to St. *Lewis*, King of *France*, in the Year of *Chriſt* 1254, in the *Yugurian* Characters, as here related. See the Hiſtory of *Gengbiz-can* the Great, by M. *Petis de la Croix*, p. 96. So they had Letters, before they conquered *China*, from the *Juguri*, who might have them from the *Chineſe*, if they were Characters, and not alphabetical Letters.

(37) Tangutani ſcribunt a dextra verſus ſiniſtram, ſicut Arabes, et multiplicant lineas aſcendendo. Horn. de Orig. Gent. American. lib. iv. c. 14. p. 271.

The *Tartars* had no Letters, as (39) *Haithon* tells us, in the Beginning of their Empire, in the Year of *Chriſt* 1202, under the famous *Genghiz-Can*, whom he calls *Changius Can:* and as they had conquered *China* in the Year of *Chriſt* 1279, after a War of twenty Years, they might then uſe their Way of writing from the right hand to the left.

The ancient *Sandwich* Marble is wrote or engraved in a different Way from any before-mentioned. It is ſo wrote that the Letters of each Line ſtand in Order exactly under the Letters of the preceding Line; and every Line has an equal Number of Letters. So that they are wrote in the Order of a regular Plantation of Trees in horizontal Lines; and the Eye at one Caſt may view the Marble from Top to Bottom through the Interſtices of the Letters, or perpendicular Columns, without Interruption; every Letter ſtanding diſtinctly by itſelf with a ſmall Space between, and in a pendant manner.

This Marble is alſo wrote on both Sides, as the *Moſaic* Tables were. It contains the public Accounts of the *Athenian Amphictyones* for four Years, who collected the public Money for the Feſtival of *Apollo* at *Delos.* The Account was taken and engraved on public Tables in the End of the Archonſhip of *Socratides* mentioned in them. For the Account mentions, that ſome Cities had not paid in their Taxes for four Years, in the Archonſhips of *Callias*, *Chariſander*, *Hippodamus*, and *Socratides*. Now it appears from the *Parian* Marbles, that *Callias* was Archon in the fourth Year of the 100th Olympiad, which was the Year before *Chriſt* 377, and 113 Years before the Term of the *Parian* Marbles, which ended in the Year before *Chriſt* 264. So, if the Marble was engraved in the Archonſhip of *Socratides*, the third after *Callias*, it muſt be engraved in the Year before *Chriſt* 374; and ſo is an hundred and ten Years older than the *Parian* Marbles of the *Attic* Æra: and here Dr. *Taylor* places it.

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(38) Mexicani—contra quam Sinenſes ab imo incipientes adſcendebant; et ad eum modum agebant in calculo dierum et aliis quæ notabant. Joan. de Laet. Not. ad Diſſertat. Grotii de Orig. Gent. American. p. 88.

(39) De Tartaris, lib. p. 414.

According to the learned Doctor, the *Sandwich* Marble was engraved Olymp. 101. an. 3. in the Year before *Chriſt* 374. The *Parian* Marble of the *Attic* Æra, Olymp. 129. an. 1. in the Year before *Chriſt* 264: and the *Duilian* Marble-Pillar, Olymp. 129. an. 4. in the Year 261 before the *Chriſtian* Æra: or rather in the Year 260.

The *Sandwich* Marble mentions the *Parii* as paying Taxes to the *Athenians*; which makes it probable, that the *Parian* Marbles of the *Attic* Æra were engraved by the Order of the *Athenian* Archon *Diognetus*, and by an *Athenian* at *Paros*: and it appears from *Herodotus*, that the *Parians* were tributary to the *Athenians* before the War with *Xerxes*.

Of the Hebrew *Letters.*

I have before ſhewn at large, that the original *Phœnician* and *Cadmean* Letters were ſeventeen; and we may hence infer, that the *Hebrews*, who uſed the *Phœnician* Letters in the Time of *Moſes*, had not before his Time any more than this Number in their Alphabet: ſo that the five ſecundary and double Letters, ז, ט, ס, צ, ק, were diſcovered afterward, and perhaps by *Moſes* himſelf, who might add them to the *Hebrew* Alphabet. To ſhew the Antiquity of the full *Hebrew* Alphabet of twenty-two Letters, it is obſerved, that ſome *Pſalms*, and the laſt Chapter of the Book of *Proverbs*, and the *Lamentations* of the Prophet *Jeremiah*, begin the Verſes in Order according to the full Alphabet of twenty-two Letters. However, the double *Phœnician* or *Hebrew* Letters are far older than *David* and *Solomon*. For *Palamedes* added two of them to the *Greek* Alphabet, as anciently as the Siege of *Troy*, viz. Z, which ſtands in the Place of the *Hebrew* ז, and Θ, which ſtands in the ſame Order with the *Hebrew* ט: and his other two, Φ and X, were made to expreſs, one the Sound of the *Phœnician* and *Hebrew* פ aſpirated, and the other the Sound of כ aſpirated. The Ξ of *Simo-*

nides was the *Hebrew* ט aſpirated ; and the *Latin* Q was derived from the *Phœnician* or *Hebrew* ק.

The final *Hebrew* Letters are far later than the reſt ; and are properly *Chaldæan*, and were never uſed by the *Samaritans* and ancient *Hebrews:* and were added to the reſt of the *Chaldæan* Letters in later Times, and probably not till the ſecond Century of *Chriſtianity*; or they might only be firſt added by the *Maſorets*.

The *Hebrew* and *Phœnician* Alphabet ended with ת *(Tau)*, as is univerſally agreed; and, no doubt, the original *Greek* Alphabet ended with the ſame Letter ; and the *Greek* Υ or V then ſtood where the *Hebrew* ו Vau or V was : and was removed to the End of the Alphabet afterward by the *Ionics* and *Æolics*, when the Υ, V, was made a Conſonant, and pronounced ου by the *Ionics*; and by the *Æolics* was uſed inſtead of the Aſpirate H, (which they left out) and pronounced like the W, or *Latin* Conſonant V, and was called Digamma.

As the Pronunciation of the *Phœnician* or *Hebrew Vau* like a V Conſonant, or ου, or W, before another Vowel in the Beginning of a Word or Syllable, and ſometimes in the Middle between two Vowels, gave Occaſion to the *Æolic* Digamma, which was always put before a Vowel, or the liquid Conſonant R : ſo the *Ionic* Aſpirate H was formed from the *Hebrew* ה. In like manner the ע was the *Cadmean* O or □, either long or ſhort ; and when aſpirated was pronounced Go or Gho : alſo the long *Greek* O, or Ω, was pronounced like an א Aleph put before the Vau or או. The י Jod was originally always either a long or ſhort Vowel I, and neither the *Hebrews* or *Greeks* uſed it as a Conſonant : and the Uſe of it for a Conſonant was peculiar to the *Latins* : the Gimel ſeems to have ſupplied this Uſe of it both amongſt the *Hebrews* and *Greeks*. The ה was either a long or ſhort E. The ו Vau ſerved both for the Vowel and Conſonant V, before the Υ was made for the Vowel only, and placed at the End of the Alphabet in the *Pelaſgic*, *Etrurian*, and *Æolic* Alphabets, and the *Ionic* alſo after them : and then the *Etrurians* and *Æolics* uſed the *Vau* for a Conſonant V only.

It appears from the Remains of *Origen's Hexapla*, that the Jod י was frequently pronounced like a long E. The ו in the *Greek* Verſion of the LXX is almoſt always rendered by a ſhort O, if left out in the *Hebrew*,

Hebrew, or by an Ω or ου, if added; and where it is otherwiſe, the *Maſorete* Copy is wrong. (ſee Voſſ. Gram. lib. i. c. 27.) When the ו Vau, originally V, was pronounced like an O or ου, (and it is an ου in the *Coptic* Alphabet) the ע, which was the original O, and which Sound it always retained in ſome Words, (and is, I think, when an O in the LXX, always ſhort) was pronounced in the Beginning, Middle, and End of Words like an A or AV: and ſometimes in the Beginning of a Word was aſpirated, and pronounced *Go* or *Gho*; as Γοθολία, and ſo *Joſephus* read it, which we corruptly read *Athalia.* Alſo Γόμοῤῥα: ſo likewiſe Σηγὼρ, *(Gen.* xix. 23.*)* and Σεϐεγῶν, *(Gen.* xxxvi. 24, *etc.)* and Ῥαγαῦ, *(Gen.* xi. 18, 19.*)* in which three laſt Words the *Hebrew* ע is rendered by a G, or Γ, in the laſt Syllable. The ח Heth was frequently in the Beginning of Words pronounced like the *Greek* Χ or Ch: but in the Middle was originally always H: though *Montfaucon* (40) produces an Example from *Symmachus* of its being a Χ in the Middle of a Word. And in *Gen.* xli. 2. אחי is in the LXX Ἀχεὶ, and ſo the ח is rendered in other Words. The *Greeks* having diſuſed the Aſpirate H, uſed the Χ for it. In the End of Words the ח was rendered either by a long or ſhort E, but is generally a ſhort E in the *Septuagint* Verſion. This Letter aſpirated all Vowels in the Beginning of Words.

The *Hebrew* Conſonants had alſo different Sounds. The ג Gimel was not only G, but was pronounced alſo like the J Conſonant. The ת Tau was originally a T, and when aſpirated was Th; and Th was afterward expreſſed by the Letter ט.

ש was an S, and ſometimes pronounced like Χ, and when aſpirated was Sh. When ט, or Θ, was added, ת was only a T: though afterward theſe two Letters changed Sounds, and ט was pronounced T, and ת was pronounced TH, or Θ: thus the *Septuagint* read always. ש, after the Uſe of ס Samech for Χ, was pronounced either as S, Sh, or Sch. The Samech was alſo pronounced for a ſimple S. Thus in *Judg.* xii. 6. *Shibboleth*, which the *Ephraimite* could not pronounce, is wrote with a ש, and *Sibboleth* with a ס Samech. Caph כ, the K originally, after the Uſe of ק, was generally, if not always, aſpirated, and pronounced Ch or Χ, and ſo the LXX always render it. פּ was either P or Ph, but in later Days pronounced only aſpirate as Φ or Ph; and the LXX almoſt always write it by a Φ. (ſee Voſſ. Gram. p. 104.)

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(40) Præv. Diſquiſit. ad Lex. in Orig. Hexapla, p. 396, 2d Vol.

One of the ſtrangeſt Phænomenons in Language is the leaving out the middle Vowels of Words, as the *Jews* have done in their Language, and other Eaſtern Nations in like manner.

Therefore I ſhall offer the following Obſervations upon this myſterious Point to the Conſideration of the learned Reader.

The Vowels which the *Jews* left out in the middle of Words, ſeem to have been the ſhort א, the ſhort י, and the ſhort ו, when not radical. The א was pronounced either as an A or E, and the י Jod as Ι, or Η, or ει, and the ו when ſhort as V, and when long as Ω or ου. The ח (H), which was originally an Aſpirate only, was left in the Beginning as well as in the Middle and End of Words, both as being a Conſonant, and ſerving to aſpirate the Vowels to which it was joined. For the ſame Reaſon the ע was left in all Words, as being uſed both for the ſimple Vowel O, and alſo as a Conſonant guttural Gh. The ה alſo is, I think, left in, though never uſed as a Conſonant; and ſeems always to have been a lene Ε or Η, *i. e.* either long or ſhort: and never to have been an Aſpirate.

At what Time the *Jews* began to leave out Vowels in the middle of Words cannot be known: but as they are left out in the *Samaritan Hebrew* Text as well as in the *Maſorete Hebrew* Text, it may be conjectured to have been done before the Captivity of the ten Tribes: and could not be later than the Change of the *Hebrew* for the *Chaldee* Letters. But though the *Samaritan* Copy leaves out the ſervile א, as well as the *Jewiſh* Copy, yet it retains the י Jod and ו Vau in many Places where they are omitted in the *Jewiſh Hebrew* Text: and this ſhews, that theſe Vowels were left out by degrees. The wrong rendering of ſome Words in the *Greek* Tranſlation of the *Septuagint* ſeems to be owing to the Want of the middle Vowels in their Copy: as in *Gen.* xlvii. the laſt Verſe, they have ῥάϐδον, *baculum*, inſtead of κλίνην, *lectulum.* They read the *Hebrew* Word מטה as if it was *mate*, which ſignifies a *Staff*, inſtead of *mite*, which ſignifies a *Bed.* So in *Iſai.* xxvi. 14. they render the *Hebrew* Word זכר by ἄρσεν, *maſculum*, reading

ing it *zacar* inſtead of *zecer*, which ſignifies *memoriale*, *μνημόσυνον*, as it ſhould have been tranſlated. *Jerome* alſo remarks, that in *Jeremiah* the LXX tranſlated the *Hebrew* Word דבר by *mors*, reading it *deber*, inſtead of *daber*, *loquere*, as he tranſlated it. There are many other Inſtances of this Kind; and theſe ſeem to infer, that ſhort Vowels were left out in the middle of Words, when the *Septuagint Greek* Tranſlation was made: though the Differences obſerved, and others of the like Kind, might proceed either from different Readings of Copies, or from the wrong Pronunciation of thoſe who read to the Tranſlators; which has frequently happened in *Greek* and *Latin* Manuſcripts: and ſo theſe are no certain Proof that the middle Vowels were left out in the Time of the *Greek* Verſion of the *Septuagint*.

However, the leaving out middle Vowels, whenever it was done, was a great Corruption, and of very ill Conſequence, and hath brought irremediable Confuſion into the *Hebrew* Language.

Jerome (41), ſpeaking of the Word דבר, ſaies, *the Hebrews have no Vowels in the middle of Words, but read according to the Context and the Judgment of the Reader*: again, *that they rarely uſe Vowels in the middle of Words*; ſo that *in different Countries the ſame Words are pronounced with different Sounds and Accents, as the Reader pleaſes.* This therefore was a fatal Corruption of the ſacred Language of Scripture; and rendered it neceſſarily ambiguous, and impoſſible to be underſtood with Certainty, after it ceaſed to be a living Language.

Of the Hebrew *Vowel-Points.*

The *Hebrew* Vowel-Points were invented by the *Tiberite* Rabbis, who came from *Mæſia* in the leſſer *Aſia* after the Publication of the

Talmud

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(41) Vocales in medio non habent (Hebræi), ſed pro conſequentia et legentis arbitrio legunt. Comment. in Hierem. c. ix. 22. And in his Letter to *Evagrius*, he ſaies, Vocalibus in medio literis perraro utuntur Hebræi; et pro voluntate lectorum atque varietate regionum eadem verba diverſis ſonis atque accentibus proferuntur. See *Walton's* Prolegom. iii. ſect. 46, 47. ad Bibl. Polyglott.

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Talmud in the Year of *Chriſt* 503, as *Elias Levita* (42), a learned *Jewiſh* Grammarian, informs us, and proves from more ancient Rabbis. *Aben-Ezra* (43) ſaies, the wiſe Men of *Tiberias* introduced all the Points: but theſe *Tiberite Jews* were probably of *Tiberias* in *Judæa*. See a full Account of them in *Capellus's* Treatiſe on the *Hebrew* Points.

The Sheva (:) quieſcent, to denote the Conſonant under which it is placed to have no Vowel following it, is a good Diſtinction; but that called moveable is quite impertinent, unleſs it ſignifies a ſhort or abſent א, when pronounced like E. And the Segol (∴) is of no uſe, unleſs it was to denote the abſent ה, or ſhort E, but the ה ſeems always to be expreſſed.

When the Vowel-Points were firſt made, the י Jod was pronounced either as I or E, and therefore, to diſtinguiſh theſe two Sounds, they put a ſingle Point either under it when it was left in, or under the Letter which preceded it when left out, to denote that it was to be pronounced as an I: but they placed two Points (··) under it, or under the Conſonant preceding it, when it was to be pronounced as an E.

In like manner the Vau ו being pronounced either as a ſimple O or V; when it was left in they placed a Point at the Top of it, to denote it was to be pronounced O; and in the middle of it to ſhew when it was pronounced as V. But when the Vau ו was left out in the middle of Words, they put a ſingle Point at the Top after the Conſonant joined with it when it was a ſhort O, and when it was a ſhort V they placed three Points in a tranſverſe manner (⋱) under the Conſonant belonging to it, that it might not be confounded with the abſent י Jod, whether I or E.

Laſtly, the א, when left out, was denoted by a ſhort Line (-) put under the Conſonant to which it was joined.

The other Points, Segol (∴), Kamets (ָ), *etc.* in the middle of Words only confound long and ſhort Vowels.

Theſe Obſervations may help to reſtore the *Hebrew* Pronunciation and Metre.

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(42) Præf. iii. de Accent. Heb. etc. a Munſter. Baſil. 1539. p. 50, 55.
(43) Ibid. p. 56.

Hence we ſee, that the *Phœnician* and *Hebrew* Alphabet (from which the *Greek* and *Latin* was derived) did not want any of the Vowels. The א, ה, י, ע, ו, *i. e.* A, E, I, O, V, were the five original Vowels; and are ſo called by *Jerome*, that great Maſter of *Hebrew* Learning: and *Joſephus* calls the four Letters of the Name *Jehovah* (יהוה) all Vowels, (de Bell. Jud. lib. vi.) which ſhews the Abſurdity of our pronouncing that Word, or ſuppoſing the *Hebrew* Vowels to be Conſonants, and to have Vowel Points put under them, as Conſonants. The Vowels ought always to have been retained and uſed in the *Hebrew* as they were in the *Phœnician*, as well as in the *Greek* and *Latin* Languages, which received them from the other: and it is a Corruption of this original Language which cannot be too much lamented, that the *Jews* laid aſide the Vowels (eſpecially the ſhort ones) in the middle of Words, and thereby rendered their Language, when it was dead, altogether ambiguous and inexplicable of itſelf; and made it depend on a traditional Explanation and Reading kept amongſt themſelves; and which, as *Jerome* has obſerved, varied according to the Will of the Reader, and the different Pronunciations of different Countries.

Many Years after the *Jews* had deprived a great Part of their Language of its Letters, they pretended to ſupply the loſt Vowels and Pronunciation by Points, which are neither of Authority, nor at all to be relied on, and in many Caſes are plainly abſurd; inſomuch that the moſt learned Rabbis amongſt the *Jews* are forced to confeſs, that their Language, having loſt its Vowels, cannot any longer be underſtood or explained. And if the Providence of God had not preſerved to us the *Greek* Tranſlation, which was made with the greateſt Fidelity and Care, when the *Hebrew* Language was living and well underſtood; the Scriptures of the old Teſtament muſt have been involved in great Obſcurity and Confuſion: and, no Doubt, as the *Hebrew* Vowels cannot be recovered, and the Language has been dead for many Ages, this Tranſlation is not only the beſt, but, with the ancient *Latin* Verſion, the alone Interpreter of theſe Scriptures, which is to be relied on: nor can any other be ever able to give the true Reading and Senſe of them.

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The learned *Voſſius* (44) obſerves very rightly, " If the *Greek* and " *Latin* Tongue were in the ſame Condition with the *Hebrew* ; and " we had nothing of either come down to our Hands but the Writings " of *Homer* and *Virgil*, deſtitute of Vowels ; what a fine Grammar " (think we) would be compoſed out of their Works ? "

Again : " Who is not willing to believe the *Jews*, who themſelves " confeſs, that they have very little or no Knowledge of the *Hebrew* " Language, ſince the Vowels are loſt ; and that the Study of the *fictitious Points* is Labour in vain ? " *Voſſius* adds : " How ſhould it " indeed be otherwiſe, when the ancient *Jews* made no Grammars, " or took any Care about reſtoring or preſerving their Language ; and " that even in *Jerome's* Time there was no Book extant in *Hebrew* but " the ſacred Writings ?" He obſerves further, " that the ancient " Rabbins own, that the Vowels were only delivered down by Tradition, and that almoſt all their oral Traditions are loſt with the " Vowels : and that the *Hebrew* Text is become a dead Letter." He concludes very judiciouſly : " that we ought firmly to adhere to the " Septuagint *Greek* Verſion ; which *Chriſt* and his Apoſtles, and all " the ancient *Jews* received : and let us, after their Example, give our " entire Approbation to it."

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(44) Si Græcæ et Latinæ linguæ eadem quæ Hebraicæ eſſet conditio, nec quidquam præter Homeri et Virgilii ſcripta vocalibus deſtituta ad manus noſtras perveniſſent, cogitemus, quæſo, quam bella ſit futura ea quæ ex illorum operibus conſtrui poſſit grammatica ?—Quis non libenter vel ipſis credat Judæis agnoſcentibus aut nullam aut certe minimam Hebraicæ linguæ ſeſe habere cognitionem, cum perierint vocales, et temere ſuſceptus ſit totus ille qui circa commentitia puncta verſatur labor ? Et ſane quî fieri aliter poſſit, cum vetuſtiores Judæi nullas ſibi conſtruxerint grammaticas, aut ullam inſtaurandæ vel conſervandæ linguæ curam habuerint ; ac ne Hieronymi quidem ætate ullus præter ſacros liber Hebraicus extiterit ? De Sibyl. Orac. c. xvi. Nam certe puncta ſeu vocales non fuiſſe adſcriptas, ſed per oralem tantum traditionem propagatas fatentur antiquiores Rabbini et ipſe quoque maximæ inter Judæos autoritatis liber, qui dicitur *Cozri* ; at vero iidem Rabbini fatentur quoque omnes fere orales periiſſe traditiones, periiſſe vocales, et codicem Hebræum factum eſſe mutum. Ibid. Firmiter adhærendum verſioni LXX virorum, quam et Chriſtus et Apoſtoli et omnes antiqui agnovere Judæi, illi nobis exemplo ſint, ut illam amplectamur. Ibid.

It is certain, that the *Greek* Verſion is moſt to be relied on in underſtanding the *Hebrew* Text, as being made whilſt the *Hebrew* Language was living; and before it was corrupted, and mixed with the *Greek* and *Syriac*; though ſome *Chaldee* Words muſt have been added to it from the Time of the Captivity. And as the *Greek* Verſion is conſtantly uſed by the Writers of the New Teſtament in their Citations from the Old Teſtament, this ſhews, that it was thought by the inſpired Writers to be a faithful Tranſlation, and to exhibit the genuine Senſe of the then *Hebrew* Text, which they perfectly underſtood, and which from their Citations appears to have been ſince greatly corrupted.

Whoever has or will carefully examine the Texts of the Old Teſtament cited in the New Teſtament, by the oldeſt and beſt Copies of the *Septuagint*, will find the Citations, and more eſpecially thoſe in St. *Paul's* Writings, to be all in Senſe, and moſt of them in the very Words tranſcribed from the *Greek* Verſion, and to agree entirely to it: but many of them to diſagree greatly both in Senſe and Expreſſion with the preſent *Hebrew* Text.

So that nothing can be a more weak and unſcholar-like Preſumption than to pretend to explain the *Hebrew* Text either by the preſent *Maſorete* Points, or to underſtand it without the Aſſiſtance of the *Greek* Verſion. And I add, that not only *Chriſt* and the Writers of the New Teſtament conſtantly uſe the *Greek* Verſion in their Citations of the Old Teſtament; but this Verſion was alſo in the higheſt Eſteem amongſt the ancient *Jews* who lived before the Time of *Chriſt* and a Century after, and was read in their Synagogues, till the new Verſions of *Aquila* and *Theodotio* were made from a corrupted Copy.

As to leaving out the middle Vowels, though the Time cannot be fixed, and the Practice be ancient; yet we may be certain, that the Language did not originally want them. The *Hebrew* Alphabet always had and ſtill has five Vowel-Letters in it, as the *Cadmean* or *Phœnician* and *Greek* Alphabet originally had, and long before the Age of *Moſes*: and as the *Greeks*, who had no other than the *Phœnician* Alphabet, always inſerted the middle Vowels in Words, we may be ſure the *Phœnicians* did ſo likewiſe; nor could the *Greeks* have known the Uſe of the middle Vowels but from the *Phœnicians*. So that we may conclude with *Voſſius* (45), " that there is no Doubt to be made, " but ſince the *Hebrew* Alphabet as well as the *Greek* and *Latin* is " complete in Vowels as well as Conſonants, that the Language was " taught and received at firſt by all expreſſed and full in all its Vowels: " and that it was long after, when the compendious Way of writing " was taken up and introduced, ſuch as is now uſed by the *Hebrews*, " *Samaritans*, *Syrians*, *Arabians*, and other Eaſtern Nations."

There are ſtill left in the *Hebrew* Bible a great Number of Words wrote and ſupplied with all their Vowels, which ſhews, that they are natural to the *Hebrew* as well as to the *Greek* Language; and that it is not the Genius of the *Hebrew* Language to have them left out; if it was, they would have been equally left out in all Words as in ſome: and it is highly abſurd in the later *Maſorete Jews* to place Points under them, and to pronounce them differently from their natural Sound: and moſt abſurd of all to make the א A, (which admits only of three Sounds at moſt, *viz.* the ſimple A, long or ſhort, or the ſoft E, or Diphthong AV) to have the Sound of all the other Vowels, I, O, V. As the *Greeks* in their ancient Copies left out both middle Conſonants and Vowels in ſeveral Words which moſt frequently occurred, merely to ſave the Trouble of writing ſuch Words at length; ſo the ancient *Hebrew* Scribes might at firſt for the ſame reaſon leave out the middle Vowels in ſome Words well and commonly known whilſt the Language was living. Theſe might and did encreaſe by degrees, till at laſt they left them out in moſt of their Words, (eſpecially the Aleph, which occurred moſt) and by this Art they ſeem to have intended, as their Language decayed and began to die, to make a Secret of it, and keep it to themſelves; and to oblige *Chriſtians* to refer or apply to them for the Knowledge of it: hereby alſo they were better able to maintain their new *Greek* Verſions againſt the old Vulgate *Septuagint* and *Latin* Verſions, by pretending the *Hebrew* to agree to the former, having changed the Senſe of Words in their faveur by an arbitrary Subſtitution of Vowels.

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(45) Sed neque de eo dubitandum, cum Alphabetum Hebræum æque ac Græcum et Latinum omnibus tam vocalibus quam conſonis fuerit inſtructiſſimum, quin non tantum a pueris recens diſcentibus, ſed et ab omnibus integræ voces cum omnibus ſuis primitus fuerint expreſſæ vocalibus; ac diu demum poſtea compendiariam iſtam placuiſſe et introductam fuiſſe ſcripturam, qualis nunc apud Hebræos, Samaritas, Syros, Arabas, et pleraſque Orientis uſurpatur gentes. Ubi ſup. c. xiv. p. 82.

The learned *Morinus* (46) well obſerves, “ that if all the *Hebrew* “ Letters were Conſonants, and the Vowels to be moved or ſounded “ only by the ſubjoined Points, they would be really all *Mutes*, and be “ put into the Language for no manner of Purpoſe :” adding, “ what “ can be more falſe and abſurd than to call the Letters, A, E, I, V “ (and O) Conſonants, when amongſt all Nations they have Sounds “ of themſelves, and give Sounds to all other Letters? What can be “ more abſurd than to invent Letters, ſuch as theſe four are, to be always quieſcent, never to be pronounced or heard?” He obſerves a little after, “ that the *Chaldee*, *Syriac*, and *Samaritan*, retain more of “ the middle Vowels than the *Hebrew* does.” Again, he thinks, “ that the *Hebrews* had a Deſign, in leaving out the middle Vowels, “ to make the Language more ſecret, and the Senſe of their Myſte- “ ries not to be ſo eaſily known to the Vulgar; and adds, that the an- “ cient *Phœnicians*, *etc.* who uſed the *Samaritan* Letters, added all “ the Vowels to their Words as the *Greeks* and *Latins* did.” And ſpeaking of ſome *Syrians*, from *Abraham Echellenſis*, a learned *Maronite*, he ſaies, “ that they knew nothing of Points, and uſed the

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(46) Si literæ omnes conſonantes ſunt, omnes igitur mutæ ſunt, nulla ſonat et ſyllabam efficere poteſt.—Deinde, quid falſius et abſurdius quam literas י, ו, ה, א, conſonantes vocare, cum apud omnes gentes per ſeipſas ſonent, et per eas omnes aliæ? Quid abſurdius quam literas inveniſſe, quales hæ quatuor, quæ ſemper quieſcant, hoc eſt, nunquam pronuncientur, nunquam audiantur? Exercitat. xviii. c. 1. de Heb. et Gr. Text. Sinceritate, p. 518.—Hoc autem puto multis de cauſis illos (Hebræos) feciſſe; ſed præſertim ut myſteria, quæ chartis mandabant, plebi occultarentur, ſaltem ne tam facile in ea penetrarent.—Antiquos Phœnices et Carthaginienſes literis Samaritanis uſos vocales literas ע, י, ו, ה, א, conſonantibus more noſtro addidiſſe.—Hi populi Syrorum poſtremi etiam nunc puncta ignorant, vocaleſque literas in ſuo alphabeto viginti duarum literarum reperiunt, quas more Græco et Latino et noſtro conſonantibus addentes dictiones ſuas componunt. Ibid. p. 519, 520. See Morin. Grammat. Samar. p. 79, 80, etc.

" Vowels of their Alphabet with their Conſonants added to them in " the Compoſition of Words, as the *Greeks* and *Latins* did."

And this undoubtedly was the Caſe of the moſt ancient *Hebrews*, with the *Phœnicians*, *Egyptians*, and all the Eaſtern Nations: and as neither *Joſephus*, nor any ancient *Jewiſh* Writer, gives any Intimation of the Defect of Vowels in the *Hebrew* Language, we may ſuſpect, that the Alteration both of Letters and Writing was made after his Time; and that when they changed the *Hebrew* for the *Chaldee* Letters, in the ſecond Century of the *Chriſtian* Æra, they began to leave out the middle Vowels, ſtill more effectually to conceal their Scriptures, which they had corrupted, and, by rendering the Senſe of them precarious and ambiguous, to have a Pretence to be the ſole Readers and Interpreters of them, which Pretence they have kept up to this Day.

As the *Greeks* and *Latins* always retained the middle Vowels of their Words, ſo did the *Phœnicians* and *Egyptians*, as far as appears: and whether the *Jews* and *Samaritans* did not learn to omit theſe Vowels, from the *Chaldæans*, who omitted them, and taught the *Arabians* and *Syrians* to do the ſame, may be worthy the Enquiry of learned Men. That which makes this Opinion the more probable, is, that we cannot ſuppoſe either that the *Jews* would learn the Practice of compendious writing without middle Vowels from the *Samaritans*, or the *Samaritans* from the *Jews*. It appears, however, that the *Samaritans* have retained more of the middle Vowels than the *Jews* have: and the Reaſon ſeems to be, that the Practice proceeded by degrees; and the *Samaritans* firſt omitted them when fewer were omitted by the *Chaldæans*: or elſe the *Jews* themſelves have left out more in later Days than were at firſt omitted, or in the more early Ages. But whatever was the Ground of this Omiſſion, it is plain and evident, that it is a great Detriment and Hindrance to the Knowledge of the other Eaſtern Languages, as well as the *Hebrew*, by which they have all ſuffered more or leſs: and the learned *Jewiſh* Rabbis juſtly complain, that this Defect has ruined their Language, and rendered it irrecoverable and almoſt unintelligible.

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The ancient *Jews*, after the Loſs of their middle Vowels, had no other Way to keep up a tolerable Knowledge of their Language, and of the Method of reading it, but by expreſſing the *Hebrew* Words in *Greek* Letters, in which they ſupplied their middle Vowels from the *Greek*. This Practice *Origen* was taught by the *Jews*, and uſed it in his *Hexapla*: in which he wrote the *Hebrew* Words without the middle Vowels in one Column, and in another expreſſed the ſame *Hebrew* Words in *Greek* Letters with the middle Vowels inſerted, that they might be read the eaſier: this kept up the Pronunciation then uſed. This Practice of double Writing continued many Years after. But at laſt the *Maſoretes* made uſe of Vowel-Points inſtead of Letters, which were invented by the (47) *Arabians*; and from the *Arabians* the *Syrians* and *Jews* received them; and the *Jewiſh Maſoretes* made great Improvements, and formed a Syſtem of them. But all this was in a manner Labour loſt; if it be conſidered that the *Hebrew* Language was dead many Ages before any Grammars and Lexicons were made of it; which Defect too was owing to the middle Vowels being left out; and for want of which it was ſcarce poſſible to form a Grammar of the Language: and therefore none was made till after the Invention of the Vowel-Points, to ſupply the Want of Vowel-Letters. And if further it be conſidered, that the Remains of the dead *Hebrew* Language were mixed with *Arabian*, *Perſian*, *Syrian*, *Greek*, *Latin*, *Celtic*, *Gothic*, and *Germanic* Words, a confuſed Mixture of all which makes the Rabbinical *Hebrew* Language; I ſay, all this conſidered, what Hope can there be of coming to a tolerable Knowledge of the *Hebrew* Scriptures, the only Book which retains the genuine *Hebrew* Language, without comparing it with the *Greek* Verſion of the *Septuagint* (47), and the oldeſt *Latin* Verſion alſo, and with *Joſephus*, and

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(47) What *Voſſius* ſaies of the Uſe of the *Greek* Verſion is very judicious: Quod Judæi unanimiter agnoſcant periiſſe linguam Hebræam, nihilque præter mutas ſupereſſe literas, neſcirique vim et poteſtatem vocabulorum. Si quid Hebraicæ linguæ ſupereſt, totum hoc LXX interpretibus acceptum feramus neceſſe eſt. Tollantur illi, ſimul quoque tollitur qualiſcunque linguæ Hebraicæ ſupereſt ſcientia. Abſque illis ne unum quidem verbum recte interpretari poſſimus; et quod ſacris Veteris Teſtamenti libris fruamur, totum hoc illorum eſt beneficium. De Sibyl. Orac. p. 69.

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the Remains of *Origen's Hexapla*, which are infinitely better Helps to underſtand the ſacred Writings than all the Expoſitions of the *Maſorete Jewiſh* Rabbis and their perplexed Grammars, founded on their Vowel-Points.

And that the *Greek* Verſion eſpecially muſt have preſerved the Senſe of the *Hebrew* Scriptures better than the modern *Maſorete* Text has, is evident from its being itſelf more uncorrupt than the preſent *Hebrew* Text is; the *Jews* having dropped or ſuppreſſed the various Readings of the *Hebrew* Copies, and of the few which they have left, given us only one of any Word, which they call *Keri*, and ſuppoſe to be the true Reading: ſo that there are but a very few *Keris*, out of many thouſand various Readings, found in their ſeveral Copies. Hence the learned *Morinus*, having fully conſidered the Corruptions of the *Hebrew* Text owing to ſeveral Cauſes, both wilful Alterations as well as Careleſneſs of Tranſcribers, concludes his famous Book with this Remark, *viz.* (48) " But I have this further to urge: How can a Text, *(i. e.*
" *the Hebrew)* which for ſome Ages paſt has been altered in ſo many
" Places, is degenerated from its primitive writing, is many ways de-
" praved, both in innumerable Letters, and in Words alſo, as I have
" evidently proved, and ocularly demonſtrated; how can this Text be
" a certain and indubitable Rule and Standard for the Exactneſs of the
" ancient Verſions, and all others, to be meaſured by?"

The Reaſon at firſt, as I have before obſerved, of leaving out ſome of the Vowels in the middle of Words, might be to diſtinguiſh the long from the ſhort Vowels, or when they were to be pronounced long, and when ſhort, the ſhort only being left out: this Method, if the Language was living, would aſcertain the Rythm and Quantity of the Vowels; but when the Language was dead, it could not be known what Vowels were left out, and they cannot now be recovered.

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(48) Sed eſt amplius quod urgeam; qua ratione textus qui ab aliquot ſeculis tot locis variatus eſt, a primæva ſcriptione degeneravit, innumeris partim literis, partim dictionibus multis modis luxatus eſt, ut tam evidenter hactenus probavimus, et oculata experientia demonſtravimus, regula poteſt eſſe certa et indubitata antiquarum tranſlationum, et norma ad cujus amuſſim exigendæ ſunt omnes tranſlationes? De Heb. Græcique Text. ſinceritate, Exercitat. xxiv. c. 4. p. 633.

It appears from the Remains of the *Hexapla*, and the proper Names in *Joſephus*, and in the Verſion of the *Septuagint*, and ſome other Words left in the *Septuagint* unrendered, that the ſhort Vowels only were intended to be left out; but yet, according to the *Septuagint*, the ו, when a long O or Ω, is ſometimes left out by the Error of the *Maſorets*, and ſometimes the ſhort O is left in. Whence it appears, that we muſt deſpair of knowing the Quantity of the Vowels as well as the Vowels themſelves. Had the *Jews* at the ſame time that they left out their middle Vowels (not radicals) ſet Points in the Places where the Vowels were wanting, to ſhew what Vowels they were, their Language would not have ſuffered by this Omiſſion; and we ſhould probably have found little or no Difference between the Reading of the *Hebrew* and the *Septuagint Greek* Verſion: but this might not have anſwered their Deſign.

And as they added no Points, or Marks, to aſcertain the Vowels left out, or the Quantities of thoſe which remained in the Beginning and End of Words, for many Centuries; it could not otherwiſe happen but that a great Alteration and Confuſion muſt be made in their Language: and the Vowels, which had been ſo long wanting, muſt neceſſarily be confounded and undiſtinguiſhable. This the *Jews* were ſenſible of when it was too late; and about the tenth Century of the *Chriſtian* Æra they thought of retrieving their loſt Vowels by adding Points inſtead of them: but how erroneous their then Pronunciation was, and conſequently how wrong their Points were placed, appears evident from comparing them with the Words remaining and expreſſed in *Greek* and *Latin* Letters, as they were read in the Time of *Origen* and *Jerome*, and eſpecially in the Age of the *Septnagint* Tranſlators, when the *Hebrew* Language was living and well underſtood. By comparing the preſent *Hebrew* with the *Septuagint* Verſion in *Hebrew* Words expreſſed in *Greek* Letters, it appears, that the Pronunciation, and Sound of the Vowels belonging to them, was very different, at the Time of that Tranſlation from the Pronunciation and Sound of the Vowels given to the ſame Words in the *Maſorete* Copies. What was an A in the old *Hebrew*, uſed by the *Septuagint*, is an E in the preſent, and *vice verſa*: and what was an I, or O, or V, in their Age, is now an A or E, and *vice verſa.* From which it is evident how uncertain both the Vowels themſelves and their Quantities are in the preſent *Hebrew* Copies; and conſequently, that it is impoſſible to know either the true Reading or Metre of the *Hebrew* Language and Poetry.

Beſides, if we could depend on the Vowels (not radical) which are left out in the middle of Words, to be all ſhort in Quantity, which is at moſt but conjectural, how ſhall we know the Quantity of the radical Vowels which are left in? How alſo ſhall we know the Quantities of the initial and final Vowels, or thoſe which began and ended Words, which are continued? We have no Marks to aſcertain the Quantity of theſe but the *Maſorete* Points, which are not to be relied on; and are evidently wrong and plainly abſurd in many Words: and, after all, if they could be relied on, how hard would it be to preſerve theſe minute Vowel-Points entire and uncorrupted?

All we can ſuppoſe, is, that the *Maſorete* Critics pointed the Words as they were read at the Time (49) and Place they lived in: they could do no more; and ſo far their Labour is to be commended; and we muſt now rely upon it, where there is no older Evidence for a different Reading, or the Senſe and Context do not require any other. But if by different pointing or reading a better Senſe can be made; or we have Evidence from the *Septuagint*, or other ancient Verſions and Authors, for a different Reading and Senſe, which is as good or better than that of the *Maſorete* Reading, we may ſafely follow it.

Of the Egyptian *Letters and Hieroglyphics.*

Herodotus ſaies, *the Egyptians* (50) *uſed two Sorts of Letters; one of which is called ſacred, the other vulgar. The ſacred Letters* (51)

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(49) Theſe Points were not invented or uſed till about the tenth Century, and ſo are too late to be of any Authority, or to be relied on. The *Gemariſts* and *Talmudical* Commentators aſcribe the Omiſſion of many Vowels in the middle of Words to their ancient Scribes: but when it was done, and whether all at once, they know not.

(50) Διφασίοισι γράμμασι χρέωνται· καὶ τὰ μὲν αὐτῶν ἱερὰ, τὰ δὲ δημοτικὰ καλέεται. Lib. ii. c. 36.

(51) Παιδεύουσι δὲ τοὺς υἱοὺς οἱ μὲν ἱερεῖς γράμματα διττὰ, τάτε ἱερὰ καλούμενα, καὶ

were known to the Prieſts only, and contained their ſecret Doctrines; but the vulgar Letters were known to all.

The ſacred Letters were called *ſacerdotal,* as being peculiar to the Prieſts; and the Letter or Character was not only diſtinct from that of the vulgar Writing, which was alſo called *epiſtolic,* (becauſe Correſpondence and Commerce was carried on by it) but the Style of the writing was figurative and tropical, and it was mixed with hieroglyphic Pictures and Symbols, and thence called *ſymbolic. Herodotus* included the hieroglyphic Symbols under the ſacred Letters, which were mixed with them.

Pliny calls them (52) *Letters,* and *Martian Capella* (53) deſcribes the ſacred Books. In this ſymbolic Writing the *Egyptian* Prieſts could expreſs by one Figure an entire (54) Sentence, or Sentiment of the Mind.

That the hieroglyphic or Picture-writing and the ſacred and vulgar Letters were all diſtinct, we learn from *Clemens Alexandrinus,* who ſaies the *Egyptians* teach three Sorts of *Letters* or Writing, of which he reckons the hieroglyphic the laſt. The firſt was the *epiſtolic* ſo called, uſed by the common People: the ſecond was the *ſacerdotal,*

τὰ κοινότερον ἔχοντα τὴν μάθησιν. Diod. Sic. lib. i. p. 72. Again: *Τὰ μὲν δημώδη προσαγορευόμενα (γράμματα) πάντας μανθάνειν· τὰ δὲ ἱερὰ καλούμενα μόνους γινώσκειν τοὺς ἱερεῖς παρὰ τῶν πατέρων ἐν ἀπορρήτοις μανθάνοντας.* Id. lib. iii.

Præter figuras hieroglyphicas Egyptii habuerunt literas uſitatiſſimas, quas ſinguli diſcunt: quas vero dicunt *ſacras,* interiores et reconditas, ſoli ſacerdotes norunt a parentibus traditas. Alex. ab Alex. Genial. Dier. lib. ii. c. 30. p. 529.

(52) *Pliny,* ſpeaking of Obeliſks, and the hieroglyphic Figures inſcribed on them, ſaies; Sculpturæ illæ effigieſque, quas videmus, Egyptiæ ſunt literæ. Nat. Hiſt. lib. xxxvi. c. 8.

(53) Erant quidam (libri) ſacra nigredine colorati, quorum literæ animantium credebantur effigies: quaſque librorum notas Athanaſia conſpiciens quibuſdam eminentibus ſaxis juſſit aſcribi, atque intra ſpecum per Ægyptiorum adyta collocari; eademque ſaxa ſtelas appellans *Deorum ſtemmata* præcepit continere. Lib. ii. p. 35.

(54) Singulæ literæ ſingulis nominibus ſerviebant et verbis; nonnunquam ſignificabant integros ſenſus; as *Ammianus Marcellinus* repreſents the hieroglyphic Sculpture of the *Egyptians.* Lib. xvii. p. 160.

which was uſed by the ſacred Notaries; the third was the *hieroglyphic*.

Of theſe one kind, *viz.* the *epiſtolic*, was the common writing with the firſt alphabetical Letters known to all: but the others were *ſymbolical.* Of ſymbolic writing one kind was to expreſs a Thing by Repreſentation or Similitude, (this was one ſort of the hieroglyphic) another was *tropical* writing; and another allegorical, by ænigmatical Figures or Symbols. The ſacerdotal writing partook of the ſecond and third, and the hieroglyphical of the third alſo. Thus *Clemens* explains them: "When they had a mind to expreſs the *Sun* in writing, they "made a *Circle*; and when the *Moon*, they made a Part of a Circle, "agreeable to its Phaſis." This was the firſt ſort of hieroglyphic writing. The tropical writing was by various analogical Mutations and metaphorical Modes of Expreſſion; as when they ſet forth in Sculpture the Praiſes of their Kings, by Stories taken from Theology, or Reſemblances to their Gods; this was uſed in the *ſacerdotal* or *ſacred* writing; and implies that the ſacred Letters were elementary and alphabetical. But the Alphabet was kept ſecret, and known to none but the Prieſts. The ænigmatical writing, or Sculpture, which was the third ſort of Hieroglyphic, by Pictures or Figures, was compoſed by repreſenting the Powers or Properties of one Thing or Being by ſimilar ones in another. As when the *Egyptians* repreſented the oblique Courſe of the Stars by the Bodies of *Serpents*: and the Sun by the (55) *Scarabæus* or Beetle; becauſe when he has lodged his Semen in a round Ball made of Beaſts Dung, he rolls it backward with his Feet, and his Face

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(55) See Clem. Alex. Strom. v. p. 555, 556. and Orus Apollo Hieroglyph. p. 15, for a full Account of the *Egyptian* ſacred Writing and Symbols. *Pliny* ſaies of the Beetles: E fimo ingentes pilas *averſi* (which *Clemens* calls ἀντιπρόσωποι) pedibus volutant, parvoſque in iis contra rigorem hiemis vermiculos fœtus ſui nidulantur. Nat. Hiſt. lib. xi. c. 28. Again: Scarabæum qui pilulas volvit: propter hunc Ægypti magna pars ſcarabæos inter numina colit; curioſa Apionis interpretatione, qua colligat Solis operum ſimilitudinem huic animali eſſe. Lib. xxx. c. 11. *Porphyry* ſaies in like manner: Αἰγύπτιοι ἐσέφθησαν (κάνθαρον) ὡς εἰκόνα ἡλίου ἔμψυχον. Κάνθαρος γὰρ πᾶς ἄῤῥην καὶ ἀφεὶς τὸν θορὸν ἐν τέλματι καὶ ποιήσας σφαιροειδῆ τοῖς ὀπισθίοις ἀνταναφέρει ποσὶν, ὡς ἥλιος οὐρανόν. De Abſt. lib. iv. ſect. 9.

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turned from it, and always looking to the Eaſt: this was one of the *Egyptian* Symbols engraved on their Obeliſks.

The hieroglyphic Symbols were very ancient; and *Clemeus Alexandrinus* ſaies, they were uſed in the ſacred Books of Philoſophy and Theology; and ſo ſaies *Apuleius* and *Martian Capella.*

The learned *Porphyry* agrees with *Clemens* in his Account of the *Egyptian* Writing. He ſaies, *Pythagoras* learned the Wiſdom and Language of the *Egyptians*; and that their Writing is of three Sorts, the (56) *epiſtolographic*, the *hieroglyphic*, and *ſymbolic*. The *ſymbolic* is evidently that Sort of it which *Clemens* calls *ſacerdotal*, or *ſacred* Writing: for *Porphyry* explains the others as he does, *viz.* The one (the hieroglyphic) is the expreſſing a Thing by the Imitation of it, or by Picture: the other is allegorical, and expreſſing a Thing by ænigmatical Figures and Characters.

Porphyry does not explain the *epiſtolic* way of writing, becauſe it was commonly known and uſed. But as it is abſurd to ſuppoſe him to omit the *ſacerdotal* or *ſacred* writing, not known to the Vulgar, ſo he muſt mean it by that which he calls *ſymbolic*, in Diſtinction to the *hieroglyphic*, properly ſuch: and it is certain, that the ſacred ſacerdotal Books of Religion and Philoſophy were compoſed with ænigmatical Allegories and ſymbolic Characters. This appears from *Plutarch*, who ſaies, that when *Pythagoras* converſed with the *Egyptian* Prieſts, and had been inſtructed by *Oenuphis*, Prieſt of *Heliopolis*, he imitated their (57) ſymbolical and myſterious way of explaining Matters of Theology. He adds, that *Pythagoras* ſymbolically expreſſed by Numbers and mathematical Figures, what the *Egyptians* expreſſed by phyſical Symbols and Figures of Animals. He expreſſed *Apollo* by the Number *One*; *Diana* by the Number *Two*; *Minerva* by the *Septenary* Number; *Neptune* by a *Cube*. Theſe, *Plutarch* obſerves, are like the Symbols of the Gods engraved in the *Egyptian* Temples: as, for Example, they expreſs *Oſiris* (58) by an *Eye* and *Sceptre:* and ſo *Macrobius* and *Orus Apollo* ſay likewiſe. They repreſent the *Heaven*, which never decays or grows old, *by a Heart placed upon a Hearth*, or *Cenſer*, *burning with Incenſe*. *Eudoxus* (59) relates, that the *Pythagoreans* repreſent *Dites* or *Pluto*, *Bacchus* and *Mars* by a *Triangle*: *Rhea*, *Venus*, *Ceres*, *Veſta*, and *Juno*, by a *Square*; *Jupiter* by a Figure of twelve Sides: and *Typhon* by a Figure of fifty-ſix Sides. (as it ought to be read, and not fifty-eight.)

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(56) Ἐν Αἰγύπτῳ μὲν τοῖς ἱερεῦσι συνῆν (ὁ Πυθαγόρας) καὶ τὴν σοφίαν ἐξέμαθε, καὶ τὴν Αἰγυπτίων φωνήν. Γραμμάτων δὲ τριττὰς διαφορὰς, ἐπιστολογραφικῶν τε καὶ ἱερογλυφικῶν καὶ συμβολικῶν. Τῶν μὲν κοινολογουμένων κατὰ μίμησιν (which is like the Expreſſion of *Clemens*, κυριολογεῖται κατὰ μίμησιν, and ſeems to be borrowed from it) τῶν δὲ ἀλληγορουμένων κατά τινας αἰνιγμούς. Vit. Pythag. c. xi, xii. p. 15.

(57) Ἀπεμιμήσατο τὸ συμβολικὸν αὐτῶν καὶ μυστηριῶδες ἀναμίξας αἰνίγμασι τὰ δόγματα. Τῶν καὶ καλουμένων γραμμάτων ἱερογλυφικῶν οὐθὲν ἀπολείπει τὰ πολλὰ τῶν Πυθαγορικῶν παραγγελμάτων. De Iſid. et Oſir. p. 354.

Porphyry (60) ſaies, the *Pythagoreans* made uſe of Numbers for Devotion, Divination, and Contemplation. Their Study was about Numbers and Lines, and of theſe, for the moſt Part, they made Oblations to the Gods, calling one Number *Minerva*, another *Diana*, another *Apollo*, etc.

This ſufficiently ſhew swhat the ſymbolic Hieroglyphics of the *Egyptians* were, which *Pythagoras* imitated in his Doctrines.

The hieroglyphic Symbols were very ancient. *Clemens Alexandrinus*, ſpeaking of the Education of *Moſes* in the *Egyptian* Court, ſaies, he had eminent *Egyptian* Tutors to (61) inſtruct him in the ſymbolic Philoſophy, contained in their hieroglyphic Writings. And he obſerves, that all Nations (62) amongſt whom Philoſophy was cultivated,

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(58) Plut. ubi ſup. *Macrobius* ſaies the ſame, Saturnal. lib. i. c. 21. and Hor. Apoll. Hieroglyphic. lib. ii. p. 218. And God, he ſaies, was repreſented by a painted Eye, ibid. p. 222. Ὄσιριν ὀφθαλμῷ καὶ σκήπτρῳ γράφουσι. τὸν δὲ οὐρανὸν, ὡς ἀγήρω διὰ ἀϊδιότητα, καρδίᾳ θυμὸν ἐσχάρας ὑποκειμένης. (θυμὸν is a corrupt Reading, and ſhould be, I think, θυμιωμένης.) De Iſid. et Oſir. p. 354, 355.

(59) Apud Plut. de Iſid. et Oſir. p. 363.

(60) De Abſtin. lib. iii. ſect. 36.

(61) Παρὰ τοῖς διαπρέπουσιν Αἰγυπτίων ἐδιδάσκετο—τὴν διὰ συμβόλων φιλοσοφίαν, ἣν ἐν τοῖς ἱερογλυφικοῖς γράμμασιν ἐπιδείκνυνται. Strom. i. p. 343.

(62) Οὐ μόνον Αἰγυπτίων οἱ λογικώτατοι, πρὸς δὲ καὶ τῶν ἄλλων βαρβάρων ὅσοι φιλοσοφίας ὠρέχθησαν, τὸ συμβολικὸν εἶδος ἐζήλωσαν. Strom. lib. v. p. 567. And he inſtanceth in the *Scythian* Symbols, ſent to *Darius Hyſtaſpis*.

Barbarians as well as *Greeks*, concealed the Fundamentals of their Doctrines, and delivered them (63) under Allegories and Symbols. This Practice other Nations as well as the *Greeks* received from the *Phœnicians* and *Egyptians*.

Euſtathius, in his Commentary on *Homer's Iliad* Z, ſaies, other (64) ancient Nations as well as the *Egyptians* made hieronlyphic Animals, and expreſſed their Meaning in (ſymbolic) Characters. The *Scythians* had their hieroglyphic Figures and Characters. The (65) *Æthiopians* wrote the Hiſtory of their Gods and their religious Myſteries in the ſame ſacred Characters which the *Egyptians* uſed, as *Diodorus Siculus* relates: and *Heliodorus* (66) ſaies they reſembled them.

Thraſyllus (67) related, that *Democritus* wrote of the ſacred *Babylonian Letters*, etc. and becauſe ſymbolic Figures were mixed with the ſacred Characters, the *Egyptians* called theſe Symbols *γράμματα*, *Letters* or *Characters*. *Clemens Alexandrinus* tells us, that the *Egyptians* in the Feſtivals of their Gods, called *κωμασίαι*, *Revels*, uſed to carry about (68) four golden ſymbolic Images, which were *two Dogs*, *one*

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(63) Πάντες οὖν, ὡς ἔπος εἰπεῖν, οἱ θεολογήσαντες βάρβαροί τε καὶ Ἕλληνες τὰς μὲν ἀρχὰς τῶν πραγμάτων ἀπεκρύψαντο· τὴν δὲ ἀλήθειαν αἰνίγμασι καὶ συμβόλοις, ἀλληγορίαις τε αὖ καὶ μεταφοραῖς, καὶ τοιούτοισί τισι τρόποις παραδεδώκασιν· ὁποῖα καὶ παρ᾽ Ἕλλησι τὰ μαντεῖα. Ibid. p. 556. See Max. Tyr. Diſſert. xxxviii. This Method of inſtructing and writing in Allegories, and Symbols, and ænigmatical Figures, the *Greeks* learned from the *Egyptians*; and therefore *Clemens* adds, p. 557. that their oldeſt Theologers, as well as Philoſophers, *Orpheus*, *Linus*, *Muſæus*, *Homer*, and *Heſiod*, inſerted in their Poems, *Dreams* and *Symbols*, whereby their Meaning was obſcured and hidden from the Vulgar: and the Hiſtory of their Gods was ſymbolically underſtood. See Orig. cont. Celſ. lib. i. p. 11. edit Spenſ. and *Burnet's* Archæologia, p. 90, 91.

(64) Οἱ δέ γε παλαιοὶ ὁποῖόν τι καὶ οἱ Αἰγύπτιοι ἐποίουν, ζωΐδιά τινα ἱερογλυφοῦντες, καὶ λοιποὺς δὲ χαρακτῆρας εἰς σημασίαν ὧν λέγειν ἐβούλοντο· οὕτω καὶ αὐτοὶ καθὰ καὶ τῶν τινες ὕστερον Σκυθῶν ἐσήμαινον ἃ ἤθελον, εἴδωλά τινα καὶ πολυειδῆ γραμμικὰ ξέσματα ἐγγράφοντες ἤτοι ἐγγλύφοντες, p. 489.

(65) Biblioth. lib. iii.

(66) Ἐπελεγόμην τὴν ταινίαν γράμμασιν Αἰθιοπικοῖς, οὐ δημοτικοῖς, ἀλλὰ βασιλικοῖς ἐστιγμένην, ἃ δὴ τοῖς Αἰγυπτίων ἱερατικοῖς καλουμένοις ὡμοίωνται. Æthiop. lib. iv. p. 174.

(67) Περὶ τῶν ἐν Βαβυλῶνι ἱερῶν γραμμάτων· περὶ τῶν ἐν Μερόῃ (alii libri editi addunt ἱερῶν γραμμάτων.) Apud Diog. Laert. in Democrit. lib. ix.

(68) Strom. v. p. 567.

Hawk, and one *Ibis*; and they called the *Idola*, or Characters repreſenting theſe Images, *four Letters*, τέσσαρα γράμματα. The two Dogs were Symbols of the two Hemiſpheres, which encompaſs and as it were guard and preſerve the mundane Syſtem: the Hawk was the Symbol of the *Sun*, repreſenting his fiery and deſtructive Influence; for the *Egyptians* attributed peſtilential Diſeaſes to the Sun. The *Ibis* was the Symbol of the *Moon*, the black Feathers repreſenting the dark Part, and the white the lucid Part of that Luminary.

Theſe Symbols probably belonged to the Solemnities of *Oſiris* and *Iſis*.

The two Dogs ſeem to be the Symbols of *Horus* and *Hermes*, one the Son, and the other chief Counſellor of *Oſiris* and *Iſis*. The *Hawk* was *Oſiris*, or the Sun: and the *Ibis*, which repreſented the Moon, was the Symbol of *Iſis*.

From what is ſaid, it is evident, that the ſacred and ſacerdotal Books of the *Egyptians* were wrote in Characters unknown to the Vulgar, and mixed with hieroglyphic ſymbolical Figures, to make them more myſterious: and theſe comprehended the ſecret Hiſtory of their Gods, and all their Theology and Philoſophy.

Apuleius, ſpeaking of his Initiation into the Myſteries of *Iſis*, deſcribes (69) the ſacred Books, which contained the Rituals of them, as being wrote in unknown Letters, and mixed with Figures of Animals, which had a comprehenſive Meaning in them, like a compendious Writing; and turned, knotted and curled into various Forms, that they might not be read by the uninitiated.

Hieroglyphics and ſacred ſymbolical Characters, of which the ſacerdotal Books were compoſed, are undoubtedly very ancient; and may probably be the Invention of the ſecond *Egyptian Hermes*; and *Herodotus* (70) ſaies rightly, that *the Egyptians were the firſt who engraved the Figures of Animals on Columns of Stone.*

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(69) De opertis adyti profert quoſdam libros literis ignorabilibus prænotatos, partim figuris cujuſcemodi animalium concepti ſermonis compendioſa verba ſuggerentes: partim nodoſis et in modum rotæ tortuoſis capreolatimque condenſis apicibus, a curioſa profanorum lectione munita. Metamorph. lib. xi. p. 178. edit. Amſtel. 1624.

(70) Πρώτους Αἰγυπτίους—ζῶα ἐν λίθοισι ἐγγλύψαι. Lib. ii. c. 4.

But long before the *Egyptians* had any Myſteries, or ſacred ſymbolic Letters, or hieroglyphic Figures, alphabetical Elements or Letters were invented in *Phœnicia* by *Taaut*, the Son of *Miſor*, who was the firſt *Hermes*, and lived four hundred Years before the *Egyptian Hermes*, as I have before ſhewn at large; and carried his Letters into *Egypt*. So that the firſt Records of Pagan Hiſtory and Theology were wrote in a plain and ſimple manner, and in the vulgar and common Letters, invented by *Taaut*, the Secretary of the *Phœnician Cronus* or *Saturn*. The ſacred Letters, diſtinct from theſe, were not known till the Pagan Religion of Hero-worſhip was mixed with Allegory and Fable; and Myſteries were inſtituted. Therefore the Invention of the ſacred Letters and hieroglyphic Symbols was to conceal theſe Allegories and Myſteries from the Vulgar and uninitiated; and to make them more reverenced, as being unknown to all but the Prieſts, who wrote not only the Doctrines and Rituals of Religion, and their recondite Philoſophy, but alſo the Hiſtory of their deified Kings and Hero-Gods, in theſe ſacred Characters. So that the ſacred or ſacerdotal Letters were invented to cover and keep ſecret their ſymbolic and allegorical Theology; which, being quite different from the Notions which the Vulgar had of the Gods whom they worſhiped, it was neceſſary, in order to keep it concealed from them, to inſcribe it in Characters and hieroglyphic Symbols, which were different from the vulgar Letters, and not known to the common People.

The ſacerdotal Letters or Characters were probably thoſe which we find added and interſperſed in all the hieroglyphic Inſcriptions; and they may be Explications of the ſeveral Symbols: and by theſe viſible Symbols, which were ſignificative of their phyſical Theology, they endeavoured to imitate the Author of Nature, who exemplified by viſible Effects and Objects in the material World the ſecret and inviſible Powers and Operations of the divine Mind. Thus the *Egyptian* Hierophants, by their myſtical Symbols, endeavoured to impreſs upon the Mind Ideas and Exemplars agreeably to which they thought the divine Mind operated in the univerſal Syſtem.

Whether ſacred ſymbolic Letters, diſtinct from the vulgar writing, were firſt invented by the *Phœnician* Hierophants or by the *Egyptian Hermes*, is not certain; but it is highly probable, that the *Phœnician* Hierophants concealed their Myſteries and Allegories in Letters unknown to the Vulgar, as the *Egyptians* did: and that, as the *Egyptians* received their oldeſt Myſteries from the *Phœnicians*, and alſo the firſt Knowledge of ſymbolic Figures of the Gods; they alſo imitated their Method of concealing (71) their myſterious Doctrines and recondite Theology in peculiar Characters, known only to the Prieſts.

The ſacred *Phœnician* Letters might be carried with the vulgar ones into *Greece* by the *Pelaſgi*, and the *Cabiric* Myſteries might be contained in them. *Theodoret* (72) acquaints us, that *the Greeks had peculiar Letters, which they called Sacerdotal, and were kept in their Temple.*

The *Jews* had no Diſtinction of ſacred and vulgar Letters, whatever the modern *Jews* have ignorantly pretended to the contrary; becauſe they had no Myſteries or recondite Doctrines: but the true Knowledge of the one God and his Laws were made known to the People as well as to the Prieſts and Rulers.

Though the *Cabiric* Theology, which at firſt was a plain, literal, and hiſtorical Account of the Tranſactions of the oldeſt Gods, who were deified Men, was very anciently allegorized, and made myſterious in *Phœnicia*, to hide it from the People; yet we have no Account that it was mixed with any ſymbolic Figures. They had ſymbolic Images of their Gods placed in their Temples, which were the Invention of their *Taaut*, but the hieroglyphic mixed Figures, compoſed of Men, Beaſts, and Birds, which were merely ſymbolical, and repreſentative of theological and phyſical Science, and mundane Elements, were the Invention of the *Egyptian Hermes*, who firſt introduced them into Theology and religious Myſteries; and to make them more pompous and venerable, they were engraved on ſuperb Obeliſks of Stone, and on the Gates and Pillars of the Temples; and tranſcribed into their ſacred Books, and mixed with the ſacred Characters.

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(71) Οἱ ἐπιγινόμενοι ἱερεῖς χρόνοις ὕστερον ἠθέλησαν αὐτὴν (ἀλήθειαν) ἀποκρύψαι, καὶ εις τὸ μυθῶδες ἀποκαταστῆσαι· ἐξ οὗ τὸ μυστικὸν ἀνέκυπτεν. Phil. Byb. apud Euſeb. Præp. Evang. lib. i. p. 32. *Philo* adds, that the *Phœnician* Prieſts, who ſucceeded *Taaut*, and the *Cabiri*, were the Introducers of the fabulous allegorical and myſtical Theology, which they formed out of the ſimple hiſtorical Accounts which were written by the Order and Direction of *Taaut.* Τὰ μὲν γεγονότα πράγματα ἐξ ἀρχῆς ἀπεπέμψαντο, ἀλληγορίας καὶ μύθους ἐπινοήσαντες, καὶ τοῖς κοσμικοῖς παθήμασι συγγένειαν πλασάμενοι μυστήρια κατέστησαν.

(72) Ἐν τοῖς Ἑλληνικοῖς ναοῖς ἴδιοί τινες ἦσαν χαρακτῆρες γραμμάτων, οὓς ἱερατικοὺς προσηγόρευον. Quæſt. lxi. in Gen. p. 48. edit. Sirmond.

I ſhall further obſerve, that the Hiſtory of the *Egyptian* Kings, their Wars and Exploits, were alſo engraved on Pillars, and on their Monuments, in the ſacred Characters. *Diodorus* (73) *Siculus* relates, that the Hiſtory of *Oſiris* and *Iſis* was engraved on a Pillar at *Nyſa* in *Arabia* in the ſacred Characters. And the Pillars which (74) *Seſoſtris* ſet up in many Countries, in memory of his Conqueſts of them, were inſcribed with the ſacred *Egyptian* Letters. But there is no mention of hieroglyphic ſymbolical Figures in theſe Inſcriptions; and theſe Figures ſeem to have been peculiarly uſed in the Repreſentations of their religious Myſteries, and of their phyſical Theology, engraved on Obeliſks; and on the Statues of their Gods, and on their *Mummies*.

OF THE

GREEK THEOGONY.

WHEN the Deſcendants of *Japhet*, after the Diſperſion of the *Noachic* Families, firſt went into *Greece* in the ſeventh Century after the Flood, and by degrees ſettled Families both in ſeveral Iſlands of the *Ægean* Sea, and in *Thrace*, *Macedonia*, *Theſſaly*, *Attica*, and the *Peloponneſe*; they had no Knowledge of any other God but the one ſupreme Creator, and of the angelic Miniſters of his Providence: and Hero-Gods were not known amongſt them, till the *Phœnician Pelaſgi*, about the ninth Century after the Flood, carried the *Cabiric* Gods amongſt them, and introduced their Worſhip and Myſteries.

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(73) Στήλην ἑκατέρου τῶν θεῶν (i. e. Ἴσιδος ϗ Ὀσίριδος) ἐπιγεγραμμένην τοῖς ἱεροῖς γράμμασιν. Lib. i. p. 23.

(74) Αὗται δὲ τὴν ἐπιγραφὴν εἶχον Αἰγυπτίοις γράμμασι τοῖς ἱεροῖς λεγομένοις. Ibid. p. 51. See alſo lib. v. p. 321.

This is plain; becauſe the oldeſt Gods of *Thrace*, and all the Parts of *Greece* that we any where read of, were the *Cabiric Phœnician* Deities, and others, which after theſe were brought out of *Egypt*.

Phœnicia and *Egypt* were the two great Nurſeries of the Hero-Gods, or deified Men and Women, from whence *Greece* and *Italy*, and all the Parts of *Europe*, were originally ſtocked with them.

The great and oldeſt Gods of the Northern *Gothic* Nations were ſome of them. *Jupiter* was their *Thor*; *Mars* their *Odhen*; and *Venus* their *Frigga*: they worſhiped alſo *Diana* and *Ceres*.

Indeed it is evident, that the Names of all the firſt and chief Gods, both *Greek* and *Latin*, were thoſe of the *Phœnician* and *Egyptian* Hero-Gods. And as the Hiſtory of theſe Gods was very anciently allegorized into phyſical and mundane Elements, the Worſhip of the *Sun*, *Moon*, *Planets*, and other celeſtial Luminaries, the *Air*, *Water*, etc. which were taught and believed to be the Habitation of the Gods, was univerſally received, and prevailed; and every Nation paid Adoration to one or other of them.

Diodorus Siculus (1) relates from the moſt approved Writers of the *Cretan* Hiſtory, *Epimenides* the Theologer, *Doſiadas*, *Soſicrates*, and *Laoſthenidas*, that, whereas the ſacred *Eleuſinian* Myſteries amongſt the *Athenians*, and the *Samothracian* Myſteries in other Places, were delivered in a myſtical and ſecret manner to thoſe who were initiated in them; theſe Myſteries, by an ancient Law, were in an open and public manner delivered to all at *Gnoſſos* in *Crete*: and thoſe Things which were told and tranſacted amongſt other People in ſecret, and were not to be divulged, were not here concealed from any who had a mind to know them.

The *Cretans* therefore made no Secret of declaring to all that their Gods had been Men, and lived on Earth; and travelled from *Crete* to other Parts of the World, in order to communicate to Mankind the Benefits of their Inventions, as *Bread-Corn*, planting of *Vines*, and *Letters*, and *Laws* for the good Government of civil Society; and other Inventions of uſeful Arts and Sciences. That many Generations after the Gods, ſeveral of the moſt famous Heroes, and eſpecially *Minos* and *Rhadamanthus*, had lived in *Crete*.

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(1) Lib. v. p. 343, 344.

This open and public Declaration of the *Cretans*, concerning the Hiſtory of the Gods whom they owned to have been mortal Men, and ſome of them to have been buried amongſt them, cauſed thoſe of other Nations, who made a great Secret of theſe real Facts, or were not acquainted with them, to account and ſtigmatize the *Cretans* as being (2) *Liars*.

But as thoſe of other Nations, in ancient Times, who were admitted into the Myſteries, made a Secret of the Names of their Gods, and of their Actions; and pretended, that all thoſe whom they worſhiped were *celeſtial* Deities, and of divine Original, though they had ſometimes appeared in human Form, and converſed amongſt Men; ſo the *Cretans*, who frankly owned the Truth of their being mere mortal Men, who were born and lived on Earth all their Days, took hence a Pretence to claim moſt of them for their own Countrymen, and to alledge that they were born in *Crete*, and married and died there.

None could conteſt the Matter with them, till their Names and Characters were publiſhed; and then it was generally agreed, that all the great Gods were of mere human Original; and had been Kings and Heroes of mortal Race: and that their Claim and Advancement to divine Honour were founded only on their Merits in having been Benefactors to Mankind.

Therefore the Pretence of the *Cretans*, that the firſt and greateſt Gods were born and lived amongſt them, was a mere Fable. This is evident from their own Hiſtory of their Names and Actions: for they were no other than the *Cabiric Phœnician* Deities, and *Egyptian* Hero-Gods, which had been brought into *Crete* by the *Pelaſgi*, who firſt made them known in their Myſteries, but did not publiſh their Names in their Sacrifices and public Worſhip: and others had been brought from *Egypt* by the *Phœnicians*, or by ſome Families who went out of *Egypt* into *Greece*. Their Names, and the Hiſtory of their Lives and Actions, agree exactly to the far older Accounts amongſt the *Phœnicians* and *Egyptians* of thoſe Hero-Gods, who had been their firſt Kings and Queens, and Inventors of Arts and Sciences, and had firſt ſettled Colonies in *Phœnicia* and *Egypt*, and were deified after their Death.

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(2) So *Callimachus*:

> Κρῆτες ἀεὶ ψεῦσται, καὶ γὰρ τάφον, ὦ ἄνα, σεῖο
> Κρῆτες ἐτεκτήναντο, σὺ δ' οὐ θάνες, ἐσσὶ γὰρ αἰεί.

Hymn. in Jov. ℣ 8, 9.

The *Pelaſgi* were the firſt who carried the *Phœnician* Myſteries and Gods into *Greece*; and propagated them wherever they travelled, or made Settlements. And as the *Greeks* had no Gods of their own, and had not begun to deify Men and Women, the *Pelaſgi* did not publiſh the Names of their Gods to the Vulgar, or relate their Actions, but taught them to invoke them as *Cabiri* or *great Gods*, who ruled in the *Heavens*, in the *Sun*, *Moon*, and *Planets*, and governed all Things; ſuperintended human Affairs, and rewarded or puniſhed their Behaviour as it was good or evil.

They diſcovered their real Names and Hiſtory to none but thoſe who were initiated into their Myſteries, in which their Actions were allegorized into celeſtial and terreſtrial Elements, and phyſical and theological Science; and hence came the elementary Worſhip of the *Sun*, *Moon*, etc. amongſt the *Greeks*, which was older than their Hero-worſhip.

In After-times, when the Names of the *Egyptian* Gods were carried into *Greece*, and the *Pelaſgi* were adviſed by their Oracle at *Dodona* to invoke them in their Sacrifices and Worſhip; the *Cretans* might be the firſt Publiſhers of them, and of the *Phœnician Cabiric* Gods at the ſame time; thinking to gain the Honour not only of having them firſt of all the *Greeks* known amongſt them, but alſo claiming the Births and Burials of the greateſt of them.

Thus they pretended, that the principal *Græcian* Gods and Goddeſſes came out of *Crete*: that *Saturn*, *Rhea*, *Themis*, *Mnemoſyne*, and *Thetis*,

Thetis, and the *Titan* Gods, who were all born of *Uranus* and his Siſter *Gee*, or *Titæa*, lived about *Gnoſſus*, where *Uranus* reigned. That *Saturn* had by *Rhea*, *Jupiter*, *Juno*, *Veſta*, *Ceres*, *Neptune*, *Pluto*, and others: and they gave a full Account of their Hiſtory and uſeful Inventions. They related, that *Jupiter* waged War with the *Titans*, or Giants, in *Crete* and in other Countries, till he had utterly deſtroyed them; and that for his Beneficence and generous Deeds for the good of Mankind done every where amongſt Men, he was worſhiped with the higheſt divine Honours as the *Olympian Zeus* or *Jupiter*, and eſteemed the greateſt of the Gods.

The *Cretans* added, that, whilſt he reigned at *Gnoſſos* he was married to his Siſter *Juno*; and that his Children, by her and other Women, were *Venus*, the *Graces*, *Lucina*, *Diana*, *Vulcan*, *Mars*, *Apollo*, *Mercury*, the *Muſes*, *Bacchus* of *Proſerpine*, (an older than the Son of *Semele)* and the *Idæan Hercules*, (one of the *Curetes*, and older than him born at *Thebes* of *Alcmena.)* All theſe Gods and Goddeſſes, and their Exploits and Inventions, the *Cretans* claimed to themſelves; and alſo the firſt Inſtitution of religious Myſteries, in Honour of ſeveral of them, eſpecially thoſe of *Ceres* (3).

No Account ſo probable can be given of this fabulous Pretence of the *Cretans*, that the Birth and chief Reſidence of moſt of the Gods was in their Country, but only their having firſt publiſhed their Names, and given them to ſome of their own Kings, with the Hiſtory of their Actions, as *Diodorus Siculus* has related from their Hiſtorians. This unfolds all the Myſtery of it, and accounts for the Preſumption of the *Cretans*.

However, notwithſtanding, it is not certain, that the *Cretans* firſt publiſhed the Names of the Gods in *Greece*. There was an older *Jupiter* than their King *Aſterion*, who had been educated by the *Curetes*, and who married *Europa*, the Siſter of *Cadmus*, who was ſeized at *Tyre* by ſome *Cretan* Traders, and brought thence to *Crete* in a Ship which had the Figure of a *Bull* engraved on its Head, as *Lycophron* (4) relates:

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(3) Diod. Sic. lib. v. p. 333, 334.

(4) Ἐν Ταυρομόρφῳ τράμπιδος τυπώματι (ſo it ought to be read, and not

and the King of *Crete* fell in Love with her, and (5) married her. This was in the Year before *Chriſt* 1496, and ſixty-one Years after the Reign of *Cecrops* commenced.

So that the *Cretans*, after all their Pretences, ſeem to have had the Names of the Gods from the *Athenians*, or, however, after they were publiſhed in *Attica*. The *Cretan Jupiter*, *Aſterius*, is the *Jupiter* of whom *Porphyry* relates, that *Pythagoras*, when in *Crete*, retired to the Cave where he was buried, habited in a Garment of black Wool, and performed funeral Ceremonies to him, and left upon his Sepulchre an Inſcription, beginning with the Words: *Here* (6) *lies the great Zan, whom they call Jupiter.*

When the *Cretans* had got the Names of Gods from *Egypt* and *Phœnicia*, they called their Kings who reigned before *Aſterion*, by the Names of *Uranus*, *Saturn*, *Ammon*, and the oldeſt foreign Hero-Gods, that they might not ſeem ever to have wanted Gods; and this was the Caſe of other People.

This was the Beginning of the *Greek* Theogony, which made the Subject of the Poems of *Muſæus*, *Eumolpus*, *Orpheus*, *Homer*, *Heſiod*,

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τυμπώματι) p. 191. But his Scholiaſt *Tzetzes* thinks the Maſter of the Veſſel was called *Taurus*: *Lycophron* adds, that they were the *Curetes* of *Ida*, who ſtole her, and gave her to King *Aſterius* for a Wife. This Rapture was made to revenge a former Rapture of *Io*, Daughter of *Inachus*, by the *Phœnicians.*

Αὖθις γὰρ ὕβριν τὴν βαρεῖαν ἁρπαγῆς
Κουρῆτες ἀντίποινον Ἰδαῖοι κάπροι
Ζητοῦντες, αἰχμάλωτον ἤμφρευσαν πόριν
Ἐν ταυρομόρφῳ τράμπιδος τυπώματι
Σαραπίαν Δικταῖον εἰς ἀνάκτορον
Δάμαρτα Κρήτης Ἀστέρῳ στρατηλάτῃ.

The Word Σαραπίαν will not ſtand in the Verſe, which is *Iambic*, becauſe Σαρα, the firſt Foot, will be either a *Trochee*, or two ſhort Syllables, neither of which will conſiſt with *Iambic* Metre. I would therefore read Σαραπτίαν, which ſome Copies favour; and *Lycophron* might think *Europa* was of *Sarapta*, a City of *Phœnicia*. See Steph. in voce. *Lycophron* calls the King, who married *Europa*, *Aſterus*, i. e. *Aſterius*; which the Tranſlator not underſtanding has ill rendered *Stellatus*. See *Potter's* Not. p. 172.

(5) Apollodor. lib. iii. c. 1. ſect. 1, 2. Herodot. lib. i. c. 2.

(6) Ὧδε μέγας κεῖται ΖΑΝ, ὃν Δία κικλήσκουσιν. Cyr. cont. Jul. lib. x. p. 342. Porphyr. Vit. Pythag. p. 20. where ſee the Notes.

and many others both before and after them; and eſpecially of the Poems of the firſt *Orpheus* and *Linus*, who were Contemporaries with *Cadmus*.

After the Names of the Gods, which were really and originally *Phœnician* and *Egyptian* Deities or Heroes, were carried into *Greece*, and publiſhed there, every City almoſt, and eſpecially the *Athenians*, claimed one or more of them as having been their Founder, and lived amongſt them; and they erected Temples and Statues, and offered ſuch Sacrifices to them as were ſuitable to their Characters, and invoked them by their Names: and not only ſo, but they called their own later Heroes and Heroines after their Names, whoſe Actions and Characters were agreeable to thoſe of the older Gods and Goddeſſes.

This was the Reaſon that we read amongſt the *Greek* Writers, and *Latin* Authors from them, of ſo many of the Name of *Saturn*, *Jupiter*, *Mercury*, *Mars*, *Dionyſus* or *Bacchus*, *Hercules*; *Juno*, *Venus*, *Diana*, etc. who lived in different Places and Ages, both in *Greece* and *Italy*, as well as in *Phœnicia*, *Egypt*, aud other Countries: and, by not diſtinguiſhing their different Perſons and Times, great Confuſion is brought into Hiſtory and Chronology.

This is the Secret of the *Greek* Theogony; and we are beholden to that faithful Hiſtorian *Herodotus* for the Diſcovery of it. He tells us, "(7) that the *Pelaſgi* at firſt offered all their Sacrifices *to the Gods* "with Invocations, (as he was informed at *Dodona*) but made no mention of any *Names*; nor indeed had then heard what their *Names* "were; but they called them ϑεοὺς, *Gods*, as being thoſe who ordered "and diſpoſed all Things in the World. After a long Time they "heard of the *Names* of other Gods, which were brought out of "*Egypt*; and it was a long Time after this before they heard of the "Name of *Dionyſus*, or *Bacchus*, (*viz.* the Son of *Semele*.) After a "while they conſulted their Oracle at *Dodona* about the *Names* of theſe "Gods. This Oracle was eſteemed the oldeſt of any in *Greece*, and "at that Time the only one. The *Pelaſgi* therefore conſulted the "Oracle at *Dodona*, whether they might uſe the *Names* of the foreign

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(7) Lib. ii. c. 52.

" Gods; and the Oracle gave Anſwer that they ſhould uſe them. " And from that Time, when they offered Sacrifices, they invoked " the Gods by their *Names*, and communicated them afterwards to " the *Greeks.*"

Agreeably to the Account of *Herodotus*, *Dionyſius* of *Halicarnaſſus* relates (8) from the ancient Poet *Arctinus* (9), [not *Aratinus*, as the Text of *Dionyſius* has it] that *Dardanus* built in *Samothrace* a Temple *to the great Gods, but did not communicate their Names:* ſo their Names were not publiſhed at *Samothrace* in the Year before *Chriſt* 1500.

The Publication of the Names of the Gods by the *Pelaſgi* in *Greece* was probably ſome Years before the Time of *Cecrops* coming out of *Egypt*, and reigning in *Attica*, which he called (10) *Cecropia*, after his own Name; and before *Deucalion* came into *Greece:* for it was before the Oracle at *Delphi*, or *Delphos*, was founded, and dedicated to *Themis*, a *Pelaſgian* Goddeſs; the *Dodonæan* Oracle being then eſteemed, as *Herodotus* tells us, the only one in *Greece*. This Oracle of *Themis* was older than *Cecrops*, and was founded and conſecrated to her upon the Publication of the Names of the Gods: and after this Publication *Cecrops* built the City of *Athens*, which he ſo named from *Athene*, or *Minerva*, one of the *Egyptian* Deities, who was worſhiped at *Saïs*, from (11) whence he came into *Attica:* and this was the Reaſon that *Minerva* was the tutelar Goddeſs of *Athens*.

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(8) Ἐν τῇ Θρᾳκίᾳ νήσῳ—κατασκευάσαι τὸν Δάρδανον ἐνταῦθα τῶν θεῶν τούτων (μεγάλων) ἱερὸν, ἀῤῥήτους τοῖς ἄλλοις ποιοῦντα τὰς ἰδίας αὐτῶν ὀνομασίας, καὶ τὰς τελετὰς αὐτοῖς τὰς καὶ εἰς τόδε χρόνου γινομένας ὑπὸ Σαμοθρᾴκων ἐπιτελεῖν. Antiq. Rom. lib. i. p. 55.

(9) The true Name of this ancient Poet is *Arctinus*, who was a *Mileſian*, and flouriſhed in the ſecond Year of the firſt Olympiad, that is, in the Year 775 before the *Chriſtian* Æra. Euſeb. Chron. *Tzetzes* makes him the Scholar of *Homer*: Ἀρκτῖνος ὁ Μιλήσιος ἦν μαθητὴς Ὁμήρου. And ſo *Suidas:* but he placeth him in the ninth Olympiad. *Clemens Alexandrinus*, Strom. i. p. 333. makes him contemporary with *Leſches Leſbius*; and ſo in the fourth Year of the 30th Olympiad. But *Suidas* adding, that he lived 400 Years after the *Trojan* War, placeth him a little before the firſt Olympiad.

(10) Κέκροψ ὁ διφυὴς—διὰ μῆκος σώματος οὕτω καλούμενος, ὥς φησιν ὁ Φιλόχορος, ἢ ὅτι τῶν Αἰγυπτίων τὰς δύο γλώσσας ἠπίστατο. Οὗτος ἀπὸ τῆς Ἀθηνᾶς τὴν πόλιν Ἀθήνας ὠνόμασεν—ἀπ' αὐτοῦ δὲ Κεκροπία ἡ χώρα ἐκλήθη. Syncel. Chronograph. p. 153. See alſo Euſeb. Chron. N. 460. and Athenæi Deipnoſ. lib. xiii. init. Κέκροψ Ἀθηνῶν ἐβασίλευσε, καὶ ἡ χώρα Κεκροπία ἐκλήθη, τὸ πρότερον καλουμένη Ἀκτικὴ ἀπὸ Ἀκταίου τοῦ αὐτόχθονος. Marm. Oxon. epoch. i. and Pauſan. Attic. p. 2. This *Actæus*, from whom *Attica* was named *Actica* or *Actæa*, was, according to *Euſebius* from *Tatian*, *Clemens Alexandrinus*, etc. contemporary with *Phorbas*, King of *Argos*, who began to reign, by his Account, in the Year before *Chriſt* 1585. Præp. Evang. lib. x. c. 30. p. 490. But he obſerves from *Africanus*, that *Philochorus*, an ancient *Attic* Writer, denied there ever was ſuch a King as *Actæus:* though *Clemens Alexandrinus* from *Tatian's* Oration adv. Græc. fin. owns him, Strom. i. p. 321. *Apollodorus* ſeems to agree with *Philochorus*, and owns no King of *Attica* before *Cecrops*;

Cecrops ſet up her Statue in his new built City; and alſo built an Altar to the *Egyptian Jupiter* her Father, (for *Jupiter* was the Father of the *Saïte Minerva*, or *Iſis*) he alſo built a Caſtle, which ſtood in the middle of the City, and which itſelf was at firſt a City, and called *Cecropia*, as *Pliny* (12) and others relate. But they all ſeem to be miſtaken; and *Apollodorus* writes, that *Cecropia* was the Name of the Country, which *Cecrops* ſo called after his own Name.

If *Cecrops* was not the firſt who brought the Names of the *Egyptian* Gods into *Greece*, it is certain, that they had not then been many Years publiſhed there. We hear nothing of them before the Reign of *Cecrops*, except the Oracle of *Jupiter* at *Dodona*, and that of *Themis* at *Delphi:* and *Apollodorus* relates, *that in his Reign it was ſaid that the Gods choſe each the City where they would be peculiarly worſhiped*;

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and ſaies, he called the Country, which was before called *Acte*, *Cecropia*, after his own Name. lib. iii. c. 13. Yet he ſaies, (ibid. ſect. 2.) that *Cecrops* married *Agraulon*, the Daughter of *Actæus*; but he does not ſay *Actæus* was a King of *Attica*. *Acte* was the old Name of *Attica*, many Ages before *Phorbas* reigned at *Argos*; and was ſo denominated from its mountainous Situation towards the Sea. See Euſtath. in Dionyſ. Orb. Deſcript. ad ℣ 423. The *Athenians* had no certain Account of their Kings before *Cecrops*, though many, no doubt, reigned between *Ogyges* and him, and many alſo before *Ogyges*.

(11) So Diod. Sic. lib. i. p. 24. Suid. voce Κέκροψ. Schol. in Plut. Ariſtoph. ad ℣ 773. where is a full Account of *Cecrops* being called Διφυής.

(12) Nat. Hiſt. lib. vii c. 56. Euſtath. in Dionyſ. Orb. Deſcript. ℣ 423. Meurſ. Cecrop. p. 6.

[lib. iii. c. 13.] and, agreeably to this, *Cecrops* was the firſt of the *Greeks* who built an *Altar* (13), and offered *Sacrifices* to *Jupiter*, whom he called *Zeus*, and invoked his Name.

Others thought, that the oldeſt Temple of the *Olympian Jupiter* at *Athens* was built by *Deucalion* (14), who was a few Years later than *Cecrops:* and this is conſiſiſtent with *Cecrops* having before built an *Altar*, and offered Sacrifices to *Jupiter:* and *Pauſanias* relates, [Arcad. p. 600. edit. Kuhn.] that *Jupiter*, *Saturn*, and the *Curetes* lived in the Reign of *Cecrops*, King of *Athens*, and of *Lycaon* in *Arcadia*; and they could not be many Years older in *Greece*.

This is the true Relation of the Time of the firſt *Græcian* Gods known and publicly worſhiped.

But after the *Greeks* had got the Names of the Gods, they feigned Actions which they aſcribed to them, though they happened in Times before they were known. They pretended that *Jupiter* lay with *Niobe*, Daughter of *Phoroneus*, King of *Argos*, who lived two hundred Years before the Reign of *Cecrops*: and this *Jupiter* was probably the Maſter of a *Phœnician* Ship, which traded to *Argos* (15), and who debauched this Princeſs; as another afterwards carried off *Io* (16), Daughter of another King of *Argos*, or of his Brother: and in thoſe Days, and after, they laid the Raptures and Children of ſuch great Ladies who had been debauched, to the Gods, to ſave their Credit and the Reputation of their Families. But neither *Jupiter* nor any other God was known by Name, or publicly worſhiped in *Greece* before the Reign of *Cecrops*, or but a few Years before: and it might be after his Reign [when it was a Cuſtom to make all the famous *Græcian* Heroes to be begotten of ſome God or Goddeſs] that the Poets feigned *Jupiter* to have lain with *Niobe* and *Io*, though long before he was known by Name or worſhiped in *Greece*. Indeed, as the Oracle at *Dodona* was originally conſecrated to *Jupiter Ammon*, an *Egyptian* Deity, who was conſulted at it, he might be ſaid to have lain with *Niobe*, becauſe the Oracle was founded before ſhe was born. But however, as yet, and for many Years after, none of the Names of the Gods were invoked in offering Sacrifices, as we are aſſured from *Herodotus*. And the Hiſtory of *Io*, as *Herodotus* relates it from the *Perſians*, and *Phœnician* Writers, ſhews, that a Maſter of a *Phœnician* Ship lay with her: and if ſhe was a Prieſteſs of a Temple at *Argos*, this muſt have been a *Pelaſgic* Temple, conſecrated to the *Cabiri*, before their Names were known in *Greece*.

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(13) Πρῶτος δὲ Κέκροψ λέγεται Ζῆνα κεκληκέναι τὸν θεὸν μὴ πρότερον οὕτω παρ' ἀνθρώποις ὠνομασμένον, ἔπειτα βωμὸν παρ' Ἀθηναίοις ἱδρύσαι πρῶτος, καὶ πάλιν πρῶτος Ἀθηνᾶς ἄγαλμα συστήσασθαι· ὡς οὐδὲ τούτων ἐκ παλαιοῦ ὑπαρχόντων. Μετὰ δὲ τοῦτον καὶ οἱ παρ' Ἕλλησι θεοὶ πάντες γενεαλογοῦνται. Euſeb. Præp. Evang. lib. x. c. 9. p. 486: And in *Jerome's* Tranſlation of the Preface to his Chronicle, p. 55. it is: Hic Cecrops primus omnium Jovem appellavit; ſimulacra reperit; aram ſtatuit; victimas immolavit; nequaquam iſtiuſmodi rebus in Græcia uſquam viſis. And *Pauſanias* writes: Ὁ μὲν γὰρ (Κέκροψ) Δία τε ὠνόμασεν ὕπατον πρῶτος, καὶ ὁπόσα ἔχει ψυχὴν τούτων μὲν ἠξίωσεν οὐδὲν θῦσαι. Arcad. p. 237. Theſe Paſſages are very obſervable, and point out the Time of the *Græcian* Theogony.

(14) Τοῦ δὲ Ὀλυμπίου Διὸς Δευκαλίωνα οἰκοδομῆσαι λέγουσι τὸ ἀρχαῖον ἱερόν. Pauſan. Attic. p. 43. edit. Kuhn.

(15) *Herodotus* tells us, lib. i. init. that the *Phœnicians* in very ancient Times traded to *Argos*, when it was the moſt famous City in all *Greece*, and before *Athens* was built.

(16) Herodot. lib. i. c. 1, 5.

Agreeably to the Account before-given, that the *Greeks* had the Names of their Gods from *Egypt*, *Herodotus* relates, that the *Egyptians* were the firſt who uſed the (17) Names of the twelve Gods (ſo called), and that the *Greeks* received them from the *Egyptians*. *Lucian* alſo ſaies, that the *Egyptians* were the firſt who knew the *ſacred Names* of the Gods, [De Dea Syr. p. 1057.] and *Jamblichus* writes, that the *Egyptians* had the Names of the Gods firſt of all communicated to them.

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(17) Δυώδεκά τε θεῶν ἐπωνυμίας ἔλεγον πρώτους Αἰγυπτίους νομίσαι, καὶ Ἕλληνας παρὰ σφέων ἀναλαβεῖν. Lib. ii. c. 4. He ſaies again, lib. ii. c. 50. Σχεδὸν καὶ πάντα τὰ οὐνόματα τῶν θεῶν ἐξ Αἰγύπτου ἐλήλυθε ἐς τὴν Ἑλλάδα, διότι μὲν γὰρ ἐκ τῶν βαρβάρων ἥκει πυνθανόμενος οὕτω εὑρίσκω ἐόν. He does not ſay *all*, but *almoſt all the Names of the Gods came out of Egypt into Greece*: for ſome of them were *Pelaſgic* or *Phœnician* Names of Gods, as *Herodotus* rightly adds, *viz.* the *Dioſcuri*, *Neptune*, *Juno*, *Veſta*, *Themis*, the *Graces*, *Nereïds*, and others. Theſe were Names which the *Pelaſgi* brought out of *Phœnicia*, but did not publiſh them till the Names of the *Egyptian* Gods were firſt publiſhed.

From what has been related, we may underſtand the Method of the moſt ancient idolatrous Worſhip in *Greece*. The firſt Hierophants, or Prieſts, who conducted the Sacrifices and Worſhip of the Gods, knew, as having been initiated into the Myſteries, that they were really *dead Men*; and were known by their proper Names, Titles, and Actions but they thought it proper to conceal theſe from the People, leſt they ſhould bring them and their Worſhip into Contempt.

Therefore in their public Worſhip they only invoked their Gods as *Cabiri*, *Dii potentes*, and *cæleſtes*, that is, *great*, *powerful*, and *celeſtial Gods*. Their real Names and Characters were made known to thoſe only who were initiated into the Myſteries; and were there allegorically repreſented. But after the Names of the *Egyptian* Hero-Gods were brought into *Greece*, and the *Pelaſgi* were adviſed by their Oracle at *Dodona* to invoke them in their public Worſhip, they publiſhed with them the Names of their own Gods, and communicated them to the *Greeks* every where.

By this Publication of the Names of the *Egyptian* and *Phœnician* Hero-Gods the primitive Religion of the *Greeks* was greatly corrupted. They now fell into the groſs Superſtition of (18) Hero-Worſhip; and invoked the Names of *dead* Men and Women, whom they knew nothing of; and ſet up Images of them, and built Temples for their Worſhip.

In a little Time, after that they found their Gods had been *Mortals*, and they had got the Knowledge of their Names and Hiſtory, they feigned that they were all natural-born *Greeks*; and they dated their

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(18) Agreeably to this Account *Plato* ſaies, under the Name of *Socrates*, that *the firſt Inhabitants of Greece thought thoſe to be the only Gods, which many of the barbarous Nations now worſhip as ſuch*, viz. the *Sun, and Moon, and Earth, and Stars, and Heaven:* and that afterwards they called their Heroes, *Gods*, who were deified *Men*. *Cratyl.* p. 397, 398. Serran. And it is probable enough, that, before the Hero-Gods were known in *Greece*, they worſhiped the Sun, Moon, Stars, *etc.* in which they ſuppoſed celeſtial Beings to reſide, as the Miniſters of divine Providence. The Words of *Plato* are: Φαίνονταί μοι οἱ πρῶτοι τῶν ἀνθρώπων τῶν περὶ τὴν Ἑλλάδα τούτους μόνους θεοὺς ἡγεῖσθαι, ὥσπερ νῦν πολλοὶ τῶν βαρβάρων, ἥλιον καὶ σελήνην καὶ γῆν καὶ ἄστρα καὶ οὐρανόν, etc.

Theogony, or the Ages of their Gods, from the Time of the Reception of their Names and Worſhip: and ſoon encreaſed their Families with a numerous Progeny, pretended to have been born of them.

The oldeſt *Phœnician Cabiric* God, made known by the *Pelaſgi* to the *Greeks*, being *Uranus*, the *Greeks* hence pretended, that he was the firſt who had reigned amongſt them. This King indeed was one of the firſt who reigned in *Phœnicia*, after the Diſperſion of Mankind; but amongſt the *Greeks* he could only be reckoned to reign two Generations before their *Jupiter*; and therefore not more than 1650 Years before the *Chriſtian* Æra: and it is probable, that the *Cretans* and other *Greeks* called the Names of their Kings, who lived at the Time of the Reception of the Names of the Gods, and before and after, by their Names: and ſo having got an Hero-King *Jupiter*, his Anceſtors of courſe, who were preceding Kings, would be called *Saturn* and *Uranus*, and his Brothers and Siſters be named after other Gods and Goddeſſes.

To this purpoſe (19) *Lactantius* judiciouſly obſerves: "that *Saturn*, being a moſt potent King, to preſerve the Memory of his "Parents, called the *Heaven* and *Earth* by their Names, which had "other Names before. Juſt as in like manner Mens Names were "given to Mountains and Rivers. For when Poets ſpeak of the Off-"ſpring of *Atlas*, or the River *Inachus*, they do not mean as if Men

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(19) Potuit ſic argumentari: Saturnum, cum potentiſſimus rex eſſet, ad retinendam parentum ſuorum memoriam nomina eorum cœlo terræque indidiſſe; cum hæc prius aliis vocabulis appellarentur. Qua ratione et montibus et fluminibus nomina ſcimus impoſita. Neque enim cum dicunt poetæ de progenie *Atlantis* aut *Inachi* fluminis id potiſſimum dicunt homines ex rebus ſenſu carentibus potuiſſe generari; ſed eos utique ſignificant, qui nati ſunt ex iis hominibus qui vel vivi vel mortui nomina montibus aut fluminibus indiderunt: nam id apud veteres, maximeque Græcos, uſitatum fuit — Non ergo mirandum, ſi nomina eorum cœlo terræque attributa eſſent, qui reges genuerant potentiſſimos. Apparet ergo non ex *cælo* natum eſſe, quod fieri non poteſt, ſed ex eo homine cui nomen *Urano* fuit. Quod eſſe verum Triſmegiſtus autor eſt, qui cum diceret admodum paucos extitiſſe in quibus eſſet perfecta doctrina, in his *Uranum*, *Saturnum*, *Mercurium*, cognatos ſuos nominavit. De falſ. relig. lib. i. p. 52, 53, 54. edit. Oxon.

“ could be generated of inanimate Things: but mean ſuch as were “ born of thoſe Men, whoſe Names, either in their Life-time or after “ their Death, were given to Mountains and Rivers; which was very “ uſual to be done by the Ancients, and eſpecially by the *Greeks.* It “ is no wonder therefore, that their Names were given to the *Heaven* “ and *Earth,* who had been the Parents of the moſt potent Kings. “ Hence it appears, that *(Saturn)* was not born of (the Element called) “ *Heaven,* which is impoſſible to be, but of that Man whoſe Name “ was *Uranus.* And agreeably hereto, *Triſmegiſtus* called *Uranus,* “ *Saturn, Mercury,* his Kinſmen.”

This is a juſt Account of the oldeſt Pagan *Theogony* of the firſt Hero-Gods, and of their Names being given to the *Heaven, Earth,* and the celeſtial Orbs, *Stars* and *Planets,* etc. And as the *Greeks* could not carry their Gods higher than *Uranus* and *Saturn,* it is certain, that they received their Names and Hiſtory from the *Phœnician Pelaſgi:* and as they received the Names of ſome later than others, ſo they reckoned them later in Age. Thus *Bacchus, Hercules,* and *Pan,* were received later than the other twelve Gods, and ſo were accounted *younger*; but amongſt the *Egyptians* they were as old as moſt of the twelve Gods. This was the Method of the *Greek* Theogony, as *Herodotus* (20) tells us.

Hence we are able to account for the *Greek* Theogony, as related in the Poems of *Orpheus, Heſiod,* and other Poets; and for the Hiſtory of the Origin and Families of the Gods given by *Apollodorus, Diodorus*

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(20) Δῆλά μοι ὦν γέγονε, ὅτι ὕστερον ἐπύθοντο οἱ Ἕλληνες τούτων τὰ οὐνόματα [i. e. Pan, Dionyſus, Hercules] ἢ τὰ τῶν ἄλλων θεῶν. ἀφ' οὗ δὲ ἐπύθοντο χρόνου, ἀπὸ τούτου γενεηλογέουσι αὐτέων τὴν γένεσιν. Lib. ii. c. 146. Again: Εἰ μὲν γὰρ φανεροί τε ἐγένοντο, καὶ κατεγήρασαν καὶ οὗτοι ἐν τῇ Ἑλλάδι, κατάπερ Ἡρακλέης ὁ ἐξ Ἀμφιτρύωνος γενόμενος, καὶ δὴ καὶ Διόνυσος ὁ ἐκ Σεμέλης καὶ Πὰν ὁ ἐκ Πηνελόπης γενόμενος. Ἔφη ἄν τις καὶ τούτους ἄλλους γενομένους ἄνδρας ἔχειν τὰ ἐκείνων οὐνόματα τῶν προγεγονότων θεῶν. Ibid. That is: For if thoſe (the *Egyptian Pan, Dionyſus,* and *Hercules)* had been famous in *Greece,* and grown old there, as *Hercules* Son of *Amphitryon, Bacchus* Son of *Semele,* and *Pan* born of *Penelope,* did; any one might ſay, that theſe were *other Men,* and had the Names of Gods who were born before them. The Tranſlator has not rightly rendered the laſt Words, and omitted the Words γενομένους ἄνδρας.

Siculus, and other Writers: and to form a real Chronology out of their Fables; and to reconcile them to the older and more genuine Hiſtory and Records of the *Phœnicians* and *Egyptians*.

Hence alſo it appears how the Actions and Hiſtory of the ſame Gods in the *Greek* Writers are ſo many Ages later than in the *Phœnician* and *Egyptian* Authors.

Cecrops was the firſt *Egyptian*, that we know of, who came with a Colony out of *Egypt* into *Greece*, and ſettled in *Attica*, where the *Pelaſgi* lived before him; and as the Names of the *Egyptian* Gods, and others, were publiſhed about his Reign, or not many Years before, he might conſecrate ſeveral Cities and Parts of the Country to the principal (21) Gods.

Apollodorus indeed differs from other *Greek* Writers, and, out of Compliment to his *Athenians*, makes *Cecrops* an original Inhabitant of *Attica*: but *Hecatæus Mileſius*, a far older Writer, ſaies, that *Cecrops* was a *barbarous* Name, meaning that he was not a Native of *Greece*, but came from another Country thither. [Apud Strab. Geog. lib. vii. p. 494.]. And if ſo, we need not doubt but he came from *Egypt*.

It is probable alſo, that *Cecrops* carried from (22) *Saïs* a Colony in *Phœnician* Ships into *Greece*: for the *Egyptians* themſelves had no Communication with the *Greeks* till many Ages after. But it appears from *Herodotus* (23), as well as other ancient Writers, that the *Phœnicians* traded into *Greece*, particularly to *Argos*, with *Egyptian* and *Syrian* Merchandiſes, and from *Greece* to *Egypt*, before the Time of *Cecrops*: and that the *Greeks* alſo traded into *Phœnicia*. But the firſt *Egyptian* Ship that ſailed into *Greece* was that which carried *Danaus* and his Family to *Argos*, as the *Parian* Marbles tell us; though this might be a *Phœnician* Veſſel alſo.

(21) *Ennius* gave their Names in two Verſes:

Juno, Veſta, Menerva, Ceres, Diana, Venus, Mars,
Mercurius, Jovis, Neptunus, Vulcanus, Apollo.

But there were others beſides theſe, and *Uranus* and *Saturn* were the Progenitors of them.

(22) Τοὺς Ἀθηναίους δέ φασιν ἀποίκους εἶναι Σαϊτῶν τῶν ἐξ Αἰγύπτου. Diod. Sic. lib. i. p. 24.

(23) Lib. i. p. 1, 2.

That the twelve Gods were all contemporary with *Cecrops* we are informed by that learned *Athenian Apollodorus*, who relates, that in his Reign the Gods choſe each their City in which they would be peculiarly worſhiped: and that a (24) Diſpute ariſing between *Neptune* and *Minerva*, who both claimed the City of *Athens*, *Jupiter* left it to the Deciſion of the reſt of the twelve Gods, who adjudged it to *Minerva*, upon the Teſtimony of *Cecrops*, that ſhe had firſt taken Poſſeſſion of it by planting the Olive in the *Acropolis* or Caſtle of the City. *Minerva*, having the City adjudged to her, called it *Athenæ*, after her own Name.

This is the fabulous Account of the *Greeks* concerning the firſt Worſhip of their twelve famous Gods; and it ſhews, that they were not *worſhiped* in *Greece* till the Reign of *Cecrops*; nor till after he had built *Athens*, which he dedicated to *Athene*, or *Minerva*, who was the tutelar Goddeſs of *Saïs* in *Egypt* (25).

Cecrops came into *Attica* in the Year before *Chriſt* 1557, or, according to the *Parian* Marbles, in the Year 1582, which is the higheſt Date of his Reign: and it might be about ten Years after when the Gods were related to come into *Attica*. *Euſebius*, in his Chronicon, places the Conteſt between *Neptune* and *Minerva* in the nineteenth Year of *Cecrops*. *Apollodorus* (36) alſo relates, that *Mars*, at the Suit of *Nep-*

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(24) This Conteſt between *Neptune* and *Minerva* was related to have happened on the ſecond Day of the Month *Boedromion*, i. e. the 27th Day of *September*, as the *Attic* Year then ſtood at the Summer Solſtice. Plut. Sympoſ. lib. ix. p. 741. On this account he ſaies, the *Attics*, when they omitted a Day to bring the Courſe of the Sun and Moon together, or to the ſame Point of the Zodiac, omitted this Day. Τὴν δευτέραν τοῦ Βοηδρομιῶνος ἡμέραν ἐξῄρηνται, οὐ πρὸς τὴν σελήνην, ἀλλ' ὅτι ταύτῃ δοκοῦσιν ἐρίσαι περὶ τῆς χώρας οἱ θεοί, i. e. *Minerva* and *Neptune*. See Sir *I. Newton's* Chron. p. 72, 74. and Apollod. lib. iii. c. 13. ſect. i. This Conteſt between *Neptune* and *Minerva* is mentioned by *Herodotus*, Lib. viii. c. 55.

(25) The *Egyptian* Prieſt of *Saïs*, called *Pateneit*, (from *Neit* or *Neith*, i. e. *Minerva*, Procl. in Plat. Timæ. lib. i. p. 31.) told *Solon* out of their ſacred Books, that *Minerva* was the Founder and tutelar Goddeſs of *Athens* as well as of *Saïs*. Timæ. Plat. p. 23. Serran. by a vain Compliment making *Athens* as old as *Saïs*, built by *Iſis*, the *Egyptian Minerva*.

(26) Lib. iii. c. 13. ſect. 2. *Herodotus* mentions this Daughter of *Cecrops*, who had a Temple at *Athens*, Lib. viii. c. 53.

tune, was tried at *Athens* by the twelve Gods for killing *Neptune's* Son *Halirrhothius*, on account of his raviſhing *Mars's* Daughter *Alcippe*, whom he had by *Agraulos*, the Daughter of *Cecrops*, and that *Mars* was acquitted.

The *Parian* Marbles relate this Trial to have happened in the firſt Year of *Cranaus*, who ſucceeded *Cecrops*, in the Year before *Chriſt* 1507: and they add, that the Place where *Mars* was tried was henceforth called *Areopagus*, i. e. the *Rock*, *Cliff*, or *Hill of Mars*. This is a well known Story, and ſhews, that the Gods were then ſuppoſed to be living in *Greece*, and ſo not *deified*.

The real Fact probably was, that *Alcippe's* Father, called *Mars*, was ſome military Officer of *Cecrops*, and *Halirrhothius*, who had abuſed *Alcippe*, was the Son of ſome Governor of the Sea-Coaſt of *Attica*, called *Poſidonus*, or *Neptune*; and that *Mars* was tried for the Murder of *Halirrhothius* by twelve Judges, choſen out of the four Tribes (27) of *Attica*. *Pauſanias* (28) agrees with *Apollodorus* and the *Parian* Marbles, both in the Account of the Cauſe of the Trial of *Mars*, and of the Place where he was tried at *Athens* being thence called *Areopagus*. So here we have the Time of the moſt famous Council in *Greece*, called the Council of the *Areopagus*, fixed by the beſt Authority to the firſt Year of the Reign of *Cranaus*.

Another Thing, which ſhews, that the Hero-Gods were brought into *Greece* about the Time before-mentioned, is, that ſeveral of them were born of the Daughters of *Atlas* by *Jupiter*. He had *Mercury* by *Maia*, who was one of them; and he had *Apollo* about the ſame Time by *Latona*; and *Dardanus* (29) by *Electra*, another of them; and other Gods lay with others of them. (ſee Apollodor. lib. iii. p. 194. and Diodor. Sic. lib. iii. p. 194.] Now *Atlas* was contemporary with *Saturn*, and was Brother of *Prometheus* and *Epimetheus*, and they all flouriſhed in the Reign of *Triopas* (30) at *Argos*, who began to reign in the Year before *Chriſt* 1553.

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(27) *Pollux*, ſpeaking of the original Diviſion of the *Athenian* Tribes, ſaies: Αἱ Φυλαὶ τέως μὲν ἐπὶ Κέκροπος ἦσαν τέσσαρες· Κεκροπὶς, Αὐτόχθων, Ἀκταία, Παραλία.

(28) Attic. p. 19, 26.

(29) *Homer* gives an Account of *Dardanus* and his Deſcendants, Il. Υ. ℣ 225, etc. which ſee.

Deucalion was Son of *Prometheus*, and reigned at *Lycoria*, near Mount *Parnaſſus*, in the Year before *Chriſt* 1549, (ſee the Marbles) and *Cadmus* married *Harmonia*, Daughter of *Jupiter*, whom he had by *Electra*, Daughter of *Atlas*, about the Year before *Chriſt* 1496: and his Marriage is related by (31) *Diodorus Siculus* to have been honoured with the Preſence of the Gods and Goddeſſes, *Ceres*, *Minerva*, *Apollo* (32), *Mercury*, the *Muſes*, and the reſt, whom he does not mention, he ſaies, were preſent.

This was a little before *Cadmus* went into *Bœotia*, and built *Thebes*; and ſo muſt be whereabout I have placed it.

Now though it be allowed, that *Saturn*, *Jupiter*, and the reſt of the Gods, (who were of *Egyptian* Original) never lived in *Greece*, yet *Deucalion*, *Cadmus*, and *Harmonia*, *Dardanus*, and others, who are related to be immediately deſcended from them, were real Perſons, and lived in the Places where they are ſaid to have reigned, and their Ages are well known; as alſo the Times of the Reigns of the Kings in which the Gods are ſaid to live: and hereby we are able to fix the Æra of their Mythology, or the Times of their being firſt known and worſhiped in *Greece*.

Saturn, (whoever he was that was ſo called) *Atlas*, *Prometheus*, etc. could not be much older than *Cecrops* and *Triopas*; becauſe *Dardanus*, the Grandſon of *Atlas*, came into *Phrygia*, and built *Dardanum* about the Year before *Chriſt* 1480, or a few Years before. *Deucalion*, Son (33) of *Prometheus*, reigned at *Lycoria*, near Mount *Par-*

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(30) So ſaies *Acuſilaus*, apud Clem. Alex. Strom. i. p. 321. and Tatian. Orat. cont. Græc. fin.

(31) Lib. v. p. 323. and Apollodor. lib. iii. c. 4. p. 157.

(32) *Apollo* ſeems to have been an eminent Muſician and Soothſayer; and *Æſchylus* introduces *Thetis*, ſaying that he performed at her Wedding: Φῆ ἡ Θέτις τὸν Ἀπόλλω ἐν τοῖς αὐτῆς γάμοις ᾄδοντα. Apud Plat. de Repub. lib. ii. p. 607.

(33) Apollodor. lib. i. p. 22. Apollon. Rhod. Argonaut. lib. iii. ỷ 1085, 1086. Heſiod. in Theogon.

naſſus,

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naſſus, in the Year before *Chriſt* 1549; and *Harmonia*, *Jupiter's* Daughter, married *Cadmus* in the Year before *Chriſt* 1497, or 1496: and *Jupiter* and all the reſt of the twelve Gods were repreſented as living in *Greece* at this Time, though ſome of them were then dead and deified, and ſo *Apollodorus* accurately relates that they vouchſafed to come from Heaven to ſolemnize his Marriage. So that *Saturn*, *Atlas*, *Prometheus*, and *Epimetheus*, who were all worſhiped as *Cabiric* Gods, ought not to be placed higher than twenty or thirty Years before *Cecrops*: or perhaps more truly in his Reign.

From what is ſhewn concerning the Æra of the *Greek Theogony*, we may, with Certainty, conclude, that it is not older, if ſo old, as the Time of *Moſes* and the *Exodus* of the *Jews* from *Egypt*: and what the *Egyptian* Prieſt, who inſtructed *Solon*, told him, was very true; (34) *that the Greeks were mere Children*, and *Novices in ancient Literature*; *and had no Knowledge of ancient Times.*

OF THE ORIGIN and ÆRA OF ORACLES.

IT is evident there could be no Oracles before the Time of the Gods; becauſe all Oracles belonged to ſome or other God or Goddeſs. But it is probable, that the firſt Oracles belonged to the true God. We find an Oracle of the true God in the Land of *Canaan*, as anciently as the Time of *Melchiſedeck* and *Abraham*. It is ſaid, *Gen.* xxv. 22. that *Rebekah* being with Child of Twins, and in great Pain by their ſtrugling in her Womb *went to enquire of the Lord*, or to conſult his Oracle at the Place of Worſhip: and had an Anſwer given her from thence, ℣ 23. This ſhews, that there was in the Land of *Canaan* an Oracle of the true God, where ſome inſpired Prophet or Prieſt delivered his Will to the Worſhipers who conſulted it: or which was delivered by a Voice from the *Schechinah*, or divine Glory, at the Place of Worſhip. This Enquiry of *Rebekah* was made in the Year before *Chriſt* 1938: but the Oracle or divine *Schechinah* was probably known and conſulted there long before, and when *Abraham* firſt came into *Canaan*, in the Year before *Chriſt* 2023. Nay, it is probable, that in the moſt early Ages of the World, and both before and after the Deluge, the Worſhipers of the true God had the divine Will communicated to them, on ſpecial Occaſions, either by the Appearance of Angels, or ſome other viſible Token of the divine Preſence; by which, like the oracular *Urim* and *Thummim*, appointed by God under the *Moſaic* Diſpenſation, they had a Reſort unto God, and received Revelations from him. This was the *Preſence* or *Face* of God, to be baniſhed from which *Cain* thought *a Puniſhment greater than he could bear*, *Gen.* iv. 14, 16. becauſe thereby he would be deprived of the divine Protection, and of the Benefit of his gracious Preſence. The *Face* or Preſence of God therefore refers to the Place of Worſhip, where our firſt Parents and their Offspring offered Sacrifices to God, and had his Will communicated to them. And this probably was the Foundation of Oracles and Divination, which ſoon after the Diſperſion of Mankind prevailed wherever they lived, and under all ſorts of religious Worſhip.

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(34) The Words of the *Egyptian* Prieſt to *Solon*, as *Plato* relates them, were: Ὦ Σόλων, Σόλων, Ἕλληνες ἀεὶ παῖδές ἐστε· γέρων δὲ Ἕλλην οὐκ ἔστι.—Νέοι ἐστὲ τὰς ψυχὰς πάντες· οὐδεμίαν γὰρ ἐν αὐταῖς ἔχετε, δι' ἀρχαίαν ἀκοὴν, παλαιὰν δόξαν· οὐδὲ μάθημα χρόνῳ πολιὸν οὐδέν. Timæ. p. 1043. edit. Ficin. See Euſeb. Præp. Evang. lib. x. c. 4. p. 471, where the Words are cited imperfectly.

The Belief of tutelar Angels preſiding under God, as the Miniſters of his Providence, over every Country and Nation, was univerſally received, either by Revelation or Tradition, in the firſt Diſperſions and Settlements of Men: and *Moſes* and the Prophets ſeem to give Credit to the Truth of it. And as Men would be always deſirous of their propitious Preſence and Influences; ſo it was natural for them to ſeek out Means of converſing with them by ſome viſible Repreſentations or (35) Symbols; which by degrees produced many ſorts of Superſtitions

(35) Such as theſe were probably the *Teraphim* of *Laban*, *Gen.* xxxi. 19. which he calls *his Gods*, ℣ 30. They ſeem to have been oracular Images, or

and various kinds of Oracles. It is hard to account any other way for the ſo ancient and univerſal Inſtitutions of Divination and Oracles, which, by the Policy of Kings and Prieſts, and alſo by the Deluſions of evil Dæmons, became the Source of endleſs Idolatry and Superſtition.

Men were not ſatisfied with making their Gods the Objects of their Senſes; but were farther deſirous of receiving Communications of their Will as oft as they ſtood in need of their Counſel or Direction: and therefore the Uſe of conſecrated Images was not only to be ſenſible Repreſentations of the Gods worſhiped by them; but by Incantations and other magical and ſuperſtitious Ceremonies they became oracular, and were conſulted in the moſt important and difficult Affairs, to know future Events, and the Succeſs of any preſent Undertakings.

Theſe Divinations were the Foundation of Oracles, which were the great and chief Support of Paganiſm every where. Hence *Xenophon* ſaies, " (36) that all Cities and Nations by Divination conſulted their " Gods about what they ought and ought not to do." And it is certain, that not only all the Cities and States of *Phœnicia*, *Egypt*, *Arabia*, *Babylon*, *Perſia*, *Syria*, *Greece*, and *Rome*, uſed Divination for public and political Benefits; but the moſt learned Philoſophers, *Pythagoras* and his Followers, *Epimenides*, *Empedocles*, *Democrates*, *Plato*, and (37) others, were addicted to it. Particularly *Socrates* (38) thought it to be the moſt divine Science, and adviſed all his Diſciples to apply themſelves to it, as the moſt uſeful Knowledge they could attain. [ſee above p. 57. Not. 96.]

This laid the Foundation of the *Theurgy*, and all the magical Rites

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Houſhold tutelar Gods, which *Laban* uſed in Divination, and conſulted by ſome magical Rites, to know Events by them. And the Deſign of *Rachel's* ſtealing and carrying them away ſeems to have been either to make uſe of them as tutelar Gods, according to the Superſtition of her Family: or out of Fear, leſt her Father, by conſulting them, ſhould diſcover which Way ſhe and *Jacob* with their Families were gone.

(36) Πάσαι αἱ πόλεις καὶ πάντα τὰ ἔθνη διὰ μαντικῆς ἐπερωτῶσαι τοὺς θεοὺς, τί τε χρὴ καὶ τί οὐ χρὴ ποιεῖν. Sympoſ. p. 887. See Cicer. de Divinat. lib. i.

(37) See Clem. Alex. Strom. i. p. 334. Plin. Hiſt. Nat. lib. xxx. c. 1. Jamblic. vit. Pythag. c. xxix. alſo c. xxviii. p. 127, etc.

(38) Xen. Memorabil. lib. iv. p. 815. fin.

of Paganiſm, univerſally practiſed, whereby they held Communion with their Gods, or Dæmons, and received Anſwers and Directions from them: and the Effects of theſe were undoubtedly found by Experience to be more than *human*, which made the moſt learned and religious every where profeſs and uſe them.

Lucian ſaies, [De Aſtrolog. p. 540.] the *Æthiopians* were the firſt who made uſe of Aſtrology and Divination, and communicated the Art to the *Egyptians:* after whom, he thinks, the *Chaldæans* practiſed it. (p. 541.) But it is more probable, that the *Chaldæans* were the firſt who uſed them. *Lucian* adds, that *Orpheus* firſt brought them into *Greece.* Whether the *Æthiopians* or *Egyptians* firſt made aſtrological Obſervations, is uncertain, but it is agreed, that the *Egyptians* were the firſt who formed the Sphere and the Figures of the Zodiac: and *Lucian* ſaies ſo, and thinks, that the Worſhip of Animals aroſe from the Configurations of the Zodiac, by which they practiſed Divination, (ſup. p. 540.) but it is more probable, that the *Egyptians* worſhiped Animals as Symbols of their Gods before the Invention of the Sphere and Zodiac: and deſcribed ſome of their ſacred Animals upon it.

Herodotus (39) thought, that the Divination of the famous *Egyptian* Oracles was not to be attributed to any human Artifice, but to certain Deities, to whom they were conſecrated. The manner of Divination, he ſaies alſo, was communicated from *Egypt* to *Greece*, and was there firſt begun (40) at the Oracle of *Dodona.*

It is certain, that the Uſe of Divination and Oracles is almoſt as ancient as Idolatry itſelf; or at leaſt is as ancient as the Conſecration and Worſhip of *Images.* The Uſe of Images, ancient *Chriſtian* Writers agree, was firſt begun in *Chaldæa*, by *Serug*, the great Grandfather of *Abraham*, who was born in the Year 793 after the Flood, and might fall into Idolatry about the Time of the Birth of his Son *Nahor*, when he was an hundred and thirty Years of Age, and ſo in the Year 923 after the Flood, or a few Years after. Images were made in *Phœnicia* and *Egypt* many Years before: and there is no Doubt but that by the

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(39) Lib. ii. c. 83.
(40) Ibid. c. 56, 58.

Permiſſion of divine Providence, Dæmons, or evil Spirits (41), delivered by their Suggeſtions to the Idol-Prieſts and Prieſteſſes various ways, and ſometimes by audible Voices, coming from the Images, or ſecret Places where they were placed, the *oracular* Reſponſes, whereby oftentimes the deepeſt Secrets were revealed, and extraordinary Events were foretold, and came to paſs, which were out of the Reach of human Underſtanding to know: this the beſt atteſted Hiſtory of all Nations bears Witneſs to; and the Scriptures ſuppoſe the Truth of it. But there was alſo, no doubt, a great deal of Impoſture of the Hierophants mixed with the diabolical Influence; which appeared on the one hand in the ambiguous and fallacious Anſwers frequently given from the Oracles; and, on the other hand, from the impious and barbarous Acts and Sacrifices commanded by them, which could not have prevailed ſo univerſally, if Men had not been perſuaded that they were commanded by the Gods.

It was undoubtedly in Oppoſition to the Pagan *oracular* Images, *Teraphim*, Temple, Oracles, and Divinations, that God inſtituted his Oracle of *Urim* and *Thummim*, by which the High-Prieſt received the Counſel of God from his Throne in the *Holy of Holies*, and delivered it to the People, upon any extraordinary Occaſion. The High-Prieſt with *Urim*, and the *Jewiſh* Prophets, ſupplied the Place of *Diviners* and *Oracles*, which the *Jews* were forbidden to reſort to, as being Seducers and Promoters of Idolatry: inſtead of which they were ordered to conſult his Oracle and true Prophets. Theſe were neceſſary to the *Jews*, who were prone to Superſtition and Idolatry: and as the Heathen Oracles and Diviners were the chief Support of idolatrous Worſhip, the *Jews* could not have been withdrawn from them, if they had not had an Oracle and Prophets of their own to reſort to, and to inform them of the Will of God in all difficult Caſes and national Concerns.

It was therefore an Inſtance both of the Wiſdom and Goodneſs of God to eſtabliſh a ſtanding Oracle and Succeſſion of Prophets amongſt the *Jews*, that by the Divinations and Oracles of falſe

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(41) See Proc. in Plat. Timæ. lib. v. p. 308.

Gods they might not be tempted to forſake the Worſhip of him, the only true God.

The oldeſt Oracle amongſt the Pagans, that we read of, was inſtituted at *Thebes* in *Egypt* by *Oſiris*, or *Menes*, in Honour of his Father *Jupiter Ammon:* and afterwards another to the ſame *Jupiter*, in *Libya*. The Temple and Oracle at *Thebes* was founded about the Year before *Chriſt* 2220. But if *Diodorus Siculus* ſaies true, *Dionyſus*, *Oſiris*, or *Menes*, had, before he conquered and reigned at *Thebes*, inſtituted an Oracle in *Libya*, in Honour of his Father *Jupiter Ammon*. [lib. iii. p. 206.]

But the Account of *Herodotus* is moſt to be depended on (42). He relates from the Prieſts of *Jupiter* at *Thebes:* "that two Women, who "were Prieſteſſes there, had been taken captive by the *Phœnicians*, and "carried away from *Thebes:* and that one of them was ſold into *Libya*, "where ſhe founded the Oracle of *Jupiter Ammon*; and the other into "*Greece*, where ſhe founded the Oracle of *Jupiter* at *Dodona*, which "was the moſt ancient Oracle of the *Greeks*." He adds, "that the "Prieſteſſes of *Dodona* (agreeably to the above Account) told him, that "two (43) *black Pigeons* (meaning *Egyptian* Women) paſſed from

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(42) Χρηστηρίων δὲ πέρι τοῦ τε ἐν Ἕλλησι καὶ τοῦ ἐν Λιβύῃ τόνδε Αἰγύπτιοι λόγον λέγουσι. Ἔφασαν οἱ ἱρέες τοῦ Θηβαιέος Διὸς δύο γυναῖκας ἱρηΐας ἐκ Θηβαίων ἐξαχθῆναι ὑπὸ Φοινίκων. Καὶ τὴν μὲν αὐτέων πυθέσθαι ἐς Λιβύην πρηθεῖσαν, τὴν δὲ ἐς τοὺς Ἕλληνας. Ταύτας δὲ τὰς γυναῖκας εἶναι τὰς ἱδρυσαμένας τὰ μαντήϊα πρώτας ἐν τοῖσι εἰρημένοισι ἔθνεσι. Ταῦτα μὲν νῦν τῶν ἐν Θήβῃσι ἱρέων ἤκουον. Τὰ δὲ Δωδωναίων φασὶ αἱ προμάντιες, δύο πελειάδας μελαίνας ἐκ Θηβέων τῶν Αἰγυπτίων ἀναπταμένας, τὴν μὲν αὐτέων ἐς Λιβύην, τὴν δὲ παρὰ σφέας ἀπικέσθαι. ἱζομένην δέ μιν ἐπὶ φηγὸν αὐδάξασθαι φωνῇ ἀνθρωπίνῃ, ὡς χρεὼν εἴη μαντήϊον αὐτόθι Διὸς γενέσθαι· καὶ αὐτοὺς ὑπολαβεῖν θεῖον εἶναι τὸ ἐπαγγελλόμενον αὐτοῖσι, καὶ σφέας ἐκ τούτου ποιῆσαι. Τὴν δὲ ἐς τοὺς Λίβυας οἰχομένην πελειάδα λέγουσι Ἄμμωνος χρηστήριον κελεῦσαι τοὺς Λίβυας ποιέειν. Ἔστι δὲ καὶ τοῦτο Διός. Δωδωναίων δὲ αἱ ἱρῆϊαι ἔλεγον ταῦτα. Συνωμολόγεον δέ σφι καὶ ἄλλοι Δωδωναῖοι οἱ περὶ τὸ ἱρόν. Lib. ii. c. 54, 55, 56.

(43) *Pindar* gave the ſame Account before *Herodotus*, as the old Scholiaſt on Sophoc. Trachin. ℣ 176. relates. Theſe Prieſteſſes were called *black Pigeons*, both to denote their having come from another Country; and alſo particularly that they came from *Egypt*. The *Egyptians* in their Hieroglyphics denoted a Widow, who continued all her Life in the State of Widowhood, by a *black Pigeon*, as *Orus Apollo* tells us: Γυναῖκα χήραν ἐπιμείνασαν

“ *Thebes* in *Egypt*; and that one of them came into *Libya*, and the “ other ſettled amongſt them. That ſhe who came to *Dodona* ſat under “ a Beach Tree, and with a human Voice declared it to be the divine “ Will that in that Place an Oracle ſhould be founded to *Jupiter*. “ And they believing it to be the Voice of God, did as ſhe ſaid. That “ the other, which went into *Libya*, commanded the *Libyans* to ſet “ up an Oracle in Honour of *Jupiter Ammon*.”

Herodotus, in Confirmation of theſe Accounts (44), adds, that there was a great Similitude between the Oracle at *Thebes* in *Egypt*, and that at *Dodona*: and that the *Greeks* received their Rites of Divination from *Egypt*.

The ancient Invaſion of *Thebes* by the *Phœnicians*, mentioned by *Herodotus*, when the two Prieſteſſes were taken Captives, could be no other than that of the *Phœnician Shepherds*, who conquered *Egypt*, and ruled many Years there: And it moſt probably refers to their firſt

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ἄχει θανάτου θέλοντες σημῆναι περιστερὰν μέλαιναν ζωγράφουσιν, p. 129. This ſhews the two *black Pigeons* were two Widow *Egyptian* Prieſteſſes. Hence it was anciently fabled amongſt the *Greeks*, that a *Pigeon* [ſome Writers ſaid *two*] delivered Oracles from a Beach Tree at *Dodona*; where the Image of a Pigeon was placed. *Sophocles* makes them *two* Pigeons:

Ὡς τὴν παλαιὰν φηγὸν αὐδῆσαί ποτε
Δωδῶνι δισσῶν ἐκ πελειάδων ἔφη, Trachin. ℣ 175, 176.

and ſo did *Euripides*, who made *three* in all, as his old Scholiaſt ſaies. The old Scholiaſt obſerves on the foregoing Verſes of *Sophocles*: Τὴν ἐν Δωδῶνι τῆς Θεσπρωτίας φηγὸν ἐφ’ ἧ δύο περιστεραὶ καθήμεναι ἐμαντεύοντο. He adds: Ὑπεράνω τοῦ ἐν Δωδώνῃ μαντείου δύο ἦσαν πέλειαι, δι’ ὧν ἐμαντεύετο ὁ Ζεὺς ὡς Ἀπόλλων ἀπὸ τρίποδος. He adds alſo the Explication of *Herodotus*. *Dionyſius* of *Halicarnaſſus* ſaies, as does alſo *Philoſtratus*, and *Plato* in his *Phædrus*, p. 1240. that the *Dodonæan* Oracles were delivered from an Oak: Παρὰ Δωδωναίοις—ἐπὶ δρυὸς ἱερᾶς καθεζομένη περιστερὰ θεσπιῳδεῖν ἐλέγετο, Rom. Antiq. lib. i. p. 12. yet *Heſiod* calls it a *Beach*, φηγὸν, in a Paſſage cited a little below: Ἡ μὲν χρυσῆ πέλεια ἔτ’ ἐπὶ τῆς δρυὸς ἐν λογίοις ἡ σοφή· καὶ χρησμοὶ οὓς ἐκ Διὸς ἀναφθέγγεται. Philoſtrat. Icon. lib. ii. ſect. 34. p. 858. But the Beach was eſteemed a kind of Oak, which reconciles the Authors above-mentioned together. See Suid. voc. Φηγός. *Plato’s* Words in his *Phædrus*, p. 1240. are: Ἐν τῷ τοῦ Διὸς τοῦ Δωδωναίου ἱερῷ δρυὸς λόγους ἔφασαν μαντικοὺς πρώτους γενέσθαι. And *Sophocles* alſo calls it the Oracle πολυγλώσσου δρυὸς, Trachin. ℣ 1175. And therefore his having before called it φηγὸν ſhews, that he thought the *Beach* to be of the *Oak kind*.

(44) Lib. ii. c. 58.

coming into *Egypt* with a numerous Army, when they plundered all the Country both below and above *Memphis*, as far as *Thebes*; and carried many Captives from thence as well as from the other Provinces of middle and lower *Egypt*: and when they had ravaged the whole Country, they fixed their royal Seat at *Memphis*. So it is probable, that amongſt other Captives they carried the two *Theban* Prieſteſſes to *Memphis*; and ſold one of them into *Libya*; and the other to the *Pelaſgic* or *Phœnician* Merchants who traded to *Memphis*; and they carried her to *Dodona*.

By this Account, which the *Egyptian* Prieſts of *Thebes* gave to *Herodotus*, we are able to fix with great Exactneſs the Time of the founding of the two ancient and famous Oracles of *Jupiter*, one in *Libya*, and the other by the *Pelaſgi* at *Dodona*.

The *Phœnicians* invaded and conquered *Egypt*, as we are aſſured from *Manetho's* Dynaſties, in the Year before *Chriſt* 1982: and hereabout, or a Year or two after, we may place the Foundation of the two forementioned ancient Oracles of *Libya* and *Greece*.

Semiramis conſulted the *Libyan* Oracle of *Jupiter Ammon* about the Year before *Chriſt* 1930, to know the Time and manner of her Death; as *Diodorus Siculus* (45) relates from *Cteſias*.

Strabo (46) ſaies, *Ephorus* related, that the Oracle of *Dodona* was founded by the *Pelaſgi*, who had the moſt ancient Kingdom in *Greece*; and that the Country was called before (47) *Theſprotis*. Hence *Homer* (48) calls the *Dodonæan Jupiter*, *Pelaſgian*; and *Æſchylus* (49),

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(45) Lib. ii. p. 102.

(46) Geog. lib. vii. p. 504, 505. and ſo ſaies *Euſtathius*, Comment. in Homer. p. 1074.

(47) P. 506. and ſo *Herodotus*, lib. ii. c. 56. Euſtath. ad Dionyſ. Perieg. ℣ 430. and a People called *Selli*, or *Elli*, (as *Strabo* above obſerves) were the moſt ancient Inhabitants of the Country, (of which *Dodona* was a Part) which was called *Ellopia*, from the *Elli*: ſo the Schol. on Sophoc. Trachin. ℣ 1174, from *Heſiod*. And *Sophocles* calls the Place where the Oracle was, Σελλῶν ἄλσος. ℣ ibid.

(48) Ζεῦ, ἄνα, Δωδωναῖε, Πελασγικὲ, τηλόθι ναίων, etc. Iliad. Π. ℣ 233.

(49) Τὴν αἰπύνωτόν τ' ἀμφὶ Δωδώνην ἵνα
Μαντεῖα θῶκός τ' ἐστι Θεσπρωτοῦ Διός. Prometh. Vinct. ℣ 829, 830.

Theſprotian: and *Heſiod* ſaies (50), *Dodona* was the Seat of the *Pelaſgi*. *Strabo* adds, that *Homer* ſhews, that the *Pelaſgi* who inhabited the Parts about the Temple of *Dodona*, were *Barbarians*, from their way of living and Manners: that is, *Homer* thought they were not the original Inhabitants of *Greece*, but came thither from another Country, as they really did.

The Name of the firſt *Dodonæan* Prieſteſs might be *Dodona*, whence the Oracle had its Name; and the Place alſo where it was founded.

Euſtathius (51), in his Commentary on the Geography of *Dionyſius*, thinks, it was ſo called from *Dodona*, the Daughter of *Jupiter* and *Europa*, or from the River *Dodon:* but this is a mere *Greek* Fiction. The Oracle was far older than either *Europa* or the *Greek Jupiter:* and the River had its Name from the Oracle. *Stephanus* (52) of *Byzantium* ſaies from *Epaphroditus*, that *Thraſibulus* deduced the Name from *Dodona*, one of the *Oceanides*; but this could not be ſo neither: becauſe the *Oceanides* were all ſeveral Ages later than the *Dodonæan* Oracle. Therefore it is more probable, that the Country was called *Dodona* from *Dodon*, or *Dodonim*, the Son of *Javan*, and Grandſon of *Japhet*, who might ſettle a Colony or Family there: and if this was ſo, *Dodona* was the original Name of the Country. But however it was, the Oracle came from *Egypt*; and the Founder of it was an *Egyptian* Prieſteſs of *Thebes*, as *Herodotus* relates from the Prieſts there: and this may be further inferred from what he ſaies, [lib. ii. c. 52.] that when the Names of ſome *Egyptian* Deities were carried into *Greece*, the *Pelaſgi* conſulted their Oracle at *Dodona*, whether they might invoke thoſe Names in their Worſhip; and the Oracle adviſed them to invoke them. This Anſwer, in Favour of the *Egyptian* Gods, makes it probable, that the Oracle came originally from *Egypt*.

The oldeſt Oracle in *Greece*, next to that of *Dodona*, was the ſo much famed Oracle at *Delphi*, or *Delphos*, at the Foot of Mount

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(50) Δωδώνην φηγόν τε Πελασγῶν ἕδρανον ἦεν.

(51) ꝟ 430. This was from *Aceſtodorus*. Vid. Steph. Byzant. in voc.

(52) In voc. et Not. See alſo Suid. in voc.

Parnaſſus, in *Phocis*. This Oracle was founded by the *Pelaſgi*, ſoon after the Names of the *Egyptian* Gods were brought into *Greece:* for (53) *Herodotus* ſaies, that the Oracle of *Dodona* was then the only one in *Greece*.

This Oracle at Mount *Parnaſſus*, before *Delphi* was built there, was conſecrated by the *Pelaſgi* to *Themis*, and (as ſome ancient Writers add, but not ſo probably) her Mother *Gee*, or *Terra*, before her; who were not *Egyptian* but *Phœnician* Deities. *Herodotus* [lib. ii. c. 50.] ſaies, *Themis* was not an *Egyptian* but a *Pelaſgic* Deity: ſhe was one of the *Titanidæ*, who were Daughters of *Uranus* and *Gee*, as (54) *Apollodorus* and *Diodorus Siculus* relate. *Æſchylus* (55) makes *Gee* the firſt Propheteſs; next to her Daughter *Themis*; then *Phœbe*, Siſter to *Themis*; then *Apollo*. So that it was ſome Years after the Inſtitution of this Oracle that *Apollo* preſided in it. *Pindar* (56) alſo thought, that *Themis* and *Python* preſided or were conſulted at this Oracle before *Apollo*. And *Euripides* (57) makes *Themis* the Daughter of *Gee*, or *Terra*, to have poſſeſſed the Oracle at *Parnaſſus* before *Apollo*, who diſpoſſeſſed her. And *Apollodorus* (58) relates, that *Apollo* came to *Delphos* when *Themis* gave out Oracles there.

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(53) Lib. ii. c. 52.

(54) Apollod. lib. i. ſect. 3. Diod. Sic. lib. v. p. 334. Æſchyl. in Eumenid. calls *Phœbe*, Siſter of *Themis*, Τιτανὶς ἄλλη, init. *Sanchoniatho* thought the *Titanidæ* were Daughters of *Saturn*.

(55) Πρῶτον μὲν εὐχῇ τῇδε πρεσβεύω θεῶν
Τὴν πρωτόμαντιν Γαῖαν, ἐκ δὲ τῆς Θέμιν,
Ἣ δὴ τὸ μητρὸς, δευτέρα τόδ' ἕζετο
Μαντεῖον, ὡς λόγος τις. Ἐν δὲ τῷ τρίτῳ
Λάχει—ἄλλη παῖς χθονὸς καθέζετο
Φοίβη, δίδωσιν δ' ἣ γενέθλιον δόσιν
Φοίβῳ, etc. Eumenid. init.

(56) Θέμιν ἱερὰν Πυθῶνά τε καὶ Ὀρθοδίκαν
Γᾶς ὄμφαλον. Pyth. xi. ỷ 15, etc.

And his Scholiaſt ſaies: Θέμιδος ἦν τὸ χρηστήριον.

(57) Θέμιν δ' ἐπεὶ Γᾶς παῖδ' ἰὼν ἀπενάσατο,
Ἀπὸ ζαθέων χρηστηρίων, etc. Iphigen, in Taur. ỷ 1259, 1260.

The Editions have, ἀπενάσατ', which ſpoils the Metre. The Scholiaſt on his *Oreſtes* ſaies: Ὁ τρίπους πρότερος ἦν τῆς Γῆς, εἶτα τῆς Θέμιδος.

(58) Lib. i. c. 4.

Lucan (59) ſaies, *Apollo* ſlew *Python* when *Themis* preſided at the *Delphic* Oracle. *Pauſanias* relates (60), that this Oracle anciently belonged to *Gee*; and that *Daphne* (rather *Phœbe*, her Daughter, ſee above) was the firſt Propheteſs there. He adds, that after ſome Time *Gee* delivered the Oracle to *Themis*; and *Themis* delivered it up to *Apollo*.

Diodorus Siculus (61) ſaies, this Oracle was at firſt thought to belong to *Gee*, *Terra*: but not knowing the Reaſon of its being aſcribed to *Gee*, (who was a *Phœnician* Deity) he relates an idle Story about it; as if the Divinations of the oracular Prieſteſs were cauſed by a Steam ariſing out of a Cavity of the *Earth*, over which ſhe ſat upon a Tripod. *Diodorus* gives a better Account in his fifth Book, where he ſaies (62); "*Themis* was reported by the Mythologiſts to be the firſt Inſtitutor of "oracular Divinations and Sacrifices, and the Rites to be obſerved in "the Worſhip of the Gods,—and when *Apollo* is about to deliver his "oracular Reſponſes, we ſay, he acts the Part of *Themis*, becauſe ſhe "was the Inventor of Oracles."

Strabo (63) relates from *Ephorus*, that the *Delphic* Oracle was founded by *Apollo* and *Themis:* but the beſt Account is, that after *Themis* the Oracle was conſecrated to *Apollo*, who was a later Deity.

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(59) —Pæan Pythona ſagittis
Explicuit, cum regna Themis tripodaſque teneret. Lib. v. ℣ 80.

(60) Φασὶ γὰρ δὴ τὰ ἀρχαιότατα Γῆς εἶναι τὸ χρηστήριον, καὶ Δάφνην [leg. Φοίβην, ut Æſchylus ſup.] ἐπ' αὐτῷ τετάχθαι πρόμαντιν ὑπὸ τῆς Γῆς—χρόνῳ δὲ ὕστερον ὅσον [ὀλίγη μεθ' ἧν] δοθῆναι Θέμιδι ὑπ' αὐτῆς λέγουσιν· Ἀπόλλωνα δὲ παρὰ Θέμιδος λαβεῖν δωρεάν. Phoc. p. 320. *Pauſanias* adds, that *Phemonoë* was the firſt Propheteſs to *Apollo*, and firſt delivered his Oracles in Hexameter Verſes. Ibid. And ſo ſaies *Strabo*, Geog. lib. ix. p. 642. The Paſſage of *Pauſanias* is corrupt, and inſtead of the Words ὀλίγη μεθ' ἧν, we ought to read, with *Kuhnius*, τῇ Γῇ μετῆν; and the Meaning is, that *Gee* delivered her Share of the Oracle to *Themis*, etc. For *Gee* held it in Partnerſhip with *Neptune*, as the Mythologiſts pretended. And *Diodorus Siculus* relates, that *Daphne* was a later Propheteſs, and Daughter of *Tireſias*, and lived in the Year before *Chriſt* 1215. See Note 94 below.

(61) Lib. xvi. p. 427.

(62) Θέμιν δὲ μυθολογοῦσι μαντείας καὶ θυσίας καὶ θεσμοὺς τοὺς περὶ τῶν θεῶν πρώτην εἰσηγήσασθαι.—Καὶ τὸν Ἀπόλλωνα καθ' ὃν δὴ χρόνον τοὺς χρησμοὺς διδόναι μέλλει, θεμιστεύειν λέγομεν· ἀπὸ τοῦ τὴν Θέμιν εὑρέτειαν γεγονέναι τῶν χρησμῶν. Lib. v. p. 335.

(63) Ὑπολαμβάνουσι κατασκευάσαι τὸ μαντεῖον Ἀπόλλωνα μετὰ Θέμιδος. Geog. lib. ix. p. 646. Had he wrote μετὰ Θέμιδα, it would have been right.

The old *Orphic* Hymn (64) celebrates *Themis*, the Daughter of *Gee*, as the firſt who inſtituted the Oracle at *Delphi*, and inſtructed *Apollo* in the oracular Science. And we do not find, that any Deity was conſulted there before *Themis*. The firſt who is mentioned to have conſulted this Oracle, is *Inachus*, the Father of *Io*, who is ſaid to have (65) conſulted the Oracle at *Python* and at *Dodona*, about her. The Scholiaſt well obſerves, that there is an Anachroniſm in the Words of *Æſchylus*; becauſe he ſuppoſes the Oracle to have been that of *Apollo*, called *Loxias*; which, the Scholiaſt rightly ſaies, was not then in being. For this Oracle muſt have been conſulted about the Year before *Chriſt* 1600; and ſo muſt have belonged to *Themis* and *Python*, and not to *Apollo:* and *Æſchylus* muſt either have uſed an Anachroniſm, or elſe meant by *Loxias*, not *Apollo*, but *Python*, who kept the Oracle of *Themis*, and might be the Miniſter, who delivered out the Reſponſes: and from whom the Place of the Oracle was called *Pytho* as well as *Delphi*, as *Pauſanias* writes, [Phoc. p. 322.] and the old Scholiaſt on *Pindar* (p. 163. edit. Oxon.) However this was, it hence appears, that the Oracle of *Themis*, if conſulted by *Inachus*, or rather *Jaſus*, the Father of *Io*, muſt have been founded before the Year before *Chriſt* 1600.

Cicero, by a like Anachroniſm, calls it the Oracle of *Apollo*, when he ſuppoſes it might have foretold the Tyranny of *Cypſelus* at *Corinth*, a (66) thouſand Years before it happened. Now *Cypſelus* ſet up his

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(64) —Θέμιν
Γαίης τὸ βλάστημα νέον—
Ἡ πρώτη κατέδειξε βροτοῖς μαντήϊον ἁγνὸν
Δελφικῷ ἐν κευθμῶνι θεμιστεύουσα θέοισι
Πυθίῳ ἐν δαπέδῳ ὅθι πυθοῖ ἐμβασίλευεν.
Ἡ καὶ φοῖβον ἄνακτα θεμιστοσύνας ἐδίδαξε.

(65) Ὁ δ' ἔς τε πυθὼ κἀπὶ Δωδώνην πυκνοὺς
Θεοπρόπους ἴαλλεν.—
Τοιοῖσδε πεισθεὶς λοξίου μαντεύμασιν, etc.
Æſchyl. Prometh. vinct. p. 41, 42. edit. Steph.

(66) Non *neceſſe* Cypſelum regnare Corinthi, quanquam id milleſimo

Tyranny at *Corinth* about the Year before *Chriſt* 659. So the Oracle, which could predict it a thouſand Years before, muſt ſubſiſt in the Year before *Chriſt* 1659, which was at leaſt an hundred Years before the Name of *Apollo* was known in *Greece*; and above an hundred and fifty Years before he had an Oracle there. The Oracle of *Themis* at *Parnaſſus* was conſulted by *Deucalion* and *Pyrrha*, after the *Theſſalian* Flood, which happened in the Year before *Chriſt* 1504, in the fourth Year of *Cranaus*, King of *Athens*, according to the *Parian* Marbles, and (67) *Apollodorus*; and in the ſame Year of *Crotopus*, King of *Argos*, where (68) *Tatian* and *Clemens Alexandrinus* place it.

At this Oracle *Themis* continued to be conſulted till about the Time of *Cadmus* coming into *Greece*, who was the firſt who (69) conſulted the Oracle of *Apollo* at *Delphos*, in the Year before *Chriſt* 1495. The (70) People of *Delphi*, or the *Hellenics*, built a Temple, and conſecrated the Oracle there to *Apollo*, in the Beginning of the Reign of *Amphictyon*, or the latter End of the Reign of *Cranaus* at *Athens*, and in the Reign of *Crotopus* at *Argos*, about the Year before *Chriſt* 1500, or 1498. His Tripod, Oracle, and Temple, are mentioned in the Reign of *Crotopus*, by *Pauſanias*, [Attic. p. 42.] and the Temple was burnt by the *Phlegyæ*, or by *Phlegyas*, [Pauſan. Bœot. p. 310.] in the Year before *Chriſt* 1463, in the twenty-fourth Year of *Danaus*, according to the Chronicon of *Euſebius*; or, as others (71) related, it was burnt by *Danaus*.

Apollodorus (72) relates, that *Apollo* came to *Delphos* when *Themis* gave out Oracles; and having ſlain the Serpent *Python*, who guarded

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ante anno Apollinis oraculo editum eſſet. Lib. de Fat. p. 347. edit Gryph. 1559.

(67) Lib. iii. p. 225. And *Varro* alſo placed the *Deucalion* Flood in his Reign. Apud Auguſt. de Civit. Dei, lib. xviii. c. 10.

(68) Cont. Græc. Clem. Alex. Strom. i. p. 321, 335. Hence *Ovid* calls her,

> Fatidicamque Themin quæ tunc Oracla tenebat.
> Metamorph. lib. i. ℣ 321.

(69) Apollodor. lib. iii. c. 4. Pauſan. Bœot. p. 290. fin. 291. init.

(70) Pauſan. Phoc. p. 321.

(71) Apud Auguſt. De Civit. Dei, lib. xviii. c. 12.

(72) Lib. i. c. 4.

I

the Oracle, ſeized upon it. *Plutarch* (73) ſpeaks of the Engagement between *Apollo* and *Python* about the Oracle of *Delphos*, which, he ſaies, the *Delphic* Theologers themſelves confeſſed. And it was farther related, that *Apollo*, having killed *Python* (74), was forced to flee to *Tempe*, and to continue nine Years in Baniſhment, till he was purged from the Murder: and that then he returned to *Delphos*, and took Poſſeſſion of the Oracle, which *Themis* held till that Time.

The Meaning of the Fable of *Python* is no more than this: *Python*, whoſe Name ſignifies a *Serpent*, was Hierophant of the Oracle of *Themis*. *Strabo* ſaies, he was a Man (75), ſurnamed the *Dragon*, for his Cruelty.

But the Truth is, the Word *Python* (פּתן) in the *Phœnician* Language ſignified a Serpent; whence the *Greek* Poets called him (76) *a Serpent*, as if he had been not a Man, but a Beaſt: and from him they might derive their Word πυθέσθαι, which ſignifies *to conſult*, and is originally an oracular Word.

When the Oracle was conſecrated to *Apollo*, the oracular Reſponſes were delivered by (77) Prieſteſſes, who were Virgins. A Temple alſo was built for his Worſhip, on the Portal or Door of which was engraved an Inſcription conſiſting only of two Vowels, *viz.* E I. which meant, as *Plutarch* explains it, the *eternal* or *ſelf-exiſtent God*, who is called I A or I E, *Pſal.* lxviii. 4.

Le Moyne (78) ingeniouſly conjectures, that it was the Name of the ſupreme God, I A, or I E. This might at firſt be wrote in the *Pelaſgic Phœnician* Letters, and manner of writing from the right hand to the left: and ſo it would be ƎZ (ƎI), and in the *Greek Ionic* way of writing, from the left hand to the right, it would be E I.

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(73) De Orac. Defect. p. 417.

(74) Ibid. p. 421. and Euſeb. Præp. Evang. lib. v. c. 5. p. 188.

(75) Ἄνδρα Πύθωνα τοὔνομα, ἐπίκλησιν δὲ δράκοντα. Geog. lib. ix. p. 647.

(76) Τὸν δὲ ἀποθανόντα ὑπὸ τοῦ Ἀπόλλωνος ποιηταὶ μὲν δράκοντα εἶναι, καὶ ἐπὶ τῷ μαντείῳ φύλακα ὑπὸ Γῆς ταχθῆναί φασι. Pauſan. Phoc. p. 322.

(77) Θεσπιῳδεῖν δὲ τὸ ἀρχαῖον λέγεται παρθένους. Diod. Sic. lib. xvi. p. 428.

(78) Prolegom. ad Var. Sac. towards the End.

The *Phœnician* and *Samaritan* I was anciently wrote 𐤉 as appears from ancient Shekels (79) and *Phœnician* Inſcriptions.

That which helps to confirm the forementioned Notion of the *Delphic* Inſcription E I is, that one of the moſt ancient Appellations of *Apollo* was Ἰήϊος corruptly wrote Ἰήτος in (80) *Plutarch.* The *Greeks*, who knew nothing of the *Phœnician* Language, derived the Word, ſome from ἰᾶσθαι *to heal*; and ſome from ἱέναι, *to dart out*, [Macrobius in Saturnal. lib. i. p. 191.] *Plutarch* gives it a better Senſe, and ſaies, it ſignifies (εἷς καὶ μόνος) *the one and only God.* It may therefore probably be the *Phœnician* IE, which is a Contraction of the Name IEVE, or *Jehova*, as it is commonly but erroneouſly pronounced. The Name Ἰήϊε conſiſts of four Vowels, as the (81) Name of God יהוה does, and all but one the ſame. The *Greeks* may have changed the *Hebrew* or *Phœnician* (ו) *V* into an I, for the eaſier and ſmoother Pronunciation; the reſt of the Letters are the ſame.

In farther Proof of what is ſaid about the Name E I or IE, *Macrobius* ſhews from ſome ancient oracular Verſes [ſup. p. 202.] that there was a God called Ἰάω, which is the known Name by which the *Greeks* called the God of the *Jews* (*Jehova*) as we learn from *Diodorus Siculus* (82).

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(79) See Walton's Introduct. ad Bibl. Polyglot. p. 38. Swinton. Conject. in binas Inſcript. Phœnic. Oxon. 1750.

(80) De E I apud Delph. p. 393. *Homer* has the Word Il. O. ℣ 365, *viz.* ἤιε Φοῖβε; upon which *Euſtathius* remarks, ὅτι δοκεῖ τὸ Ἰήϊος καὶ ἀπὸ τοῦ ΙΗ γίνεσθαι, ὅπερ ἐστὶν ἐπιφώνημα λελεγμένον ἐν τόποις ὅπου τὸ θεῖον τιμᾶται, ὡς δῆλον καὶ ἐκ τοῦ Ἰὴ παιὰν, ὅθεν καὶ τὸ ἱερὸν παρῆχθαι. p. 1025. edit. Baſil. And *Sophocles* has, Ἰήϊε Δάλιε Παιάν. Oedip. ℣ 156. The Word Ἰήϊε is a Reduplication of Ἰή, ἀνεφώνουν Ἰὴ, Ἰὴ Παιάν. Auct. Etymol. Mag. in voc. Ἰήϊε· or it might be IE, IE, παιὰν, as *Macrobius* writes it, Saturnal. lib. i. p. 191. The *Phœnician* ה was either a long η or a ſhort ε.

(81) It is the very Name by which God calls himſelf, Exod. iii. 14. *viz.* (אהיה) Ἰηΐη or Ἰήϊε, I AM, which is rendered by the *Greek* Verſion of the Septuagint ὁ ὢν, i. e. *He who IS*, or I who AM. And it was probably from the *Delphic* Inſcription EI, which was the Name of the ſupreme God, that *Plato* in his *Timæus* ſaies, "It is proper to ſay of the eternal Being, not "that *He was*, or *will be*, but only that He IS." Τῇ δὲ (ἀϊδίῳ οὐσίᾳ) τὸ ΕΣΤΙ μόνον κατὰ τὸν ἀληθῆ λόγον προσήκει. Τὸ δὲ ἦν, τό τ' ἔσται, περὶ τὴν ἐν χρόνῳ γένεσιν ἰοῦσαν πρέπει λέγεσθαι. p. 1051.

Hence we may infer, that as Iao (Ἰάω or IE) was the Name of the ſupreme God, taught in the Myſteries; ſo the Inſcription EI on the Portal of the *Delphic* Temple denoted this Name. And therefore *Plutarch* (83) explains it to be the proper Name of God, denoting his *Power* and *immutable Exiſtence*.

The Prieſteſſes of the ancient Oracles, and other enthuſiaſtic Women, who uttered Oracles, were called *Sibyls* (84). They were firſt known in *Greece*, after the Inſtitution of the Oracles of *Dodona* and

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(82) Παρὰ δὲ τοῖς Ἰουδαίοις Μωσῆν τὸν Ἰάω ἐπικαλούμενον θεόν. lib. i. p. 54. And *Macrobius*, cited above, ſaies, in oraculo Apollinis Clarii, aliud quoque nomen adjicitur, qui in iiſdem ſacris verſibus inter cætera vocatur Ἰάω, nam conſultus Apollo Clarius quis Deorum habendus ſit qui vocatur Ἰάω, ita effatus eſt:

Ὄργια μὲν δεδαῶτας ἐχρῆν νηπενθέα κεύθειν·
Ἐν δ' ἀπάτῃ παύρῃ σύνεσις καὶ νοῦς ἀλαπαδνός.
Φράζεο τὸν πάντων ὕπατον θεὸν ἔμμεν ΙΑΩ·
Χείματι μέν τ' Ἀΐδην, Δία δ' εἴαρος ἀρχομένοιο·
Ἠέλιον δὲ θέρευς, μετοπώρου δ' ἁβρὸν ΙΑΩ.

(83) Ἀλλ' ἔστιν αὐτοτελὴς [ſcil. EI] τοῦ θεοῦ προσαγόρευσις καὶ προσφώνησις· ἅμα τῷ ῥήματι τὸν φθεγγόμενον εἰς ἔννοιαν καθιστᾶσα τῆς τοῦ θεοῦ δυνάμεως. De EI apud Delph. p. 392. Again, p. 394, he ſaies, EI φάναι πρὸς τὸν θεόν, ὡς οὐδέποτε γινομένης περὶ αὐτὸν ἐκστάσεως καὶ μεταβολῆς.

(84) Omnes fæminæ vates Sibyllæ ſunt a veteribus nuncupatæ vel ab unius Delphidis nomine, vel a conſiliis Deorum denunciandis. Σιοὺς enim *Deos* non θεοὺς, et conſilium non βουλὴν ſed βυλλὴν appellabat [Varro] Æolico (rather Laconico) genere ſermonis. Itaque Sibyllam dictam eſſe quaſi θεοβούλην. Lactant. de falſ. relig. lib. i. c. 6. p. 23, 24. edit. Oxon. *Athenæus* ſaies, καὶ γὰρ αὐτοὺς τοὺς θεοὺς οἱ Λάκωνες Σιοὺς φασι. Deipnoſ. lib. viii. p. 362. Hence in *Heſychius* we ought to read Σιὸς inſtead of Σιὸρ, which he renders θεὸς Λάκωνες. Hence alſo Σεῖος was uſed by the *Spartans* for θεῖος. Therefore *Plato* in Menon. p. 99. tom. ii. Serran. ſaies, καὶ οἱ Λάκωνες, ὅταν τινὰ ἐγκωμιάζουσιν ἀγαθὸν ἄνδρα, Σεῖος ἀνὴρ, φασὶν, οὗτος· ſo it ſhould be read, not θεῖος, as all the Editions erroneouſly have it. *Ariſtophanes*, in his Acarn. ℣ 905, has νὴ τὼ Σιὼ in the *Laconic* Dialect for θεὼ, as the *Scholiaſt* obſerves. Again, in Pace, ℣ 213, and he writes, παρὰ τῷ Σιῷ for παρὰ τῷ θεῷ, Lyſiſt. ℣ 174. and the *Laconic* Chorus ſay Ἀπόλλω Σιὸν, Ibid. ℣ 1301. And the *Laconic* ſaies, παρσένε Σιὰ for παρθένε θεὰ, Ibid. ℣ 1265. Again the *Laconic* Chorus call *Minerva*, Ἀσάναν for Ἀθάναν, Ibid. ℣ 1302, and ℣ 1308, we have Σιῶν for θεῶν.

Delphi. The oldeſt *Sibyl* was the *Libyan* (85) Propheteſs, called *Lamia*, who was the Daughter of *Neptune* and *Libya*; and therefore ſhe lived in the Year before *Chriſt* 1540: for ſhe was Siſter to *Belus* and *Agenor*, and one Generation older than *Cadmus* and *Danaus*. She propheſied in a Cave in *Libya*, as *Diodorus Siculus* (86) relates.

Jupiter lay with her, and carried her out of *Libya* (87) into *Italy*, where he had a Daughter by her, whom he ſent to *Helicon* to be educated by the *Muſes*: and ſhe was the firſt *Delphic Sibyl*, and uttered Oracles ſitting (88) upon a Rock. She was contemporary with *Cadmus* and *Danaus*, and might be her whom *Strabo* and *Pauſanias* call *Phemonoe*, and who they relate to be the firſt Propheteſs to *Apollo*. Her Age agrees exactly to the Inſtitution of the *Delphic* Oracle to *Apollo*. [See Note 60 above.]

After her the *Sibyl Herophile* gave out Oracles at *Delphi*. *Pauſanias* relates [Note 88 ſup.] that ſhe lived before the Time of the *Tro-*

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(85) This is atteſted by *Euripides*: Τίς —
οὐκ οἶδε Λαμίας τῆς Λιβυστικῆς γένος. Fragm. Lam. fab. edit. Barnes, p. 478. and the *Libyan* Sibyl is mentioned by many other Writers. See Plut. de Pyth. Orac. p. 398. and Pauſan. Phoc. p. 327. The *Scholiaſt* on Ariſtophan. Εἰρήν. ꝟ 757, p. 358, calls her the Daughter of *Belus* and *Libya*: but inſtead of *Belus* he ſhould have wrote *Neptune*; for *Neptune* was the Father of *Lamia*, as both *Plutarch* and *Pauſanias* agree. Λαμίας οὖσαν θυγατέρα τῆς Ποσειδῶνος, De Pyth. Orac. p. 398. Λαμίας τῆς Ποσειδῶνος. Phoc. p. 327.

(86) Lib. xx. p. 778.

(87) Schol. in Ariſtophan. Εἰρήν. ꝟ 757. p. 358.

(88) Ἔπειτα. γὰρ ἑστημένον κατὰ τὴν πέτραν—ἐφ' οἷς λέγεται καθίζεσθαι τὴν πρώτην Σίβυλλαν ἐκ τοῦ Ἑλικῶνος παραγενομένην ὑπὸ τῶν Μουσῶν τραφεῖσαν—Λαμίας οὖσαν θυγατέρα τῆς Ποσειδῶνος. Pauſan. ſup. He adds, Πέτρα δ' ἐστὶν ἀνίσχουσα ὑπὲρ ταύτης· ἐπὶ ταύτῃ Δελφοὶ στᾶσάν φασιν ᾆσαι τοὺς χρησμοὺς ὄνομα Ἡροφίλην, Σίβυλλαν δὲ ἐπίκλησιν τὴν πρότερον γενομένην· ταύτην τὰς [leg. ἄλλην δὲ] μάλιστα ὁμοίως οὖσαν ἀρχαίαν εὕρισκον, ἣν θυγατέρα Ἕλληνες Διὸς καὶ Λαμίας τῆς Ποσειδῶνός φασιν εἶναι· καὶ χρησμούς τε αὐτὴν γυναικῶν πρώτην ᾆσαι, καὶ ὑπὸ τῶν Λιβύων Σίβυλλαν λέγουσιν ὀνομασθῆναι, ἡ δὲ Ἡροφίλη νεωτέρα μὲν ἐκείνης, φαίνεται δὲ ὅμως πρὸ τοῦ πολέμου γεγονυῖα καὶ αὐτὴ τοῦ Τρωϊκοῦ· καὶ Ἑλένην τε προεδήλωσεν ἐν τοῖς χρησμοῖς ὡς ἐπ' ὀλέθρῳ τῆς Ἀσίας καὶ Εὐρώπης τραφήσοιτο ἐν Σπάρτῃ καὶ ὡς Ἴλιον ἁλώσεται δι' αὐτὴν ὑπὸ Ἑλλήνων. Pauſan. Phoc. p. 327. See Lactant. de falſ. Relig. lib. i. c. 6. from Varro.

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jan War, and propheſied, that *Helena* would be the Cauſe of the Devaſtation of *Aſia* and *Europe*, and of the Deſtruction of *Troy* by the *Greeks*. *Solinus* (89) diſtinguiſheth the *Delphic Sibyl* from *Herophile*, whom he calls the *Erythræan* Sibyl, and ſaies, ſhe lived ſome Years after the *Delphic* Sibyl; and that the *Cumæan* Sibyl was the third.

Strabo (90) mentions a Sibyl of *Erythræ*, who lived in ancient Times.

And *Malela* (91), in his Chronography, places the *Erythræan* Sibyl in *Ionia* in the Reign of *Tros*, about the Year before *Chriſt* 1350: but ſhe muſt be older; or at leaſt there muſt have been an Oracle in *Aſia* long before, which *Dardanus* (92) is related to have conſulted about his Settlement in *Aſia*.

Euſtathius (93) relates from *Arrian*, that *Dardanus* coming from *Samos* into *Phrygia*, married two Daughters of King *Teucer*, called *Neſo* and *Batea*; and that by the firſt he had a Daughter who was a

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(89) Delphicam autem Sibyllam ante Trojana tempora vaticinatam Bocchus autumat, cujus plurimos verſus operi ſuo Homerum inſeruiſſe manifeſtat. Hanc Erophile Erythræa annis aliquot intercedentibus conſecuta eſt—Cumanam tertio fuiſſe poſt has loco ipſa ævi ſeries probat. Solin. Polyhiſt. c. ii. p. 14. See Salmaſ. not. p. 75—80. Clem. Alex. Strom. i. p. 323, calls *Erophile* the *Erythræan* Sibyl.

(90) Ἐκ Ἐρυθρῶν Σίβυλλά ἐστιν ἔνθους καὶ μαντικὴ γυνὴ τῶν ἀρχαίων τίς. Geog. lib. xiv. p. 954. *Dionyſius* of *Halicarnaſſus* ſaies, it was thought that *Æneas* conſulted the Oracle of this Sibyl before he ſet out on his Voyage from *Troy*. Antiq. Rom. lib. i. p. 44.

(91) P. 97.

(92) Dionyſ. Hal. Antiq. Rom. lib. i. p. 55.

(93) Ἀῤῥιανός —Φησιν, ὅτι Δάρδανος ἐκ Σάμου τῆς Θρακίας ἐλθὼν τὰς τοῦ Τεύκρου βασιλέως θυγατέρας ἔγημε Νησὼ καὶ Βάτειαν· καὶ ἐκ μὲν τῆς Νησοῦς ἦν αὐτῷ θυγάτηρ Σίβυλλα ἡ μάντις· ἀφ' ἧς καὶ ἄλλαι γυναῖκες ὅσαι ἐγένοντο μαντικαὶ Σίβυλλαι ἐλέγοντο·—ἐκ Βατείας δὲ Ἐριχθόνιος καὶ Ἶλος. Comment. in Hom. Iliad B. p. 266. edit. Baſil. *Diodorus Siculus* alſo relates, that *Dardanus* married *Batea*, a Daughter of King *Teucer*, lib. iv. p. 275, 276. And *Dionyſius* of *Halicarnaſſus* writes, from the ancient Poet *Arctinus*, ſaid to be the Scholar of *Homer* by *Tzetzes* and *Suidas*, that *Dardanus* had married, before he went out of *Samothrace* into *Aſia*, *Chryſe*, the Daughter of *Palas*, to whom *Minerva* gave the ſacred Image of her own Deity, called the *Palladium*. Antiq. Rom. lib. i. p. 55.

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Propheteſs, and was called *Sibylla*; from whom the Name was derived to all other *Propheteſſes*. By this Account the *Phrygian Sibyl* lived about the Year before *Chriſt* 1460. And it is moſt probable, that the Word *Sibyl* is derived either from the *Laconic* Σιὸς βȣλὴ or βυλὴ, or this *Phrygian* proper Name: and the Explanations of *Salmaſius* (in Solin. p. 80.) and of *Perizonius* [in Ælian. Var. hiſt. lib. xii. c. 35.] are altogether vain and groundleſs.

Diodorus Siculus (94) relates, that *Tireſias* had a Daughter called *Daphne*, who inherited her Father's Art of propheſying, and was a Sibyl. She wrote oracular Verſes at *Delphi*, many of which *Homer* was thought to have inſerted in his Poems. She lived in the Year before *Chriſt* 1215, at which Time her Father *Tireſias* died, *viz.* at the End of the War at *Thebes*. She ſeems to be the *Delphic* Sibyl mentioned above by *Solinus* from *Bocchus*: and if ſo, *Herophile*, who lived a few Years after her, flouriſhed about the Time of the Commencement of the *Trojan* War.

Hippo, the Daughter of *Chiron* the Centaur, propheſied and delivered Oracles at the ſame Time that *Daphne* did at *Delphi*; and was the firſt who drew (95) Prognoſtications from the Stars. Not many Years before theſe lived the *Latin* Sibyl *Nicoſtrata*, called *Carmenta*, the Mother of *Evander*, about the Year before *Chriſt* 1244. And the *Cumæan* Sibyl, *Deiphobe* (96), Daughter of *Glaucus*, was conſulted by *Æneas* in the Year before *Chriſt* 1181. But it is not known when the Oracle was firſt ſet up at *Cumæ*: though it is probable that it was founded by the *Pelaſgi* in *Italy*, ſome of whom in their ſeveral Migrations ſettled in (97) *Campania*, where *Cumæ* was.

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(94) Lib. iv. p. 269. See above, Note 55. *Suidas* calls the Daughter of *Tireſias*, *Manto*.

(95) Ἡ πρῶτα μὲν τὰ θεῖα προὐμαντεύσατο
Χρησμοῖσιν, ἢ δι' ἀστέρων ἐπαντολάς. Euripid. apud Clem. Alex. Strom. i. p. 306. This Art ſhe learned of her Father *Chiron*, who was ſaid to be the firſt who delineated (σχήματα Ὀλύμπȣ) the Figuration of the Heavens; *viz.* the Situation and Phaſes of the Planets, whence he drew aſtrological Theorems and Obſervations. Clem. Alex ſup. Sir *I. Newton* infers from this Paſſage, that *Chiron* made the firſt celeſtial Sphere, and placed the Colures in the 15th Degrees, or Middle of the Equinoctial and Solſtitial Signs, reckoning theſe the Beginning of the ſeveral Signs. But this is a mere Conjecture and Hypotheſis of that great Man; and has no Foundation in what is ſaid of *Chiron* from *Clemens*, which plainly relates to Religion, and not to Aſtronomy.

(96) See Virgil. Æn. vi. ℣ 36. alſo ℣ 98. Ovid. Metamorph. lib. xiv. ℣ 102, etc.

Theſe before-mentioned are the oldeſt Sibyls that we know of. But there were many others ſo called. *Ælian* (98) ſaies, there were four Sibyls; the *Erythræan*, the *Sabian*, the *Egyptian*, and *Sardian*: but ſome, he adds, reckon ſix others, ten in all. Theſe are mentioned in *Suidas* (99) with ſeveral others; and in *Lactantius* (1) from *Varro*. *Martian Capella* (2) allows but of two Sibyls, the *Erythræan*, whom he alſo thinks to be the *Cumæan*, and the *Phrygian*; and he calls their Names *Erophila* and *Symmachia*.

Of Myſteries.

The Inſtitution of Myſteries was owing to the Worſhip of Hero-Gods; and in order to preſerve the original Theology of Mankind from being loſt, which conſiſted in the Knowledge and Worſhip of the one God, the Creator of all Things, and ſupreme Governor of the Univerſe. Therefore the *Jewiſh* and *Chriſtian* Religion had no Myſteries inſtituted under them, becauſe the Knowledge and Worſhip of the one true God, which it was the Deſign of the pagan Myſteries to teach in a ſecret manner, were taught and promulged openly to all, and made the public receiv'd Doctrine and Practice of revealed Religion. Indeed it was the very Deſign both of the *Jewiſh* and *Chriſtian* Revelation, to deliver this Knowledge and Worſhip pure and uncorrupted, to all who were under theſe Diſpenſations, which was delivered in a ſecret manner, and not without a Mixture of Superſtition, to a few only who were admitted into the Myſteries.

(97) Dionyſ. Hal. Antiq. Rom. lib. i. p. 14, 15, 17.

(98) Var. Hiſt. lib. xii. c. 35.

(99) Voc. Σίϐυλλαι.

(1) De falſ. relig. lib. i. c. 6.

(2) Lib. ii. p. 40. *Ariſtotle* alſo thinks the *Cumæan* and *Erythræan* Sibyl to be the ſame: De Mirabil. lib. p. 1158.

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It was alſo for the ſame Reaſon, that the ancient *Chineſe* had no Myſteries in their Religion, becauſe the Worſhip of Hero-Gods and conſecrated Images of them were not inſtituted amongſt them: and their public State-Worſhip and Sacrifices were offered only to the one ſupreme Spirit and Lord of Heaven and Earth.

Men in the firſt Ages of the World believed there was one ſupreme God, the Creator and Governor of all Things, whom they worſhiped with Sacrifices and Prayers, and other Acts of Devotion.

They alſo believed, that before the Creation of the viſible World, the Heaven and the Earth, ſeveral Orders of ſpiritual Beings exiſted, who were preſent, and miniſtered at the Formation of the World, and reſided in the Sun, Moon, Stars, and Planets, the aerial and terreſtrial Regions; and were the Miniſters of divine Providence, and employed under God, and by his Appointment, in the Oeconomy and Government of the Univerſe.

Some believed alſo, that theſe celeſtial Beings miniſtred in the Creation of Men (1), Animals, Inſects, and Vegetables.

The Knowledge of theſe celeſtial Beings was derived to the firſt Ages of Men from Revelation, and the Appearances of Angels, who were ſuppoſed to have delegated powers over human Affairs, to be Preſidents over the ſeveral Parts of the World, and to be Guardians both of Mens Souls and Bodies in the preſent State; and to conduct the Souls of the virtuous and religious, after Death, to Manſions of Happineſs appointed for them.

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(1) The ancient *Egyptian* Doctrine is delivered by the Author called *Hermes Triſmegiſtus*; ἀνῆκε δὲ ἕκαστος θεὸς διὰ τῆς ἰδίας δυνάμεως τὸ προσαχθὲν αὐτῷ καὶ ἐγένετο θηρία, τετράποδα, καὶ ἑρπετὰ, καὶ ἔνυδρα, καὶ πτηνὰ, καὶ πᾶσα σπορὰ ἔνσπορος καὶ χόρτος—τάς τε γενέσεις τῶν ἀνθρώπων εἰς ἔργων θείων γνῶσιν, etc. Serm. Sac. cap. iii. edit. 1574. And *Plato* gives the ancient Doctrine of the *Greeks*, which was derived from the *Egyptians*. The ſupreme God is repreſented giving his Command to the inferior created Gods. Τὸ δὲ λοιπὸν, ὑμεῖς ἀθανάτῳ θνητὸν προσυφαίνοντες ἀπεργάζεσθε ζῶα καὶ γεννᾶτε, τροφήν τε διδόντες αὐξάνετε, καὶ φθίνοντα πάλιν δέχεσθε· ταῦτ' εἶπε, etc. Timæ. p. 41. edit. Serran. Again, Τὸ δὲ μετὰ τὸν σπόρον τοῖς νέοις παρέδωκε θεοῖς σώματα πλάττειν θνητὰ, τό, τε ἐπίλοιπον ὅσον ἐστὶ ψυχῆς ἀνθρωπίνης δέον προσγενέσθαι, τοῦτο καὶ πάνθ' ὅσα ἀκόλουθα ἐκείνοις ἀπεργασαμένοις ἄρχειν· καὶ κατὰ δύναμιν ὅτι κάλλιστα καὶ ἄριστα τὸ θνητὸν διακυβερνᾶν ζῶον, ὅτι μὴ κακῶν αὐτὸ ἑαυτῷ γίγνοιτο αἴτιον. Ibid. p. 42.

Whether any direct Adoration was paid to theſe celeſtial angelic Beings, in the firſt Ages of the World, or before the Flood, does not appear: but it is highly probable, that after the Diſperſion of the Deſcendants of *Noah*, and their Settlements according to their Families and Languages in different Parts of the Earth, Men ſoon began to worſhip them on account of the Protection and Benefits they received from them, as Beings whom they believed to have communicated to them, from the ſupreme God and univerſal Father of all, a Power of doing Good or Evil to Mankind, according to their Behaviour.

There is nothing more unanimouſly atteſted in the moſt ancient Hiſtories, than the univerſally received Opinion of the (2) *Sun*, *Moon*, *Stars*, and *Planets*, and the ſeveral Parts of the Earth, being inhabited by celeſtial Spirits or Dæmons of different Orders, and Degrees of Knowledge and Power, who preſided over Countries, and influenced human Affairs. This Belief ſeems to have been founded on Tradition, derived and carried down from the firſt Ages of the World, of the Appearances of Angels, both before and after the Flood.

And as they were believed to be Miniſters of the divine Providence, and to have the Care and Management of the whole Syſtem of Things, and particularly of Mankind, committed to them, Men thought themſelves obliged to pay Adoration and Worſhip to them, next after the ſupreme God, as their Guardians and Benefactors, by the Appointment of the ſovereign Lord and Father of all.

Therefore they endeavoured by Sacrifices, Divinations, and mak-

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(2) Τούτων δὲ τῶν σφαιρῶν [*viz.* the Sun, Stars, and Planets,] ἤρτηνται οἱ δαίμονες· τῶν δὲ δαιμόνων, οἱ ἄνθρωποι, καὶ οὕτω πάντα τε καὶ πάντες ἀπὸ τοῦ θεοῦ εἰσιν ἠρτημένοι· διὸ πατὴρ μὲν πάντων ὁ θεός.—δαίμονες δὲ θεοῖς ὑποτεταγμένοι, ἀνθρώπους διοικοῦσιν. Æſculap. ad Ammon. c. xvi. fin. Herm. Triſmeg. Pimand. And this Notion *Plato* fully relates in his *Timæus*. And the *Moſaic* Hiſtory tells us, that, when the moſt high divided to the Nations their Inheritance, when he ſeparated the Sons of *Adam*, he ſet the Bounds of the People, according to the Number of the Sons, *i. e.* *Angels* of God. Deut. xxxii. 8.

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ing *Teraphim*, or viſible Repreſentations of them, to ſecure their propitious Influence and Preſence with them.

The Belief and Worſhip of the one ſupreme God, and the Doctrine of ſubordinate miniſterial Spirits, the Immortality of the Soul, and a future ſtate of Rewards and Puniſhments, was that in which the Religion of Mankind conſiſted, till after the Flood, and their Diſperſion and Settlements in the ſeveral Parts of the Earth.

After this it plainly appears, from the Hiſtory of all Nations, that Hero-Worſhip began to be inſtituted, and was joined with the Worſhip of celeſtial Beings. For as the Ground of the Worſhip of theſe was the Belief of their having Power over, and doing Good to Men: ſo upon the ſame Principle Men believed, that they who had been great Benefactors to their Families and Deſcendants; who had been the Leaders of Colonies, and Founders of Cities; Inſtitutors of Laws for the good Government and Happineſs of Society, and Inventors of the moſt uſeful Arts and Sciences, both for the Inſtruction and Benefit of Mankind; that (3) theſe after Death became Aſſociates with the celeſtial Deities, whoſe Actions they had imitated, and whom they reſembled in their Virtues, and that they reſided with them in the glorious Manſions of the heavenly Spheres, the *Sun*, *Moon*, *Stars*, etc. and had different States and Provinces aſſigned them, and a Superintendency over thoſe amongſt whom they had lived on Earth. And as they were believed to have a peculiar Regard to, and Power over, the Countries and Cities where they had dwelt and converſed amongſt Men; ſo they who ſet up the Worſhip of them, and the Prieſts who had the Direction of it, made (4) *Images* of them, which they placed in Temples, Groves, and other Places conſecrated to them; and pretended by Sacrifices, magical Rites, and

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(3) It was the Opinion of the ancient *Egyptians*; ἄλλους ἐκ τούτων [τῶν ἐν οὐρανῷ θεῶν] ἐπιγείους γενέσθαι φασὶν, ὑπάρξαντας μὲν θνητοὺς, διὰ δὲ σύνεσιν καὶ κοινὴν ἀνθρώπων εὐεργεσίαν τετευχηκότας τῆς ἀθανασίας· ὧν ἐνίους καὶ βασιλεῖς γεγονέναι, etc. Diod. Sic. lib. i. p. 12.

(4) Ἀρωγοὶ ἀνθρώποις θεοὶ, πάντες μὲν πᾶσιν, ἄλλοι δὲ ἄλλοις ἐνομίσθησαν—καὶ διένειμαν αὐτοῖς οἱ ἄνθρωποι τιμὰς καὶ ἀγάλματα, οἱ μὲν τὰ κοινὰ, οἱ δὲ τὰ ἴδια ἕκαστοι ὠφεληθέντες. Max. Tyr. Diſſ. 38. init. p. 392. ſee p. 394. and Julian. p. 293.

Invocations, to animate the Images with the Preſence and Influence of the Heroes whom they repreſented; and to conſult them in all difficult and important Affairs, and to have them reſolved, and future Events revealed by them: and this was the Foundation of Oracles.

Hence we need not wonder at the univerſally received Notion in all Ages, of the Immortality of the Soul and a future State; becauſe it was a principal Part of the Religion of *Noah*, and carried every where by his Deſcendants after their Diſperſion; and afterwards was the Foundation of deifying Heroes who were dead Men, and ſetting up their Worſhip.

After Hero-worſhip was inſtituted by Kings, in honour of their deceaſed Anceſtors, and their Actions were recorded, and ſet forth to the People in their religious ſolemnities; this Superſtition immediately became popular and political, and was ſoon propagated and received every where almoſt amongſt the whole race of Mankind. The People were pleaſed to have thoſe become their Gods, who had once lived and converſed amongſt them, and had been Benefactors to their Country. They believed it was eaſy to have Acceſs to them, and that they would always be propitious and ready to do them good. Theſe Gods were placed in higher and lower Stations, according to their Dignity and Antiquity upon Earth: this made their [*Dii Majores* and *Minores*] *Greater* and *Leſſer* Deities, ſome were ſuppoſed to inhabit the *Sun*, *Moon*, *Stars*, etc. which they called after the Names of the Gods reſiding in them: others inhabited the *Air*, *Earth*, and *Water*: ſo that both Heaven and Earth, and every Part of them, were filled with *Gods*, *Dæmons*, and *Heroes*.

This Superſtition was very agreeable to the Inclinations and Paſſions of Men, to worſhip Gods like themſelves: and as their Gods had various Diſpoſitions, ſo they offered to them Sacrifices which were thought moſt ſuitable to them; and in conſequence their religious Rites were numerous and almoſt infinite: and many of them were filthy and barbarous.

To thoſe who had in their mortal State delighted in the Slaughter of Men and Beaſts, and were great Warriors and Hunters, they offered *human* Sacrifices, as well as thoſe of Beaſts: theſe were *Saturn*, *Jupiter*,

Jupiter, *Mars*, *Diana*, *Minerva*, etc. Others, as *Ceres*, had Sheaves of Corn, and other Fruits, offered in their Worſhip; and others, as *Venus*, *Pan*, *Priapus*, etc. were worſhiped with the Proſtitution of the Chaſtity of their deluded Votaries.

There is no doubt but that by the Judgment and unſearchable Providence of God, evil Spirits, or Dæmons, were the Promoters of this impious Idolatry, which in a little time overſpread almoſt the whole Earth; and began very early in *Phœnicia*, *Syria*, *Egypt*, and *Chaldæa*. Temples, Altars, and Oracles, were every where conſecrated to theſe Hero-Gods; and the ſuperſtitious Worſhip of them ſo bewitched all Nations, that the Worſhip of the one true God was utterly neglected; and the Knowledge of him almoſt loſt and extinguiſhed.

This Superſtition was ſo abſurd and irrational in itſelf, ſo deſtructive of true Religion and Virtue, and tending directly to introduce univerſal Atheiſm; that the Prieſts, and Philoſophers, and all wiſe and religious Men could not but deteſt it, though they could not put a Stop to it, and were forced to comply with it in their outward Behaviour, to prevent the Outrage of the People, and to keep up a Character and Intereſt amongſt them.

After it had been long eſtabliſhed by Laws, it was not conſiſtent with the political Intereſt of Kings and States to aboliſh it; and the Prieſts themſelves, who gained by it ſo much Power and Influence over the People, neither cared or dared to adviſe the Abolition of it.

Therefore they contrived a Way to keep up the Knowledge of the one true God, and the primitive Notion of celeſtial Spirits, as the Miniſters of divine Providence, by inſtituting *Myſteries*, which were not to be communicated to the People, or to any but Kings and Perſons eminent for Virtue and Knowledge: and they were delivered to them with a ſolemn Oath of Secrecy, and dire Imprecations if they revealed them.

Theſe Myſteries therefore at firſt were a pious and religious Inſtitution, and deſigned to inſtruct thoſe who were initiated into them in the Knowledge and ſpiritual Worſhip of the ſupreme God, and

Author of Nature, and of thoſe celeſtial miniſterial Beings, who were the Diſpenſers of his Providence; and Preſidents, by his Appointment, over the mundane Syſtem; and that their Worſhip was to proceed from Purity of Heart and Affections, and to be attended with a virtuous Life (5).

The Hero-Gods were owned to have been (6) *Men:* and as the Hiſtory of their Actions, both good and bad, were recorded (from the Times in which they lived) in their ſacred Books; theſe they allegorized into phyſical Elements, and natural Cauſes and Productions; and formed one Syſtem of Theology and natural Philoſophy out of the hiſtorical Actions of the Hero-Gods, and Operations of the celeſtial and other divine Beings; both which were reſolved into Symbols of the various Attributes and univerſal Providence of the ſupreme God.

This myſterious Theology was kept ſecret by the *Egyptians*, and was wrote in ſymbolical Figures and ſacred Characters, which made their Hieroglyphics; and other Nations concealed it under ſacred Letters alſo: and theſe could only be explained by the Prieſts, and thoſe who were inſtructed by them in the Myſteries.

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(5) Χρύσιππος δέ φησι τοὺς περὶ τῶν θείων λόγους εἰκότως καλεῖσθαι τελετάς· χρῆναι γὰρ τούτους τελευταίους καὶ ἐπὶ πᾶσι διδάσκεσθαι· τῆς ψυχῆς ἐχούσης ἔρμα καὶ κεκρατημένης, καὶ πρὸς τοὺς ἀμυήτους σιωπᾶν δυναμένης· μέγα γὰρ εἶναι τὸ ἆθλον, ὑπὲρ θεῶν ἀκοῦσαί τε ὀρθὰ, καὶ ἐγκρατεῖς γενέσθαι αὐτῶν. Auct. Etymolog. mag. voc. τελετή.

(6) Alexander ille magnus Macedo, inſigni volumine ad matrem ſuam ſcripſit, metu ſuæ poteſtatis proditum ſibi *de Diis Hominibus* a ſacerdote ſecretum. *Minuc. Felix.* p. 121, 122. edit. Davis. alſo Cypr. de Idol. vanit. p. 12. Ἡρόδοτος μὲν οὖν, καὶ Ἀλέξανδρος ὁ τοῦ Φιλίππου ἐν τῇ πρὸς τὴν μητέρα ἐπιστολῇ [ἑκάτεροι δὲ ἐν τῇ Ἡλιοπόλει καὶ Μέμφει καὶ Θήβαις εἰς λόγους τοῖς ἱερεῦσιν ἀφῖχθαι λέγονται] φασὶ παρ' ἐκείνων ἀνθρώπους αὐτοὺς [θεοὺς] γενέσθαι μαθεῖν. Athenag. Legat. pro Chriſtian. This Secret was diſcovered to *Alexander* by *Leo*, the *Egyptian* Chief Prieſt, who preſided over the Myſteries. Auguſt. de civ. Dei. lib. viii. c. 5. alſo c. 27. His Words are remarkable: quæ Alexander Macedo ſcribit ad matrem ſibi a magno antiſtite ſacrorum Ægyptiorum quodam Leone patefacta, ubi — ipſi etiam majorum gentium Dii, quos Cicero in Tuſculanis, tacitis nominibus, videtur attingere, Jupiter, Juno, Saturnus, Vulcanus, Veſta, et alii plurimi, quos Varro conatur ad mundi partes ſive elementa transferre, *homines fuiſſe produntur.* Timens enim et ille quaſi revelata myſteria, petens admonet Alexandrum, ut, cum ea matri conſcripta inſinuaverit, flammis jubeat concremari.

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This was the Method of preſerving the Knowledge of the one God, and of the ſpiritual Worſhip of him; and keeping up a Senſe of true Religion amidſt the univerſally prevailing Idolatry of Hero-Worſhip, or of deified Men and Women.

The Myſteries themſelves were not altogether free from Superſtition; for in them Men were taught to worſhip the celeſtial Spirits and other miniſterial Dæmons, which laid the Foundation for numberleſs fictitious Deities, preſiding in the ſeveral Parts of the Univerſe: and by degrees the Repreſentation of the Actions of the Hero-Gods, though explained allegorically into phyſical Powers, degenerated into Lewdneſs, Intemperance, and Impiety: eſpecially the Myſteries of *Oſiris* and *Iſis* were corrupted and abuſed into Scenes of Debauchery, after they were transferred by the *Greeks* to (7) *Ceres* and *Bacchus*.

The allegorical Interpretations of the Actions of the Hero-Gods were at beſt only a Pretence, and artful Diſguiſe to conceal or palliate their Vices and Enormities, which all rational and virtuous Men could not but be aſhamed of. But as the Vulgar knew nothing of theſe philoſophical and allegorical Explanations, and believed their Gods to have been ſuch as they were repreſented by their Poets and Mythologiſts, the Hiſtory of their Actions taken literally, and in their natural Senſe, tended to promote all kind of Immorality and Vice, and made the whole Syſtem of Hero-Worſhip a diabolical and abominable Superſtition.

As it is probable that the Idolatry of Hero-Worſhip was firſt ſet up in *Phœnicia*, by the Deſcendants of *Canaan*, who were the firſt Hero-Gods called *Cabiri*: ſo the firſt Myſteries that we read of were inſtituted in *Phœnicia*; from whence they were carried into *Egypt*, *Syria*, *Babylonia*, and *Phrygia*, etc. The Author of the *Paſchal Chronicle* obſerves, that theſe (8) Nations were the firſt who practiſed the Idolatry of Hero-Worſhip; and firſt made Images and inſtituted Myſteries; all which were derived from them to the *Greeks* about the Age of *Cecrops*.

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(7) Diod. Sic. lib. i. p. 107. Weſſel.

(8) Αἰγύπτιοι μὲν οὖν καὶ Βαβυλώνιοι καὶ Φρύγες καὶ Φοίνικες ταύτησὶ τῆς θρησκείας πρῶτοι εἰσηγηταὶ γεγονότες [f. γεγόνασιν] ἀγαλματοποιΐας τε καὶ μυστηρίων τελετὰς [leg. τελετῆς] ἀφ᾽ ὧν μάλιστα εἰς Ἕλληνας μετηνέχθησαν ἀπὸ τῆς Κέκροπος ἡλικίας. P. 48. And it is true, that the Names of the Hero-Gods were firſt publiſhed amongſt the *Greeks* from *Egypt*; and they were firſt worſhiped

Sanchoniatho related, that ſome time after the *Cabiri* had, by the Command of *Taaut* the Scribe and great Counſellor of *Saturn*, recorded the Hiſtory of the firſt *Phœnician* Hero-Gods, one, whom he calls the Son of *Thabion*, and who was the firſt Hierophant, or High-Prieſt of the *Phœnicians*, turned the Actions of the *Cabiric* Gods into Allegory, and reſolved them into natural and mundane Elements, and phyſical Cauſes and Productions.

He was the firſt Philoſopher who taught, that the deified Heroes and their Actions were to be underſtood, as repreſenting the mundane Elements and Works of Nature, and the various Operations of one univerſal Deity. This Son of *Thabion* delivered his allegorical Doctrine to thoſe who after him preſided in the ſacred Myſteries where it was taught; and they tranſmitted it down to their Succeſſors, and to thoſe who were initiated into the Myſteries.

It was the Deſign of *Sanchoniatho* to revive and tranſmit down to Poſterity the genuine Hiſtory of the firſt Hero-Gods, diveſted of all allegorical Fables: and therefore he complains, that the naked Facts and real Hiſtory of the *Cabiric* Gods had been diſguiſed in the Myſteries to the Prejudice of Truth: and he ſearched into the oldeſt *Hermaical*, or ſacred Books, in which their Hiſtory was recorded and allegorically explained, and diveſted it of the Fable and Allegory, with which it had been mixed by the ancient Hierophants.

This is the moſt ancient and authentic Account of the Occaſion and Inſtitution of Myſteries, which were deſigned to diſguiſe and

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by the Invocation of their Names amongſt the *Greeks*, in the Reign of *Cecrops*, or a few Years before: the Myſteries of *Iſis* were carried to *Argos*, by the Daughters of *Danaus*, a few Years after the Reign of *Cecrops*, in the Year before *Chriſt* 1486; and *Cadmus* is ſaid by *Nonnus* to have carried the Myſteries of *Oſiris* into *Bœotia*, [Dionyſiac. p. 80.] and to have taught the *Greeks* the Courſe of the Sun and Moon, ibid. But the *Cabiric Phœnician* Gods, and their Myſteries, were known in *Greece* long before the Reign of *Cecrops*: and they were chiefly worſhiped in the *Greek* Iſlands and in the *Peloponneſe*, and their Names were kept ſecret.

excuſe the Abſurdity of Hero-Worſhip, by reſolving their Hiſtory into a Syſtem of natural Philoſophy and ſpeculative Theology. But as *Sanchoniatho* has not related the Time of their Inſtitution, or told us when the Son of *Thabion* lived, who was the firſt Myſtagogue, we cannot with Certainty fix the Beginning of them.

It is moſt probable, that the *Phœnician* Myſteries were not inſtituted till after the Death of *Saturn*, the Principal of the *Cabiric* Gods, who died about the Year before *Chriſt* 2369, and 800 Years after the Flood, and 269 Years after the Diſperſion.

The *Cabiric* Hiſtory of the Gods was carried into *Egypt* by *Taaut*, the Son of *Miſor* or *Miſraim*, who ſettled with a Colony in the upper *Egypt* in the Time of *Saturn*; and was the Founder of the *Cynic* Dynaſty. This was 553 Years after the Flood, according to *Manetho's* Dynaſties, and 2615 Years before the *Chriſtian* Æra. But the *Cabiric* Myſteries were not then inſtituted in *Phœnicia*, and Hero-Worſhip was but then lately ſet up, if we may give credit to *Sanchoniatho*: and it is probable, that the *Cabiric Phœnician* Gods were the firſt who were worſhiped in *Egypt*, as *Saturn*, *Vulcan*, *Helius*, *Jupiter*, *Rhea*, *Minerva*, *Hermes*, *Hercules*, *Apollo*, *Neptune*, and others; after whoſe Names, ſome of the *Egyptian* firſt deified Kings and Queens were called. But when their Myſteries were inſtituted there, is not certain. *Herodotus*(9) ſaies, there was at *Memphis* an ancient Temple dedicated to the *Cabiric* Gods; and as all the ancient *Egyptian* Writers, and thoſe of other Nations, *Chaldæans*, *Syrians*, *Greeks*, *Romans*, and *Arabians*, who wrote about the *Egyptian* Affairs, do conſtantly aſcribe the *Egyptian* myſtical Theology to *Hermes*, the Secretary of State to *Oſiris* or *Menes*, it is probable, that this *Hermes* firſt introduced the *Cabiric* Myſteries in the Reign of *Menes* or *Oſiris*, and inſtituted them at *Memphis*, which was built by this King; and invented the ſacred *Egyptian* Letters, and the Hieroglyphic Figures, in which the myſtical Theology was wrote. If this was ſo, the Time is fixed by the Dynaſties of *Manetho*: and it could not, I think, be later than the Death of *Menes*, or the Year before *Chriſt* 2173, though it might be many Years before.

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(9) Lib. iii. p. 188, 189.

The *Cabiric* Myſteries were very anciently carried by the *Pelaſgi*, who were Deſcendants of the *Cabiri*, into *Samothrace*, and other Iſlands of *Greece*. According to the Relation of *Diodorus Siculus*, theſe Myſteries were celebrated at *Samothrace* by the *Corybantes*, ſoon after *Myrina*, Queen of the *Libyan Amazons*, went thither and offered Sacrifices to the *Mother of the Gods* [i. e. *Rhea* or *Veſta*, who was one of the *Cabiri*] for her ſafe Arrival there with her Army after a Storm. *Diodorus* ſaies, this was in the Reign of *Horus*, Son of *Iſis*, in *Egypt*, who began to reign in the Year before *Chriſt* 2173. And the *Cabiric* Myſteries might be carried thither as early as *Diodorus* relates, or before. For *Samothrace* was the firſt Iſland which was inhabited after the Diſperſion by the Deſcendants of *Javan*, and *Tiras*, *Eliſha*, etc. Sons and Grandſons of *Japhet*, by whom the *Greek* Iſlands and Countries were firſt planted and peopled.

Diodorus Siculus (10) relates, that the *Samothracians* were *Aborigines*, or an original People, who had not been Inhabitants any where before: and that they were ſo ancient, that there was no Tradition or Account of their Leaders and coming thither. He adds (11), that they had in ancient Times a peculiar Language of their own [that is, it was *Phœnician*, and different from the original *Japhetic Greek* Language.]

In After-times *Electra*, one of the Daughters of *Atlas*, lay with *Jupiter*; and had by him *Dardanus*, *Jaſion*, and *Harmonia*. *Dardanus* was the firſt who went in a ſmall Veſſel out of *Samothrace* into the leſſer *Aſia*, and built a City, called from his Name *Dardania*, or *Dardanum*, near the Place where *Troy* was afterwards built. *Cadmus* came into *Samothrace* in queſt of his Siſter *Europa*, and was initiated (probably by *Jaſion*) into the Myſteries *which had been of old celebrated there, and kept ſecret till then from all but Natives of the Country*. There he married *Harmonia*, the Siſter of *Jaſion* and *Dardanus*. This Marriage was the firſt which was celebrated with the Preſence of the Gods (12) and Goddeſſes, whoſe Names were then brought into *Greece*, and given to *Grecian* Men and Women.

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(10) Lib. v. p. 321, etc.
(11) Ibid.

Electra, the Mother of *Harmonia*, on occaſion of this Marriage, celebrated the *Orgia*, or Myſteries of the *great Mother of the Gods*, ſo called, [i. e. *Rhea* or *Veſta*] with Timbrels and Cymbals.

Jupiter had inſtructed his Son *Iaſion* in the *Cabiric* Myſteries. He married *Cybele*, and had by her a Son whom he called *Corybas*.

Iaſion died, and *Dardanus*, *Cybele*, and *Corybas*, went out of *Samothrace* into *Phrygia*, and carried thither the Myſteries of the *Mother of the Gods* [called afterwards from her (13) *Rhea Cybele*] and *Pipes* which were uſed in them were then firſt carried into *Phrygia*.

This was about the Year before *Chriſt* 1480, or a few Years (14) before. *Corybas* called the Worſhipers of *Cybele* [who was thenceforth called *Mother of the Gods*, according to the Cuſtom of the *Greeks* at that Time, who transferred the Names of the older Gods and Goddeſſes of *Egypt* and *Phœnicia*, to the deified Heroes and Heroines of their own Countries] *Corybantes*, after his own Name, which was given him from the old *Corybantes* of *Samothrace*, who firſt celebrated the Myſteries of *Rhea*, *Mother of the Gods*, and were thought to be her Sons. [Diod. Sic. lib. iii. p. 189.]

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(12) *Theognis* the ancient Poet wrote:

Μοῦσαι καὶ Χάριτες κοῦραι Διὸς, αἵ ποτε Κάδμου
Εἰς γάμον ἐλθοῦσαι καλὸν ἄεισαν ἔπος.

(13) Strab. Geog. lib. x. p. 721.

(14) This agrees with the Marbles, which ſay, that *the Image of the Mother of the Gods* appeared in the Mountain *Cybele* (in *Phrygia*) which was ſo called from her. This was in the Year before *Chriſt* 1481, according to the corrected Marbles. They add, that at this Time alſo *Hyagnis* the *Phrygian* firſt invented the *Pipe*, which he uſed in celebrating the Myſteries *of the Mother* (of the Gods) *Bacchus*, *Pan*, and the other Country Gods and Heroes. This *Bacchus* (*Dionyſus*) and *Pan*, were old *Egyptian Cabiric* Gods, who were worſhiped in the *Samothracian* Myſteries; and were far older than the *Greek* Gods, called after their Names. *Ariſtoxenus* gives the ſame Account of *Hyagnis*, as being the Inventor of the Pipe: ὁ δὲ Ἀριστόξενος τὴν εὕρεσιν αὐτῆς [ἁρμονίας αὐλοῦ] Ὑάγνιδι τῷ Φρυγὶ ἀνατίθησιν. Apud Athenæ. Deip. lib. xiv. p. 624. Ὕαγνιν δὲ πρῶτον αὐλῆσαι· εἶτα δὲ τὸν τούτου υἱὸν Μαρσύαν. Plut. de Muſ. and *Nonnus* mentions him:

— πρώτιστα νοήσει
Δίθροον ἁβρὸς Ὕαγνις ἐϋτρήτου μέλος αὐλοῦ. Dionyſ. lib. xli. p. 707.

See Apul. Florid. 3.

This was about the Year before *Chriſt* 1460.

Theſe Myſteries were celebrated with many enthuſiaſtic Raptures and Geſtures. The *Dii Cabiri* were the original Deities worſhiped in them. *Varro* in *Macrobius* (15) calls them *Dii Penates*; and they were no other than the Country Gods of *Samothrace*, brought at firſt by the *Pelaſgi* out of *Phœnicia*. The oldeſt of them, whoſe Names are known, were *Uranus*, *Saturn*, *Jupiter*, *Ge*, *Veſta* or *Rhea*, *Aſtarte*, *Taaut*, *Æſculapius*, *Themis*, *Neptune*, the *Nereids*, etc. whoſe Names were kept ſecret from all but thoſe who were initiated: and they were worſhiped at firſt and for ſome Ages only as *Cabiri*, or *Dii magni*, *the great Gods*, who were all *Phœnician* deified Kings and Queens, to which ſeveral of the principal Gods of *Egypt*, *Greece*, and *Italy*, were added in After-times, and were called *Dii Penates*.

That the *Samothracian* Myſteries were no other than thoſe of the *Cabiri*, we are told at large by (16) *Herodotus*, and other Hiſtorians. *Herodotus*, ſpeaking of the Statue of *Hermes* amongſt the *Athenians*, which was made with an erected *Phallus*, and which was different from the *Hermaical* Statues of the *Egyptians*, ſaies, that the *Athenians* took the Model from the *Pelaſgi*, who had lived amongſt them. The Meaning of this Attitude was explained in the *Cabiric Samothracian* Myſteries, which, *Herodotus* ſaies, the *Samothracians* received from the *Pelaſgi*, who in ancient Times inhabited *Samothrace*, and ſome of them ſettled in *Attica* before the *Greeks* were called *Hellenes*.

The old Scholiaſt, upon *Apollonius Rhodius*, ſaies, that the Myſteries (17) of the *Cabiri* were celebrated in *Samothrace*.

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(15) Saturnal. lib. iii. c. 4.

(16) Lib. ii. c. 50, 51.

(17) Μυοῦνται δὲ ἐν τῇ Σαμοθράκῃ τοῖς Καβείροις. In lib. i. ℣ 917. See Strab. Geog. lib. x. p. 723. fin. and p. 724.

The *Pelaſgi* carried theſe Myſteries alſo into other Iſlands of the *Ægean* Sea, as *Lemnos*, *Imbrus*, *Delos*, *Sciros*, *Leſbus*; and paſſed into *Crete*, and lived there in the Reigns of the *Greek Saturn* and *Jupiter*; and were called *Curetes*, *Idæi Dactyli*, and *Telchines*. They diſperſed themſelves, and carried their Myſteries in very ancient Times to many Parts of *Greece*, as *Attica*, *Theſſaly*, *Argos*, *Arcadia*, *Sicyon*, *Dodona*: and went from *Arcadia*, *Theſſaly*, and *Dodona*, into *Italy*, and dwelt amongſt the *Tyrrheni* or *Tuſcans*; and wherever they went they carried their Myſteries with them. For in the ancient Times, after the ſeveral Parts of the Earth began to be inhabited the Deſcendants of the *Cabiri*, who lived on the Sea Coaſts of *Phœnicia*, and were the firſt who went abroad in Ships, paſſed by Sea into other Countries to propagate their Religion and Myſteries, as others travelled up and down by Land to ſpread the Knowledge of their newly invented Arts, by which they rendered their Names immortal, and were deified after their Death.

Cadmus carried the *Samothracian Cabiric* Myſteries into *Bœotia*, in the Year before *Chriſt* 1494: and the Myſteries of *Ceres* and *Proſerpine*, which were afterwards celebrated there, were alſo called the Myſteries of the *Cabiri* (all Gods and Goddeſſes of the firſt Rank or Quality being called *Cabiri*). *Pauſanias* (18) relates, that twenty-five Furlongs from *Thebes* there was a Grove conſecrated to the *Cabiric Ceres* and *Proſerpine*, which none might enter into upon pain of Death, but thoſe who were initiated, or admitted in order to be initiated. And about the Diſtance of ſeven Furlongs from this Grove ſtood the Temple of the *Cabiri*. Agreeably to this, the old Scholiaſt upon *Apollonius Rhodius*, [Argonaut. lib. i. ver. 917.] from *Mnaſeas* and *Dionyſodorus*, calls the four principal Deities of the *Eleuſinian* Myſteries *Cabiri*; and they were, *Ceres*, *Proſerpine*, *Pluto*, and *Hermes*, called by *Phœnician* Names, and explained by *Dionyſodorus*. Theſe were none of them original *Cabiri*; but, as I obſerved above, the great and principal Deities of *Greece* and *Italy* were called *Cabiri*, in Imitation of the *Phœnician Cabiri*.

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(18) Bœot. p. 300, 301.

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As the *Phœnician Cabiri* were originally *Fiſhermen* and *Huſbandmen*, as *Sanchoniatho* related; ſo they were thought to be peculiarly propitious to Sea-faring Men; and to preſerve them in dangerous Storms (19) and Tempeſts.

The *Argonauts* prayed to them in a Storm, which had like to have overſet their Ship *Argo*: and *Jaſon*, *Orpheus*, *Caſtor* and *Pollux*, and *Hercules*, vowed to be initiated into their Myſteries, if they eſcaped the Dangers of the Sea: and afterwards went to *Samothrace* and were initiated (20).

The moſt ancient Myſteries after thoſe of the *Phœnician Cabiri*, were the *Egyptian* Myſteries of *Oſiris* and *Iſis*, which were inſtituted at *Memphis* immediately after their Death. *Oſiris* died after he had reigned ſixty-two Years, which was 995 Years after the Flood, and in the Year 2173 before the vulgar *Chriſtian* Æra, according to the Dynaſties of *Manetho*. *Iſis* celebrated, by the Counſel of *Hermes*, the Myſteries of *Oſiris*, with conſecrating two living Bulls to him, one at *Memphis* called *Apis*, the other at *Heliopolis* called *Mnevis*, which repreſented his being the Author of Tillage and Huſbandry with yoaking Bulls. *Iſis* alſo inſtituted a College of Prieſts to offer Sacrifices to him, which were accompanied with invoking him with Lamentations; and ſettled a Revenue to maintain the Sacrifices and the ſacred Animals. In his Myſteries, ſymbolical Repreſentations were made of the Hiſtory of his Life and Death, which were kept ſecret: and beſides the daily Weepings made by the Prieſts and the

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(19) See Diod. Sic. lib. iv. p. 246, 247, 252.

(20) Διαβεβόηται δ' ἡ τούτων τῶν θεῶν ἐπιφάνεια, καὶ παράδοξος ἐν τοῖς κινδύνοις βοήθεια τοῖς ἐπικαλεσαμένοις τῶν μυηθέντων· γίνεσθαι δέ φασι καὶ εὐσεβεστέρους καὶ δικαιοτέρους καὶ κατὰ πᾶν βελτίονας ἑαυτῶν τοὺς τῶν μυστηρίων κοινωνήσαντας, διὸ καὶ τῶν ἀρχαίων ἡρώων τε καὶ ἡμιθέων τοὺς ἐπιφανεστάτους πεφιλοτιμῆσθαι μεταλαβεῖν τῆς τελετῆς· καὶ γὰρ Ἰάσονα καὶ Διοσκούρους ἔτι δ' Ἡρακλέα καὶ Ὀρφέα μυηθέντας ἐπιτυχεῖν ἐν πάσαις ταῖς στρατείαις διὰ τὴν τῶν θεῶν τούτων ἐπιφάνειαν. Ibid. lib. v. p. 323. See Orph. Argonaut. ℣ 464—468. The *Scholiaſt* upon *Ariſtophanes's* εἰρήνη. on the Word μεμυημένος explains it, τὰ μυστήρια τῶν Καβείρων· δοκοῦσι γὰρ οἱ μεμυημένοι ταῦτα δίκαιοί τε εἶναι, καὶ ἐκ δεινῶν σώζεσθαι καὶ ἐκ χειμώνων· ad ℣ 277. The Editions have τοῦ Καβείρου, which ought to be τῶν Καβείρων; for there was not one Κάβειρος, but many Deities called Κάβειροι, worſhiped in the *Samothracian* Myſteries, mentioned here by *Ariſtophanes*.

Worſhipers who attended his Sacrifices, annual Lamentations for his Death were made with great (21) Solemnity. Theſe are mentioned by the Prophet *Ezekiel*, and called *weeping for Tammuz*, c. viii. 14.

Iſis lived nine Years after the Death of *Oſiris*, and was deified, and had Myſteries inſtituted for her Worſhip by *Horus* her Son, 1004 Years after the Flood, and 2164 Years before the *Chriſtian* Æra.

She was invoked with great Lamentations, after the Manner uſed in the Worſhip of *Oſiris*. And in Memory of her being the Inventor of ſowing Wheat and Barley for Bread-Corn, which grew wild before, in the Time of Harveſt the Firſt-fruits of the Ears of thoſe Grains were offered to her; and in the *Iſiac* Feſtivals, Baſkets (22) of them were carried about in Honour of the Goddeſs.

The grand annual Celebration of theſe Myſteries was anciently at the Full Moon, about the (23) Winter Solſtice; at which Time the Worſhipers of *Iſis* went about with lighted Torches, ſeeking *Oſiris*, and making Lamentations for his Death.

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(21) Diod. Sic. lib. i. p. 18, 19. Plut. de Iſid. et Oſir. p. 366. Jul. Firm. de Errore Prof. Relig. p. 406, 407. edit. Gronov. 1709.

(22) Μαρτύριον δὲ φέρουσι τῆς εὑρέσεως τῶν εἰρημένων καρπῶν τὸ τηρούμενον παρ' αὐτοῖς ἐξ ἀρχαίων νόμιμον· ἔτι γὰρ καὶ νῦν κατὰ τὸν θερισμὸν τοὺς πρώτους ἀμηθέντας στάχυς θέντας τοὺς ἀνθρώπους κόπτεσθαι πλησίον τοῦ δράγματος καὶ τὴν Ἶσιν ἀνακαλεῖσθαι· καὶ τοῦτο πράττειν ἀπονέμοντας τιμὴν τῇ θεῷ τῶν εὑρημένων κατὰ τὸν ἐξ ἀρχῆς τῆς εὑρέσεως καιρόν· παρ' ἐνίαις δὲ τῶν πόλεων καὶ τοῖς Ἰσείοις ἐν τῇ πομπῇ μετὰ τῶν ἄλλων φέρεσθαι καὶ πυθμένας πυρῶν καὶ κριθῶν ἀπομνημονεύματα τῶν ἐξ ἀρχῆς τῇ θεῷ φιλοτέχνως εὑρεθέντων. Diod. Sic. lib. i. p. 13.

(23) *Plutarch* ſaies, *Oſiris* was killed by *Typhon*, on the 17th Day of the Month *Athyr*, de Iſid. et Oſir. p. 356. But as he ſaies afterwards, p. 367, that it was at the *Full Moon*, he muſt have wrote the 15th Day and not the 17th; or elſe has made a Miſtake, and forgot that he had ſaid juſt before, p. 366, that the Lamentation which began at the Day of his Death (there again ſaid to be the 17th) and continued for *four* Days, ended on the 19th Day, *when Oſiris was proclaimed to be found:* and thus ſuppoſes the Lamentation for his *Loſs* began, not on the 17th but on the 15th of the Month, and at Full Moon. The Month *Athyr*, in which the Myſteries of *Oſiris* and *Iſis* were celebrated, was the firſt Winter Month, and was Part of the *Roman November* and Part of *December*, when the Ground was fit for Seed in *Egypt*; and it was at this Time alſo, that the *Eleuſinian* Myſteries of *Ceres*, called *Theſmophoria*, and derived from thoſe of *Iſis*, were celebrated in *Attica* and *Bœotia*. *Achilles Tatius* ſaies, that the *Iſiac* Solemnity anciently was celebrated at the Winter Solſtice, at which Time the *Egyptians* uſed Lamentations, as if the Sun (whom they called *Oſiris*) was

Herodotus (24) tells us, that they were celebrated at *Full Moon*, when the *Egyptians* ſacrificed *Hogs* to *Oſiris*, and *Iſis* (who was the *Moon*, as *Oſiris* was the *Sun)* and at that Time did eat their Fleſh, which was unlawful for them to eat any other Time. The ſame Sacrifices were uſed in the *Theſmophoria* (25) of *Ceres.*

The Death of *Oſiris* was probably at firſt celebrated in the Summer Tropic (26); the Sun, which he ſymbolically repreſented, declining and ſhortning the Days: and the Feſtival of finding him was celebrated a few Days after the Winter Solſtice, when the Days began to lengthen. This agrees to (27) *Apuleius*, who ſaies, he returned

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going to leave them: but as ſoon as the Days began to encreaſe, they rejoiced as if *Oſiris* was found, and went in Proceſſion, arrayed in white Garments, and carried Garlands on their Heads.. Iſagog. in Phænom. Arat. apud Petav. Uranalog. p. 146. *Plutarch* ſaies, the Feſtival of the Death, or Diſappearing of *Oſiris*, was celebrated at the Winter Tropic; and ſymbolically repreſented both the Departure of the Sun, and the Falling of the Waters of the *Nile*, who was then hid, as it were, within his Banks: and appeared no longer in the Country. And at this Time the ſacred Cow was carried ſeven Times round the Temple, to repreſent the Period of the Sun's Courſe from the Winter to the Summer Tropic, which was finiſhed in the ſeventh Month. Ἡ γὰρ λεγομένη Κάθειρξις εἰς τὴν σορὸν Ὀσίριδος, οὐδὲν ἔοικεν ἀλλ' ἢ κρύψιν ὕδατος καὶ ἀφανισμὸν αἰνίττεσθαι· διὸ μηνὸς Ἀθὺρ ἀφανισθῆναι τὸν Ὄσιριν λέγουσιν, ὅτε, τῶν Ελησίων ἀπολειπόντων παντάπασιν, ὁ μὲν Νεῖλος ὑπονοστεῖ, γυμνοῦται δὲ ἡ χώρα· μηκυνομένης δὲ τῆς νυκτὸς, αὔξεται τὸ σκότος, etc. De Iſid. et Oſir. p. 366. ἔτι δὲ τὴν βοῦν ὑπὸ τροπὰς χειμερινὰς ἑπτάκις περὶ τὸν ναὸν περιφέρουσι, καὶ καλεῖται ζήτησις Ὀσίριδος ἡ περιδρομή—τοσαυτάκις δὲ περίεισιν, ὅτι τὴν ἀπὸ τροπῶν χειμερινῶν ἐπὶ τροπὰς θερινὰς περίοδον ἑβδόμῳ μηνὶ συμπεραίνει (ſc. ἥλιος) Ibid. p. 372. ſee alſo p. 377.

(24) Lib. ii. p. 47.

(25) Hence the Χοιρεία μυστηρικὰ of *Ariſtophanes*, Acharn. ℣ 747. on which the *Scholiaſt* obſerves; ὅτι ἐν τοῖς μυστηρίοις τῆς Δήμητρος χοῖρος θύεται. See Βατραχ. ℣ 341. and Schol.

(26) About this Time the *Egyptians* celebrated the Rapture of *Proſerpine*, as *Theo* ſaies: παρ' Αἰγυπτίοις κατὰ τὸν Ἐπιφὶ μῆνα, ὅτε ἐν λέοντι γίνεται ὁ ἥλιος ἡ τῆς κόρης ἁρπαγὴ τελειοῦται. Schol. ad Arat. Phænom. p. 22. and *Epiphi* (he ſaies, ibid. p. 45.) is the *Roman July*; and he places the Summer Tropic in this Month; and *Geminus* obſerves from *Eratoſthenes*, that in the moſt ancient Times the *Iſiac* Myſteries were celebrated at the Summer Tropic.

(27) Metamorph. lib. xi. p. 180.

a few

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a few Days after the Celebration of the *Iſiac* Myſteries to *Rome*, (having a quick Paſſage) the Day after the Ides of *December*. But ſometimes they were celebrated at the vernal Equinox, as *Macrobius* (28) intimates.

However, this and all the *Egyptian* Feſtivals were moveable; and the learned Aſtronomer (29) *Geminus* gives the Reaſon of it; "Many of the *Greeks*, ſaies he, ſuppoſe, that according to the *Egyptians* and *Eudoxus*, the Feſtival of *Iſis* falls on the Winter Tropic, which is altogether falſe. For this Feſtival (he adds) is a whole Month diſtant from the Winter Tropic. But the Error aroſe from this, that 120 Years ago the Feſtival of *Iſis* was celebrated at the Winter Solſtice: for it changes a Day every four Years; and ſo in 120 Years it varies a Month. Hence it is, that the *Iſiac* Myſteries were anciently celebrated at the Winter Tropic; and ſtill more anciently, at the Summer Tropic, as *Eratoſthenes* obſerves in his Commentary on the *Octaëteris*: and they will be again celebrated at the Autumnal Seaſon and the Summer Tropic, and in the Spring, and at the Winter Tropic. For in the Space of 1460 Years, every Feaſt paſſeth through every Part and Seaſon of the Year; and is carried again to the ſame Place of the Year where it began."

The principal Deities which were worſhiped in the *Iſiac* Myſteries, were *Oſiris*, *Iſis*, and *Hermes*, whoſe ſymbolic Images, with others of the *Egyptian* Gods, were carried in Proceſſion by the Prieſts, attended by their Worſhipers, who were initiated into their Myſteries.

Apuleius, who was initiated, gives a very particular Relation of the Ceremonies uſed at the *Iſiac* Solemnity, and deſcribes the whole

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(28) Simulatione luctus peracta, celebratur lætitiæ exordium ante diem octavum Calendas Aprilis, quem diem *hilaria* appellant, quo primum tempore Sol diem longiorem nocte protendit. Idem ſub diverſis nominibus religionis effectus eſt apud Ægyptios, cum Iſis Oſirin luget. Saturnal. lib. i. p. 210. eadem ratio, quæ circa Adonim et Attinem vertitur, in Ægyptia quoque religione luctum et lætitiam vicibus annuæ adminiſtrationis alternat. Ibid.

(29) Element. Aſtronom. p. 33, 34. apud Petav. Uranalog.

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Proceſſion in the eleventh Book of his *Metamorphoſis*: the Sum of which is, "The Prieſts who preſided over the Myſteries walked in white Linen Garments, girt about their Breaſts, and hanging down to their Feet. The firſt carried a burning Lamp, placed in a little Boat of Gold. The ſecond carried two little Altars in his Hands. The third carried a Palm Branch, foliated curiouſly with Gold, in one Hand, and a mercurial Caduceus in the other. The fourth held up a little Palm Tree, and a Golden Veſſel made round like a Pap, which contained the ſacred Milk. The fifth carried the Golden Van, and another the Amphora. Then followed the (ſymbolical) Figures of the (30) Gods: the *Anubis*, with human Feet and Hands, and a Dog's Head, holding a Caduceus in his Left Hand, and ſhaking a Palm Branch in his Right. The Image of the ſacred Cow followed next, lifted up in an erect Poſture. The Image of the (31) *Apis* alſo was carried on the Shoulders of one of the Prieſts. Another carried the Cheſt, wherein were laid the Secrets belonging to the Myſteries. Another

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(30) *Ovid* repreſents the Pomp of *Iſis* in the following Lines:

Inachis ante torum pompa comitata ſuorum
Aut ſtetit, aut viſa eſt; inerant lunaria fronti
Cornua cum ſpicis nitido flaventibus auro,
Et regale decus: cum quo latrator Anubis,
Sanctaque Bubaſtis, variuſque coloribus Apis:
Quique premit vocem, digitoque ſilentia ſuadet:
Siſtraque erant, nunquamque ſatis quæſitus Oſiris,
Plenaque ſomniferi ſerpens peregrina veneni. Metamorph. lib. ix.

ẏ 686, etc. *Claudian* alſo deſcribes it, *viz.*

— Sic numina Memphis
In vulgus proferre ſolet, penetralibus exit
Effigies; brevis illa quidem, ſed plurimus infra
Liniger impoſito ſuſpirat vecte ſacerdos
Teſtatus ſudore Deum. Nilotica Siſtris
Ripa ſonat, Phariosque modos Ægyptia ducit
Tibia: ſubmiſſis admugit cornibus Apis. De 4 Conſ. Honor. ẏ 570, etc.

(31) *Plutarch* ſaies, the Prieſts expoſed to the People a golden or gilded *Apis*, or Bull, which was the Symbol of *Oſiris*, covered with black Lawn, in token of Mourning for the Loſs of him. De Iſid. et Oſir. p. 366. This was done in the four Days of Lamentation preceding the Feſtival of *Iſis*, for the finding of him.

" carried in his Boſom the Image of the ſupreme Deity *(Iſis)*, the " Form of which was not ſeen, nor was like either Bird or Beaſt, " or human Shape. Laſt of all was carried the gilded ſacred Urn, " on which were engraved the Figures of *Egyptian* Deities: a Ser- " pent or Aſp was twiſted about the Handle of it. This Proceſſion " was attended with a vaſt Number of Men and Women of the firſt " Quality, and of all Ranks, Profeſſions, and Ages, who were ini- " tiated, clad in white Linen Garments, and carrying Garlands of " Flowers, with a Chorus of Singers; and others playing on Pipes, " and on Gold and Silver Siſtrums. And all the Way, where the " Proceſſion paſſed, was ſtrewed with Flowers, and bedrop'd with " ſweet Unguents and Perfumes." This was the ſolemn Pomp and Rejoicing for the finding of *Oſiris.*

The ſacred *Iſiac* Ceremonies were all myſterious and ſymbolical.

Iſis repreſented (32) *univerſal Nature*, and was the Symbol of the ſupreme Deity: and the initiated, who were obliged to abſtain from animal Food and Wine (33) ten Days, by way of Preparation to be admitted into her Myſteries, were there taught the Knowledge of the one God, and of the Works of Nature and divine Providence, and to abſtain from all Impurity both of Body and Mind. This was the original Deſign of the Myſteries.

Plutarch (33) therefore ſaies, that the End of the *Iſiac* Myſteries is the Knowledge of the *firſt intelligent Lord of all*, which they are taught, who with *Reaſon* and *Sanctity* partake of her ſacred Myſteries. And they are the truly initiated, whoſe Minds receive divine Knowledge, and are purged from all Superſtition; and regard nothing but Truth in their Enquiries into what is *ſhewn* and *done* concerning the Gods.

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(32) So *Macrobius*, *Apuleius*, *Plutarch*, *Proclus*, and others, agree. To this purpoſe *Proclus* relates from *Egyptian* Writers, that the Portal of the inward Temple, where the Myſteries of *Minerva* of *Sais* (who was *Iſis*) were celebrated, had this Inſcription over it: " I am all that *is* or *was* or *is* " *to come. No one hath ever uncovered my Veil. The Sun is my Offspring.*" lib. i. in Timæ. Plat. p. 30. *Plutarch* has the ſame Relation, De Iſid. et Oſir. p. 354. with the Omiſſion only of the laſt Words.

(33) De Iſid. et Oſir. p. 352. Apul. Metamorph. lib. xi.

The Myſteries of *Oſiris* and *Iſis*, though joined together, had different Rites belonging to them: and thoſe of *Iſis* were more chaſte and (34) decent. They had alſo different Feſtivals inſtituted to them.

Nonnus (35) ſaies, that *Cadmus* firſt brought the Myſteries of *Oſiris* into *Greece*, in which he had been inſtructed by his Father *Agenor*, who lived at *Thebes* in *Egypt* before he came into *Phœnicia*: and it is probable, that *Cadmus* carried theſe Myſteries into *Bœotia*. *Herodotus* (36) ſuppoſes this, who relates, that *Melampus* Son of *Amytheon*, learned in *Egypt* ſome of the ſacred Rites of *Oſiris* or *Dionyſus*, which he introduced amongſt the *Greeks*, eſpecially the Ceremony of the *Phallus*: and *Herodotus* obſerves, that the *Greeks* uſed the ſame Rites as were uſed by the *Egyptians* in the Myſteries of *Oſiris*. He thinks *Melampus* made Alterations in the Ceremonies; and was taught the principal Rites by *Cadmus* and the *Tyrians*, who went with him out of *Phœnicia* into *Bœotia*. But *Herodotus* ſhould have ſaid, he was inſtructed by the *Cadmeans*, for *Melampus* lived above a Century later than *Cadmus*, as *Apollodorus* (37) tells us, who places him in the Reign of *Prœtus* King of *Argos*, who began to reign in the Year before *Chriſt* 1358, according to the Chronicon of *Euſebius*.

Heſiod (38) related, that the Daughters of *Prœtus* were poſſeſſed with a Madneſs, becauſe they neglected to celebrate the Myſteries of *Dionyſus*: but *Acuſilaus* ſaid it was for deſpiſing the Image of *Juno*. However this was, as *Melampus* came to *Argos* in the Reign of *Prœtus*, and was then famous for the Art of *Divination* (39), and firſt made uſe of *purging* and *Potions* in Medicine; and thereby

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(34) *Herodotus* deſcribes ſome of thoſe of *Oſiris*, lib. ii. c. 48. and ſaies, the *Egyptians* gave a myſterious Reaſon for the Obſcenity of them.

(35) Dionyſ. lib. iv. p. 79, 80.

(36) Lib. ii. c. 49. and Diod. Sic. lib. i. p. 87.

(37) Lib. ii. p. 79. Diod. Sic. lib. iv. p. 271.

(38) Apollod. lib. ii. p. 78. alſo lib. i. p. 45. and Diod. Sic. lib. iv. p. 271.

(39) Herodot, lib. ii. c. 49. Apollod. lib. ii. p. 79. Diod. Sic. lib. iv. p. 271.

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cured the Daughters of *Prœtus* of their Madneſs; his Inſtitution of the Myſteries of the *Egyptian Dionyſus*, might be about the Year before *Chriſt* 1350: and they continued to be celebrated in Honour of the *Egyptian Dionyſus* or *Oſiris*, till *Orpheus* (40) who had been initiated into them in *Egypt*, carried them to *Thebes*; and being a Friend to the *Cadmeans*, by whom he was kindly and honourably entertained, he transferred the Myſteries of *Oſiris* to *Bacchus*, Son of *Semele*, the Daughter of *Cadmus*; and inſtituted the *Egyptian* Myſteries at *Thebes* in honour of the Son of *Semele*, as being the *Dionyſus* who was Son of *Jupiter*. He uſed the Rites of the (41) *Egyptian* Myſteries with ſome Variation, and added others to them: and hence it came to paſs, that the *Egyptian* Hiſtory of *Dionyſus*, who was *Oſiris*, was aſcribed to the *Greek* (42) *Bacchus*, called *Dionyſus* alſo, who lived many Centuries after the other.

The Myſteries of the *Greek Dionyſus*, or *Bacchus*, were called *Trieterica*; and this was ſaid to be in memory of his (43) three Years Expedition into *India*.

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(40) Diod. Sic. lib. i. p. 20.

(41) Idem, lib. iii. p. 199.

(42) *Bacchus* (Βάκχος) is a *Phœnician* Word, which *Heſychius* explains by Κλαυθμὸς, Lamentation; and ſeems to be derived from the Lamentation uſed in the Myſteries of *Oſiris*: hence in Ezech. c. viii. 14. Women are repreſented *weeping*, or making Lamentation (which is expreſſed by *Mebaccoth*) for *Tamuz*, i. e. *Oſiris*. So that *Bacchus* is derived from the *Phœnician* or *Hebrew Baca*.

(43) Τοὺς μὲν Βοιωτοὺς—ἀπομνημονεύοντας τῆς κατὰ τὴν Ἰνδικὴν στρατείας [τριετεῖ χρόνῳ] καταδεῖξαι τὰς τριετηρίδας θυσίας Διονύσῳ. Diod. Sic. lib. iv. p. 211. alſo lib. iii. p. 199. *Virgil* deſcribes them;

—qualis commotis excita ſacris
Thyas, ubi audito ſtimulant trieterica Baccho
Orgia, nocturnuſque vocat clamore Cithæron. Æn. iv. ℣ 301, etc.

And *Lucan* mentions them;

Mons Phœbo Bromioque ſacer, cui numine miſto
Delphica Thebanæ referunt Trieterica Bacchæ. Lib. v. ℣ 73, 74.

Cenſorinus obſerves, that the *Trieteric* Myſteries of *Bacchus* were celebrated every other Year; and notwithſtanding were called *Triëterica*. The intervening Year was reckoned the ſecond, and ſo the next Return was the third Year; the Feſtival Years being reckoned incluſive. His Words are; tempus τριετηρίδα appellabant, quod tertio quoque anno interkalabatur, quam-

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Theſe *Bacchic* Myſteries were celebrated with a great deal of Enthuſiaſm, Revelling, and Obſcenity, ſo that the Prieſts and Poets were forced to allegorize them into natural Cauſes and Productions; and the initiated were laid under a ſolemn (44) Oath of Secrecy; and it was Death to divulge them.

The Myſteries of *Iſis* were firſt carried out of *Egypt* into *Argos* by the Daughters of *Danaus*, in the Year before *Chriſt* 1486, who, as (45) *Herodotus* relates, inſtructed the *Pelaſgic* Women in them. But the *Pelaſgi* being ſome Years after driven out of *Peloponneſe* by the *Dores*, Deſcendants of *Deucalion*, theſe Myſteries were diſcontinued every where in *Peloponneſe*, but amongſt the *Arcadian Pelaſgi*, who remained there: and had not been expelled the Country by the *Dores*. Theſe Myſteries were afterwards celebrated at *Eleuſis*, in honour of *Ceres*, and were called *Theſmophoria*, as appears from (46) *Herodotus* and *Apollodorus*. But they were different from the *Eleuſinian* Myſteries of *Ceres* properly ſo called, which had different Rites, and were celebrated at a different Seaſon.

The Occaſion of the *Eleuſinian* Myſteries is differently related: The Account which the *Greek* Mythologiſts give is, that *Ceres* went with her Daughter *Proſerpine* into *Sicily*, and taught the Inhabitants the Art of Tillage and ſowing Bread-Corn, on which Account the Iſland was conſecrated to her and *Proſerpine*. A *Sicilian* Prince,

vis biennii circuitus et revera διετηρὶς eſſet, unde myſteria quæ Libero patri *alternis* fiunt annis, *trieterica* a poetis dicuntur. De D. Nat. c. xviii. But inſtead of the Word interkalabatur, the old Edition, 1524, has more rightly *redibat*; and this Reading is confirmed by what follows. This Obſervation of *Cenſorinus* ſhews the Error of ancient and modern Commentators, who make the *Trieteric* Myſteries of *Bacchus* to be celebrated every third Year only, by an Intervention of two Years.

(44) Cum ignotis hominibus Orpheus ſacrorum cæremonias aperiret, nihil aliud ab iis quos initiabant, in primo veſtibulo, niſi jurisjurandi neceſſitatem et cum terribili quadam auctoritate religionis exegit, ne profanis auribus inventæ ac compoſitæ religionis ſecreta proderentur. Jul. Firm. Matheſ. lib. vii. Præfat. p. 193. The *Athenians*, by a Law, made it Death to divulge the Myſteries: τὸν ἐξειπόντα τὰ μυςήρια τεθνάναι. Pet. leg. Attic. p. 2. See his Notes, p. 29, etc.

(45) Lib. ii. c. 171.

(46) Ibid. Apollod. lib. i. p. 14. Diod. Sic. lib. i. p. 13.

who reigned about *Syracuſe*, and was called (47) *Aidoneus*, the Name of the God *Pluto*, ſeeing *Proſerpine* gathering Flowers in the pleaſant Plain of *Enna*, fell in Love with the beautiful Virgin, and carried her off into a Cave; on which account ſhe was reported to be taken into Hades, and made Queen of the infernal Regions. Her Mother *Ceres* ſearched for her Day and Night in vain: and amongſt other Countries whither ſhe went to ſeek her, ſhe came to *Eleuſis*, a City of *Attica*; and being there kindly received by (48) *Celeus*, who ruled in the City, and his Son *Triptolemus*, and *Eumolpus*, who had come thither from *Thrace*, ſhe inſtructed them in the Tillage of Wheat and Barley; and taught them how to ſow them. Afterwards ſhe ſent *Triptolemus* in a long Veſſel with (49) Oars, which the Poets (50) and Mythologiſts called a Chariot drawn with winged Serpents, to communicate it to other Countries. Theſe Tranſactions are related by *Euſebius* to have happened in the thirty-ſecond Year of *Pandion* King of *Athens*, and the nineteenth of *Lynceus* at *Argos*; and by his Reckoning, in the Year before *Chriſt* 1404. *Apollodorus* (51) places the coming of *Ceres* into *Attica* in the Reign of *Pandion*: and *Tatian* (52) and *Clemens* of *Alexandria* from him, place the Rapture of *Proſerpine*, and the building of the Temple at *Eleuſis*, and the Tillage of Corn by *Triptolemus* in the Reign of *Lynceus*; and this will agree with all other Accounts.

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(47) Heſiod. Theogon. alii. See Cic. in Verrem. lib. iv. p. 263, etc. edit. Græv. compare Diod. Sic. lib. v. init.

(48) Πρὸς Κελεὸν ἐλθοῦσα τὸν βασιλεύοντα τότε Ἐλευσινίων. Apollod. lib. i. p. 14. lib. iii. p. 227. In a Fragment of an Hymn to *Ceres*, aſcribed to *Homer*, ſhe is ſaid to have taught the Celebration of her Myſteries to *Triptolemus*, *Diocles*, *Eumolpus*, and *Celeus*:

Δεῖξεν Τριπτολέμῳ τε Διοκλεῖ τε πληξίππῳ
Ευμόλπου τε βίῃ, Κελεῷ θ' ἡγήτορι λαῶν
Δρησμοσύνην ἱερῶν, ϗ ἐπέφραδεν ὄργια πᾶσιν. Apud Pauſan. Corinth. p. 57.

(49) Eleuſine Celeus regnavit coævus Triptolemo, quem Philochorus ait longa navi ad urbes accedentem diſtribuiſſe frumenta, et ob id dediſſe ſuſpiciones quod navis ejus ſerpens pennatus fuerit. Euſeb. Chron. num. 611.

(50) Apollod. lib. i. p. 15. Orph. Hymn. in Cer.

(51) Lib. iii. p. 227.

(52) Orat. cont. Græc. ſub. fin. Clem. Alex. Strom. i. p. 321.

But *Euſebius*, either from *Philochorus* or other Authors, places the Rapture of *Proſerpine* in the firſt of *Erectheus* King of *Athens*, who, by his reckoning, began to reign in the Year before *Chriſt* 1395; and, according to the Manuſcripts of *Pontacus*, he placed the Inſtitution of the Myſteries in the twelfth of *Erectheus*, and in the Year before *Chriſt* 1384. And in this very Year the *Parian* Marbles relate the coming of *Ceres* to *Athens*, and planting Corn, and ſending it out by *Triptolemus* Son of *Celeus* to other Countries. And they add under the ſame Year, that *Triptolemus* ſowed it in *Raria*, a Field of *Eleuſis* ſo called.

The Editor of the Marbles has put this Epoch three Years lower, and changed the Number (Π) which is *five*, into II. *i.e. two*, ſuppoſing that the ſame Number or Epoch would not be repeated. But as it is probable that the firſt Corn was ſown at *Eleuſis*, before any was carried out to other Countries, contrary to the Suppoſition of the learned Editor, this is a good Reaſon to conclude, that the Number is right as it appears in the Marble: and to confirm that it is ſo, *Pauſanias* (53) ſaies, that the firſt Corn ſown by *Triptolemus* was in the Field *Raria*, in Memory of which, the firſt Cakes, which were offered to *Ceres* in the Sacrifices, were made of the Flour of the Barley which grew there.

It is therefore moſt probable, that the Rapture of *Proſerpine* happened in the Reign of *Pandion*, Father of *Erectheus*; but that the Myſteries of *Ceres* were inſtituted, and the Temple of *Eleuſis*, where they were celebrated, was built by the (54) *Athenians*, about the laſt Year of *Lynceus*, and the twelfth of the Reign of *Erectheus*, and the Year before *Chriſt* 1384.

The *Egyptians* gave a very different Account of the *Eleuſinian* Myſteries from that of the *Greeks*; and leſs fabulous. They related, that *Erectheus* was an (55) *Egyptian*, but allied to the *Athenians*: and that in time of a general Dearth for want of Rain, he carried a great Quantity of Corn out of *Egypt* to *Athens*, by which he preſerved the Lives of the Citizens, who thereupon choſe him King. He afterwards (56) inſtituted the Myſteries of *Ceres* at *Eleuſis*, after the manner of thoſe of the *Egyptian Iſis*: whence it was ſaid, that *Ceres* went into *Attica*. And the *Athenians* owned, that in the Reign of *Erectheus* there was a Dearth in *Attica* for want of Rain; and that *Ceres* came thither and ſupplied them with Corn: that is, they were ſupplied from *Egypt*. This ſeems to be the Truth contained in the Fable concerning *Ceres*, and the Myſteries inſtituted for her Worſhip at *Eleuſis*. For it cannot be ſuppoſed that the *Athenians* at this Time were ignorant of ſowing Corn. Had they not known it before the Reign of *Cecrops* [as they probably did from the *Phœnician Pelaſgi*, who had lived in *Attica* long before he came thither, and knew the Uſe of Bread-Corn and ſowing it, which was the Profeſſion of the *Cabiri*, from whom they deſcended, who were Huſbandmen] they muſt have been taught it by *Cecrops* who came from *Egypt*, where the Uſe of Bread-Corn and ſowing it was cultivated, and had been known many Centuries before. But the *Athenian Ceres* being no other than the *Egyptian Iſis*, whoſe Myſteries were then firſt inſtituted in *Attica*; and at the ſame time a Supply of Corn brought from *Egypt* in a Time of Famine, this very probably gave Occaſion to the Poets to feign that *Ceres* then came into *Attica*, and taught the Art of ſowing Corn, which was repreſented in her Myſteries.

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(53) Τὸ δὲ πεδίον τὸ Ῥαρίον σπαρῆναι πρῶτον λέγουσι, καὶ πρῶτον αὐξῆσαι καρπούς· καὶ διὰ τοῦτο οὐλαῖς ἐξ αὐτοῦ χρῆσθαι σφίσι καὶ ποιεῖσθαι πέμματα ἐς τὰς θυσίας καθέστηκεν· ἐνταῦθα ἄλως καλουμένη Τριπτολέμου καὶ βωμὸς δείκνυται. Attic. p. 36.

(54) Ariſtot. tom. i. de Mirabil. lib. p. 1164.

That the *Eleuſinian* Myſteries, the *greater*, and the *Theſmophoria*, came from *Egypt* may be concluded, from the Similitude of them to thoſe of *Iſis*. For in the one the Prieſts and Initiated went about with lighted Torches and Lamps ſeeking for *Proſerpine*, as in the other for *Oſiris*, weeping and making great Lamentations. They alſo carried about Baſkets of Wheat and Barley, in Memory and Honour of *Ceres* as the Inventor of them; as was done in the Celebration of the Myſteries of *Iſis*; and made Repreſentations of the primitive Way of living on Herbs and Roots, before the ſowing of Bread-Corn was known.

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(55) The *Attic* Writers deny his being an *Egyptian*, and make him a Native of *Attica*, and Son of *Pandion*, a preceding King. But neither *Homer* nor *Herodotus* knew any thing of his *Athenian* Deſcent; and both ſuppoſe him to be *terrigena*, or of an unknown Original. Hom. Il. B. ỳ 548. Herodot. lib. viii. c. 55.

(56) Diod. Sic. lib. i. p. 25.

That *Celeus*, *Triptolemus* and *Eumolpus* were initiated at the Inſtitution of the *Eleuſinian* Myſteries, appears from the before-cited Hymn of *Homer*, and from *Apollodorus*: and as, by the Account of *Apollodorus* [lib. iii. p. 232.] *Eumolpus* after his Initiation went from *Eleuſis*, and reigned in *Thrace*, till he was ſent for by the *Eleuſinians* to aſſiſt them againſt the *Athenians*, with whom they were at War about the Myſteries, we may infer, that he did not at firſt preſide in the Myſteries: and it is more probable, that *Triptolemus* was the firſt *Hierophant*, and that his Siſters celebrated the Myſteries.

They were celebrated without any Diſpute or Quarrel for about thirty-eight Years; and then a War broke out between the *Eleuſinians* and *Athenians*; the *Eleuſinians* ſeem not only to have claimed the Myſteries to themſelves, but to have revolted from *Erectheus*, to whom they were ſubject after the Death of *Celeus* and *Triptolemus*. They ſent to *Eumolpus* to aſſiſt them, who came with an Army of *Thracians* (57) and poſſeſſed Part of *Attica*, as *Strabo* (58) intimates. The *Athenians* were aſſiſted by *Ion*, Son of *Xuthus*, who reigned over the *Ægiales*, afterwards called *Achæans*, and came with an auxiliary Army out of *Peloponneſe*; and the *Athenians* made him their (59) *General* under *Erectheus*. In the War *Erectheus* (60) was ſlain, and alſo a Son of *Eumolpus*: and then it was agreed between the two Parties, that *Eumolpus* and the Daughters of *Celeus* ſhould preſide in the Celebration of the Myſteries; and that in all other Things the *Eleuſinians* ſhould be ſubject to the *Athenians.*

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(57) Apollod. lib. iii. p. 232.

(58) Τὴν μὲν γὰρ Αττικὴν οἱ μετὰ Εὐμόλπου Θρᾷκες ἔσχον. Geog. lib. vii. p. 494.

(59) Strab. lib. viii. p. 588. Pauſan. Achaic. init. p. 206.

(60) Pauſ. Attic. p. 36. who ſaies, that *Eumolpus* came from *Thrace*. And *Lucian* calls him a *Thracian*.

This War is mentioned by (61) *Thucydides*, and other ancient Writers, cited by *Meurſius* in his *Attic Readings* [lib. vi. c. 21]. To which we may add *Plato* (62), who mentions *Eumolpus* as having invaded *Attica.*

This War was alſo in the Reign of *Prætus* King of *Argos*, as *Tatian* and *Clemens Alexandrinus* have obſerved, and it ended in the Year before *Chriſt* 1345.

Muſæus, the Father of *Eumolpus*, wrote a Poem on the Rapture of *Proſerpine*, and the Travels of *Ceres* to ſeek her; and the fabulous Hiſtory of receiving Corn from *Attica*, which he publiſhed ten Years after the Inſtitution of the Myſteries, as the Marbles acquaint us, and in the Year before *Chriſt* 1374.

After his Son *Eumolpus* had brought an Army into *Attica*, he took Poſſeſſion of *Eleuſis*, and ſeized upon the Temple of *Ceres*, and celebrated the Myſteries, and there publiſhed the Poem of his Father (63) *Muſæus* [to be ſung in the Celebration of the Myſteries] as the Marbles intimate (Epoch 15), in the Reign of *Erectheus*, or *Erictheus* as they call him. This was in the laſt Year of the Reign of *Erectheus.* After the War was ended, the Temple and Myſteries were by Treaty given to *Eumolpus* and the Daughters of *Celeus*; and his Family were to be the Hierophants and Preſidents of the Myſteries, and the female Deſcendants of *Celeus* were to be the Prieſteſſes, in the Celebration of them. After *Eumolpus* was Hierophant, and *King* of the Myſteries at *Eleuſis*, he wrote a Poem (64) of three thouſand Verſes, concerning the ſacred Rites of *Ceres*, and her coming to *Celeus*, and her Myſteries being delivered to his Daughters.

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(61) Lib. ii. p. 108.

(62) In Menexeno, p. 239. Serran. tom. ii.

(63) Ἀθηναῖοι—ἴσασι Τριπτόλεμον τὸν Κελεοῦ πρῶτον σπεῖραι καρπὸν ἥμερον· ἔπη δὲ ᾄδεται Μουσαίου μὲν (εἰ δὴ Μουσαίου καὶ ταῦτα). Pauſ. Attic. p. 13.

(64) Εὔμολπος—υἱὸς Μουσαίου τοῦ ποιητοῦ—ἔγραψε τελετὰς Δήμητρος, καὶ τὴν εἰς Κελεὸν ἄφιξιν, καὶ τὴν τῶν μυστηρίων παράδοσιν τὴν ταῖς θυγατράσιν αὐτοῦ γενομένην, ἔπη τὰ πάντα τρισχίλια. Suid. voc. Εὔμολπος. And that *Eumolpus* was Son of *Muſæus* ſeems probable, not only from the Marbles (Epoch. 15.) and *Suidas*; but *Porphyry* is cited by *Proclus*, ſaying, that the Family of thoſe who preſided in the *Eleuſinian* Myſteries, deſcended from *Muſæus* the Son

Eumolpus, who preſided in the *Eleuſinian* Myſteries after the War with *Erectheus* and the *Athenians*, was the (65) firſt of the Name, and was ſucceeded by his Son *Ceryx*. *Aceſodorus* (66) ſaid it was related, that *Eumolpus* was the Inſtitutor of the *Eleuſinian* Myſteries, which were celebrated every Year in Honour of *Ceres* and *Proſerpine*; and this was the *Eumolpus*, who brought an Army of *Thracians* to aſſiſt the *Eleuſinians* in the War with *Erectheus*. So he was evidently the firſt *Eumolpus*, and not the fifth in Deſcent from him, as the *Scholiaſt*, by Miſtake, thought to be the Opinion of *Aceſodorus*. But *Androtion* (67) fell into this Miſtake, whoſe Words the *Scholiaſt* cites, *viz.* "That *Eumolpus* [*i. e.* the *Thracian*] did "not firſt inſtitute the Initiation of the Myſteries; but *Eumolpus* "who was the fifth in Deſcent from him. For *Ceryx* was the Son "of *Eumolpus*, and had a Son called *Eumolpus*; and *Antiphemus* "was the Son of this *Eumolpus*; and *Muſæus* the Poet was the Son of "*Antiphemus*; and the Son of *Muſæus* was the *Eumolpus* who inſtituted the Myſteries and Rites of Initiation, and was the Hierophant." But it was a groſs Miſtake, to make the third *Eumolpus*,

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of *Selene* (as *Plato* alſo called him), ἀπὸ Μουσαίου τοῦ Σεληνιακοῦ τὸ γένος τοῖς ἐν Ἐλευσῖνι τῶν μυστηρίων ἡγουμένοις εἶναί φησι. Proc. in Plat. Timæum, p. 51. And all agree that *Eumolpus* was the firſt Hierophant, and that the Office and Dignity deſcended to his Family. *Heſychius* obſerves, Εὐμολπίδαι ἀπὸ Εὐμόλπου ἐκαλοῦντο τοῦ πρώτου ἱεροφαντήσαντος· πολλοὶ δὲ γεγόνασιν ὁμώνυμοι Εὔμολποι. in voc. and *Suidas* ſaies, Εὐμολπίδαι· γένος ἀπὸ τοῦ Θρακὸς, ὃς καὶ τὴν μύησιν εὗρεν. voc. *Lucian* writes, τοῦ τὴν τελετὴν αὐτοῖς (Ἀθηναίοις) καταστησαμένου Εὐμόλπου Θρακὸς ὄντος. Demonact.

(65) See the following Note.

(66) Κατοικῆσαι δὲ τὴν Ἐλευσῖνα ἱστοροῦσι πρῶτον μὲν τοὺς αὐτόχθονας, εἶτα Θρᾷκας τοὺς μετ' Εὐμόλπου παραγενομένους πρὸς βοήθειαν εἰς τὸν κατ' Ἐρεχθέως πόλεμον· τινὲς δέ φασι καὶ τὸν Εὔμολπον εὑρεῖν τὴν μύησιν τὴν συντελουμένην κατ' ἐνιαυτὸν ἐν Ἐλευσῖνι Δήμητρι καὶ Κόρῃ. Aceſod. apud Schol. Sophoc. in Oedip. Colon. p. 121.

(67) Ἀνδροτίων μὲν οὖν γράφει οὐ τὸν Εὔμολπον εὑρεῖν τὴν μύησιν, ἀλλ' ἀπὸ τούτου Εὔμολπον πέμπτον γεγονότα· Εὐμόλπου γὰρ γενέσθαι Κήρυκα· τοῦ δὲ Εὔμολπον· τοῦ δὲ Ἀντίφημον· τοῦ δὲ Μουσαῖον τὸν ποιητήν· τοῦ δὲ Εὔμολπον τὸν καταδείξαντα τὴν μύησιν καὶ ἱεροφάντην γεγονότα. Ibid. This Miſtake is followed by the learned Author of the Notes on the Marbles, p. 184. and by *Tzetzes*, Com. in Lycoph. ỿ 1327.

who was the fifth in Deſcent after the firſt *Eumolpus*, to be the Inſtitutor of the *Eleuſinian* Myſteries, which all agreed were inſtituted in the Reign of *Erectheus* and *Celeus*. There was no leſs than the Term of 150 Years between the firſt and the laſt *Eumolpus*: and the Error of confounding them was owing to the Inſtitution of the *leſſer* Myſteries by the *Eleuſinians* [when the laſt *Eumolpus* was Hierophant] in order to initiate the *Theban Hercules*, becauſe none but (68) *Natives* of *Attica*, or ſuch as were naturalized, might then be initiated into the firſt Myſteries of *Eleuſis*, which were for diſtinction called the *greater*: and therefore he was made the adopted Son of *Pylius*, and then initiated by *Eumolpus*.

But theſe *leſſer* Myſteries, celebrated chiefly in Honour of *Proſerpine*, were not inſtituted in the Reign of *Erectheus*, but in the Reign (69) of *Ægeus*, and about the Year before *Chriſt* 1250, and not at *Eleuſis*, but at (70) *Agræ*, near the River *Iliſſus*.

(68) Ἦλθε (Ἡρακλῆς) πρὸς Εὔμολπον εἰς Ἐλευσῖνα βουλόμενος μυηθῆναι· ἦν δὲ οὐκ ἐξὸν ξένοις τότε μυεῖσθαι· διὸ γίνεται Πυλίου θετὸς υἱὸς, καὶ παραγινόμενος ἐμυεῖτο. Euſtath. Comment. in Homer. Il. Θ. ℣ 378. ex Apollodoro. But the latter Part of the Words is corruptly read in *Apollodorus*, viz. θέσπιος inſtead of θετὸς. lib. ii. p. 121. See alſo Meurſ. Eleuſin. c. xix.

(69) Ἀφ' οὗ καθάρσια ἐγένετο Ἀθήνησι, καὶ Ἡρακλῆς ἐμυήθη ἐν Ἄγραις πρῶτος, καὶ ἔδος ἐποιήθη ἔτη χ..... βασιλεύοντος Ἀθήνησιν Αἰγέως. Marm. Oxon, Ep. xix.

(70) In this the Ancients agree with the Marble, cited in the foregoing Note. Ἀγρὰ καὶ Ἀγραὶ χωρίον ἐστὶ τῆς Ἀττικῆς, ἐν ᾧ τὰ μικρὰ μυστήρια ἐπιτελεῖται μίμημα τῶν περὶ τὸν Διόνυσον, ἐν ᾧ λέγουσι καὶ τὸν Ἡρακλέα μεμυῆσθαι. Steph. voc. Hence we read, that *Bacchus* or *Dionyſus* was invoked in theſe Myſteries: and from this Ἀγρὰ, every Place that was out of the Bounds of Cities was called Ἀγρὸς, a Field. *Euſtathius* notes; πρὸς τῷ Ἰλισσῷ Ἀγραὶ καὶ Ἀγρὰ, οὗ τὰ μικρὰ τῆς Δήμητρος ἤγετο, φησὶ, μυστήρια. Comment. in Il. B. p. 273. παρὰ τὸν Ἰλισσὸν, οὗ τὸν καθαρμὸν τελοῦσι τοῖς ἐλάττοσι μυστηρίοις. Polyæn. Strategem. lib. v. c. 17. And that the leſſer Myſteries were inſtituted for *Hercules*, is intimated in the Marble above cited, Not. 69. *Tzetzes* tells us this very plainly: ἐμυήθη ἐν Ἐλευσῖνι τὰ δι' αὐτὸν [Ἡρακλέα] λεγόμενα μικρά. θέλοντες δὲ καὶ τὸν κοινὸν εὐεργέτην Ἡρακλέα θεραπεῦσαι οἱ Ἐλευσίνιοι ἐπ' αὐτῷ τὰ μικρὰ ἐποιήσαντο μυστήρια. Comment. in Lycoph. ad ℣ 1327. And the *Scholiaſt*, on the *Plutus* of *Ariſtophanes*, gives a particular Account both of the *greater* and *leſſer* Myſteries: μυστήρια δὲ δύο τελεῖται τοῦ ἐνιαυτοῦ Δήμητρι καὶ Κόρῃ, τὰ μικρὰ καὶ τὰ μεγάλα· καὶ ἔστι τὰ μικρὰ ὥσπερ προκάθαρσις καὶ προάγνευσις τῶν μεγάλων — μεγάλα καὶ μικρὰ μυστήρια ἐτελοῦντο ἐν Ἐλευσῖνι τῆς Ἀττικῆς· μὴ ὄντων δὲ πρότερον μικρῶν, ἐλθόντος Ἡρακλέους καὶ θέλοντος μυηθῆναι, ἐπειδὴ νόμος ἦν Ἀθηναίοις μηδένα ξένον μυεῖν,

All the Ancients agreed, that the *leſſer* Myſteries were inſtituted for the ſake of *Hercules*, and to qualify him to be admitted into the *greater*, as ſoon as he was adopted and naturalized, and underwent a Purgation for killing the Centaur; all this was done at the *leſſer* Myſteries, which were a Preparative for Initiation into the *greater*, into which *Hercules* was admitted. *Caſtor* and *Pollux* were alſo naturalized at (71) *Athens*, being adopted by *Aphidnus* before they were admitted into the *Eleuſinian* Myſteries; and theſe were ſaid to be the firſt who, being *Strangers*, partook of them. Afterwards they were common for all (72) *Greeks*, whether *Athenians* or not.

Hercules was the *firſt* Foreigner who was initiated into the *Eleuſinian* Myſteries, unleſs it be true what *Plato*, or the Author of the *Axiochus*, or Dialogue concerning Death, ſaies, that *Bacchus* (73)

αἰδεσθέντες τὴν αὐτοῦ ἀρετὴν, καὶ ὅτι φίλος τε ἦν τῆς πόλεως καὶ υἱὸς τοῦ Διὸς, ἐποίησαν μικρὰ μυστήρια ἐν οἷς αὐτὸν ἐμύησαν· ἦσαν δὲ τὰ μὲν μεγάλα Δήμητρος, τὰ δὲ μικρὰ Περσεφόνης τῆς αὐτῆς θυγατρός. Schol. in ℣ 846. The leſſer Myſteries being ſaid by *Tzetzes*, and the *Scholiaſt* on *Ariſtophanes*, to be celebrated at *Eleuſis*, is either an Error in theſe Commentators, or elſe they meant only, that they were celebrated by the *Eleuſinians*, or in their Territory, *Agræ*, where they were celebrated, belonging to *Eleuſis*. But they ought to have been preciſe, if they knew the Place. The *Scholiaſt* of *Ariſtophanes*, in another Place, ſaies, that *Hercules* was initiated into the leſſer Myſteries at *Melite*, a Village of *Attica*; and that he had a Temple there. Schol. in Ran. ℣ 504. The Miſtake of the *Scholiaſt* aroſe from *Hercules* having a Temple erected to him at *Melite*, whence he thought he was initiated there. But the Temple at *Melite* was built many Years after *Hercules* was initiated into the leſſer Myſteries at *Agræ*, where he had a Temple. That at *Melite* was dedicated to him after his Death and Deification, the latter of which was in the Year before *Chriſt* 1202. This Temple was dedicated to *Hercules* [Ἀλεξικάκῳ] the Saviour, as *Heſychius* ſaies, voc. ἐκμελίτης, which ought to be read ἐκ Μελίτης, as it is in Ariſtoph. Βατραχ. ℣ 504. This is *Heſychius*'s own Miſtake, as appears from the Word being added under the Letter E.

(71) Plutarc. Theſ. *Ariſtides* in his *Eleuſinia* ſaies, μυηθῆναι δὲ ξένων πρώτους, Ἡρακλέα καὶ Διοσκούρους. p. 450.

(72) *Hippocrates* was admitted by a Decree of the Senate of *Athens*; δεδόχθαι τῷ Δήμῳ μυῆσαι αὐτὸν τὰ μυστήρια τὰ μεγάλα δημοσίᾳ, καθάπερ Ἡρακλέα τὸν Διός. Apud Meurſ. Eleuſin. p. 53. See the Notes following.

(73) Καὶ τοὺς περὶ Ἡρακλέα τε καὶ Διόνυσον κατιόντας εἰς ᾅδου πρότερον λόγος ἐνθάδε μυηθῆναι· καὶ τὸ θάρσος τῆς ἐκεῖσε πορείας παρὰ τῆς Ἐλευσινίας ἐναύσασθαι. p. 371. tom. iii. Serran. All the Editions of *Plato* have Διόνυσον; but as

was related to have been initiated into them; who lived above a Century before *Hercules* was born; and at the Time of the Inſtitution of them.

Petavius (74) has proved at large againſt *Scaliger*, whom *Prideaux* followed in the Miſtake [Notes on the Marbles, p. 184.] that the *greater* as well as the *leſſer* Myſteries were celebrated *annually*; and the Thing is very evident from the concurring Teſtimonies of the moſt ancient Writers. *Herodotus* (75) and *Iſocrates* are ſufficient to put the Matter out of Diſpute. *Iſocrates* ſpeaking of the *Eleuſinian* Myſteries communicated to the *Athenians* by *Ceres*, ſaies, that the City of *Athens*, out of Piety and Regard to the Good of Mankind, communicated them to all *every Year*.

Herodotus ſaies, the *Athenians* celebrated theſe Myſteries every Year to *Ceres* and *Proſerpine*, and any *Greek* that would, might be initiated into them. This ſhews, that though at firſt theſe Myſteries were communicated to none but Natives of *Attica*, unleſs naturalized by being adopted into an *Athenian* Family, afterwards they were open to all who were thought to be qualified to receive them.

Caſtor and *Pollux* were initiated about the ſame Time with *Hercules*: and it became a Cuſtom afterwards for the *Women*, who celebrated the Myſteries, to ſwear (76) by their Names; and in

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we no where elſe read, that I know of, that *Bacchus* was initiated into the *Eleuſinian* Myſteries; and ſeveral ancient Writers relate, that *Hercules*, *Caſtor*, and *Pollux*, called Διωσκούρους, were initiated, and that they alſo were the firſt who were initiated, I would read Διοσκούρους, inſtead of Διόνυσον. *Ariſtides* in his *Eleuſinia*, cited above, ſaies, μυηθῆναι γὰρ ξένων πρώτους Ἡρακλέα καὶ Διοσκούρους.

(74) Not. ad Themiſt. Orat. xii. p. 649—657.

(75) Ὧν ἔλαβεν ἅπασι μετέδωκε, καὶ τὰ μὲν ἔτι καὶ νῦν καθ' ἕκαστον ἐνιαυτὸν δείκνυμεν. Panegyr. p. 79.

Τὴν δ' ὁρτὴν ταύτην ἄγουσι Ἀθηναῖοι ἀνὰ πάντα ἔτεα τῇ μητρὶ καὶ τῇ κόρῃ, καὶ αὐτέων τε ὁ βουλόμενος καὶ τῶν ἄλλων Ἑλλήνων μυεῖται. Herodot. lib. viii. c. 65. Annua Feſta. Ovid. Metamor. x. ℣ 431.

(76) M. Varro aſſeverat antiquiſſimos viros neque per Caſtorem neque per Pollucem dejurare ſolitos: ſed id jusjurandum fuiſſe tantum feminarum ex initiis Eleuſiniis acceptum. Apud A. Gell. Noct. Attic. lib. xi. c. 6.

Imitation of them this Oath was common amongſt the Men alſo.

It was allowed only to *Women* (77) to perform the Rites of the *Eleuſinian* Myſteries; who were carried to *Eleuſis* in (78) Waggons, drawn very ſlowly, to repreſent the carrying in of Corn at the Time of Harveſt; and as they went they uſed rude and (79) filthy Speeches to one another, which was a Part of the Ceremony.

The *Sicilians*, who inſtituted the Myſteries of *Ceres* and *Proſerpine* before the *Athenians*, as *Diodorus Siculus* (80) relates, celebrāted thoſe of *Proſerpine* at the Time of Harveſt, when the Corn was full ripe; and thoſe of *Ceres* after, at *Seed-time*, which laſted *ten Days*, and were celebrated with the greateſt Solemnity and Splendor, with a Repreſentation of the primitive Way of living before Bread-Corn was invented or ſown.

The *Eleuſinian* called the *greater* Myſteries were ſolemnized about the Autumnal Equinox, in the *Attic* Month *Boëdromion*, which correſponded to the *Roman* (81) *September*; and the Celebration of them began at the *Full Moon*, the Moon being one of the myſtical Appellations of *Ceres*, who was *Iſis*. *Plutarch* (82) is very expreſs as to the Month; and *Demoſthenes* (83) ſuppoſes this to be the Month when they were celebrated. And ſo the Emperor *Julian* tells us.

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(77) *Cicero* tells us; aditus in id ſacrarium (i. e. Cereris) non eſt viris. Sacra per *mulieres* et *virgines* confici ſolent. In Ver. lib. iv. c. 45. Again, Sacra Cereris ſumma majores noſtri religione confici cæremoniaque voluerunt: quæ cum eſſent aſſumta de Græcia, et per Græcas ſemper curata ſunt ſacerdotes, etc. Orat. pro L. Cornel. Balbo, c. 24. *Ovid* writes,

Feſta piæ Cereris celebrabant annua matres. Metamorph. lib. x. ℣ 431. See Salmaſ. Exercitat. Plin. in Sol. p. 751.

(78) Tardaque Eleuſinæ matris volventia plauſtra. Virg. Geor. lib. i. ℣ 163.

(79) Αἱ γὰρ τῶν Ἀθηναίων γυναῖκες ἐπὶ ἁμαξῶν ὀχούμεναι εἰς τὰ μεγάλα Ἐλευσίνια ἀπήρχοντο, ὡς ἐπὶ ἁμαξῶν οὖν ὀχουμένων αὐτῶν, ἐπὰν εἰς Ἐλευσίνια βαδίζωσιν εἰς τὰ μεγάλα μυστήρια, καὶ λοιδορουσῶν ἀλλήλαις ἐν τῇ ὁδῷ—ἔθος γὰρ ἦν αὐτοῖς τοῦτο. Schol. in Ariſtoph. Plut. ℣ 1015. A Reaſon of this filthy Diſcourſe is given in *Apollodorus*, lib. i. p. 14. and Nicand. Alexipharm. ℣ 129—132. Clem. Alex. Cohort. ad Gent. p. 13. Diod. Sic. lib. v. p. 289.

(80) Οἱ δὲ κατὰ τὴν Σικελίαν διὰ τὴν τῆς Δήμητρος καὶ κόρης πρὸς αὐτοὺς οἰκειότητα πρῶτοι τῆς εὑρέσεως τοῦ σίτου μεταλαβόντες ἑκατέρᾳ τῶν θεῶν κατέδειξαν θυσίας καὶ πανηγύρεις, ἐπωνύμους αὐταῖς ποιήσαντες, καὶ τῷ χρόνῳ διασημάναντες τὰς δοθείσας δωρεάς. Τῆς μὲν γὰρ κόρης τὴν καταγωγὴν ἐποιήσαντο περὶ τὸν καιρὸν ἐν ᾧ τὸν τοῦ σίτου καρπὸν τελεσιουργεῖσθαι συνέβαινε·—τῆς δὲ Δήμητρος τὸν καιρὸν τῆς θυσίας προέκριναν, ἐν ᾧ τὴν ἀρχὴν ὁ σπόρος τοῦ σίτου λαμβάνει· ἐπὶ δὲ ἡμέρας δέκα πανήγυριν ἄγουσιν ἐπώνυμον τῆς θεοῦ ταύτης· τῇ τε λαμπρότητι τῆς παρασκευῆς μεγαλοπρεπεστάτην, καὶ τῇ διασκευῇ μιμούμενοι τὸν ἀρχαῖον βίον. Lib. v. p. 288, 289.

(81) Ὅστις καιρὸς ἐν Ῥώμῃ μὲν ὁ καλούμενος μὴν Σεπτέμβριός ἐστιν· ἐν Περγάμῳ δὲ

That theſe Myſteries began at the *Full Moon* appears from *Plutarch*, who relates, that there happened an (84) Eclipſe of the Moon at the Beginning of the Myſteries, and eleven Days before *Alexander* obtained his Victory over the *Perſians*. If this was the firſt Day of the Myſteries, as *Plutarch* intimates, they muſt begin at the fifteenth or Full Moon; for all the *Attic* Months were regulated by the Moon, and not by the Sun. And this is evident from another Paſſage of *Plutarch*. He ſaid in the Place above, that the Battle between *Alexander* and *Darius* happened eleven Days after an Eclipſe of the Moon in the Month *Boëdromion*, at the Beginning of the *Athenian* Myſteries: and in *Camillus* he ſaies, the Battle was fought the (85) *fifth* Day before Change, or next New Moon; ſo it was on the 26th; and if we deduct eleven Days, the Remainder is fifteen, which

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παρ' ἡμῖν Ὑπερβερεταῖος, Ἀθήνησι δὲ μυστήρια· Galen. lib. iv. c. 8. de ſanitate tuenda.

(82) Τὰ μικρὰ Ἀνθεστηριῶνος ἐτελοῦντο, τὰ δὲ μεγάλα τοῦ Βοηδρομιῶνος. In Demet. p. 900.

(83) Βοηδρομιών· τούτου τοῦ μηνὸς μόγις μετὰ μυστήρια, etc. Olynth. Orat. iii. p. 11. The Emperor *Julian* ſaies, Τὸν ἰσημερινὸν κύκλον ἡ θεὸς αὐτὴ (Ceres) κατενείματο· τελεῖται γὰρ περὶ τὸν ζυγὸν Δηοῖ καὶ κόρῃ τὰ σεμνὰ καὶ ἀπόρρητα μυστήρια. Καὶ τοῦτο εἰκότως γίνεται· χρὴ γὰρ καὶ ἀπιόντι τῷ θεῷ τελεσθῆναι πάλιν.—δὶς γοῦν Ἀθηναῖοι τῇ Δηοῖ τελοῦσι τὰ μυστήρια· αὐτῷ μὲν τῷ κριῷ τὰ μικρά φασι μυστήρια· τὰ μεγάλα δὲ περὶ τὰς χηλὰς ὄντος ἡλίου. Orat. v. in Matrem Deorum, p. 173.

(84) Ἡ μὲν οὖν σελήνη τοῦ Βοηδρομιῶνος ἐξέλιπεν περὶ τὴν τῶν μυστηρίων τῶν Ἀθήνησιν ἀρχήν· ἐνδεκάτῃ δὲ ἀπὸ τῆς ἐκλείψεως νυκτὶ, τῶν στρατοπέδων ἐν ὄψει γεγονότων, etc. vit. Alex. p. 683. *Arrian* ſaies, τῆς σελήνης τὸ πολὺ ἐκλιπὲς ἐγένετο. De Expedit. Alex. lib. iii. p. 170. and in the preceding Page he ſuppoſes it to have been in the Summer Seaſon: ſo that his placing it afterwards in the Month *Pyanepſion*, or *November*, muſt be a Miſtake.

(85) Πέμπτῃ δὲ φθίνοντος ἐν Ἀρβήλοις Ἀθηναῖοι, i. e. ἐνίκησαν. But he places the Victory more rightly at *Gaugamela*, Vit. Alex. p. 683, from *Eratoſthenes*: where the Edition Francof. 1620, has corruptly Παυσαμήλοις for Γαυγαμήλοις. And *Gaugamela* was ſeventy-five Miles diſtant from *Arbela*. Arrian. lib. iii. p. 173.

was the Day of the lunar Eclipſe, and the Beginning of the *Eleuſinian* Myſteries.

Arrian (86) mentions the Eclipſe of the Moon, which happened in the Month when *Alexander* obtained his Victory over *Darius* and the *Perſians* at *Gaugamela*, and ſpeaks of it as being a total Eclipſe: but he places it in the Winter Month *Pyanepſion*, *November*; whereas by his own preceding Narration, the Battle was fought in the (87) Summer; ſo that the Account of *Plutarch* is moſt probable.

The Month *Boëdromion* was probably choſen for the Celebration of the *Eleuſinian* Myſteries, becauſe in that Month the War ended between the *Athenians* and *Eleuſinians* [See Etymol. mag. voce Βοηδρομιὼν].

On the ſixth Day of the *Eleuſinian* Myſteries, or the twentieth Day of the Month, the *Orgia* of *Dionyſus* (88) were celebrated, and his Image was carried about, holding a lighted Torch, and crowned with Myrtle, [Chor. Ariſtoph. Ran.] and attended with a Company carrying lighted Torches, ſinging and dancing, and making Acclamations to *Bacchus*, *Ceres* (89), and *Proſerpine*.

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(86) Expedit. Alex. lib. iii. p. 170, 195.

(87) Ubi ſup. p. 169.

(88) This *Dionyſus* or *Bacchus* was not the Son of *Semele*; but one who was older, and related to be the Son of *Jupiter* and *Ceres*; or, as others ſaid, of *Jupiter* and *Proſerpine*: and *Diodorus Siculus* calls him, the *ſecond Dionyſus* or *Bacchus*, lib. iii. p. 197. But theſe *Orgia* were afterwards claimed to the *Greek Bacchus*, Son of *Semele*. *Arrian* obſerves, καὶ Ἀθηναῖοι Διόνυσον τὸν Διὸς καὶ κόρης σέβουσιν· ἄλλον τοῦτον Διόνυσον. καὶ ὁ Ἴακχος ὁ μυστικὸς τούτῳ τῷ Διονύσῳ, οὐχὶ τῷ Θηβαίῳ ἐπᾴδεται. De Exped. Alex. lib. ii. p. 126. The Day on which the *Iacchus* was expoſed is in the *Scholiaſt* of *Ariſtophanes* (ad Ran. ỳ 326.) called ἐγκὰς corruptly for εἰκὰς, as *Meurſius*, and others after him have fully proved. See Not. Kuſter. in loc. Schol. *Plutarch* tells us, that the Myſteries of *Bacchus* were celebrated on the 20th Day of *Boëdromion*, on which they brought forth his Image. So the true Reading of the *Scholiaſt* is, μία τῶν μυστηρίων εἰκάς ἐστιν, ἐν ᾗ τὸν Ἴακχον ἐξάγουσι, not ἐξᾴδουσι, as the Editions have it. *Plutarch's* Words are, εἰκάδι ἡ φρουρὰ Βοηδρομιῶνος εἰσήχθη, μυστηρίων ὄντων, ἐν ᾗ τὸν Ἴακχον ἐξ ἄστεος Ἐλευσίναδε πέμπουσι. Plut. in Phocion. And in *Camillus* he ſaies, μετὰ ταῦτα φρουρὰν Ἀθηναῖοι Μακεδόνων ἐδέξαντο περὶ αὐτὴν τὴν εἰκάδα τοῦ Βοηδρομιῶνος ᾗ τὸν μυστικὸν Ἴακχον ἐξάγουσιν. And *Andocides*, in his Oration concerning Myſteries, p. 16, ſaies, ταῖς δ' εἰκάσι μυστηρίοις τούτοις—ἐνδείκνυσί με (ſc. quomodo oſtendunt) Ἴακχον. *Heſychius* alſo ſaies upon the Word, Ἴακχον, τὸν Διόνυσον, ἢ μίαν ἡμέραν τῶν μυστηρίων, ἐν ᾗ τὸν Ἴακχον ἐξάγουσι. *Pauſanias* tells us, that in the Temple of *Ceres* there is a Statue of *Bacchus* holding a Torch, Attic. p. 2. laſtly, *Herodotus* mentions the ſinging of the μυστικὸς Ἴακχος at the *Eleuſinian* Myſteries, lib. viii. c. 65.

In the twenty-firſt Day of the Month, which was the ſeventh of the Myſteries, Games were performed in Honour of *Ceres* and *Proſerpine*; and the Victor was rewarded with a (90) *Baſket of Barley*.

Ariſtides ſaies, in his *Panathenaica*, that the *Eleuſinian* Games were the moſt ancient in *Greece*. But the *Athenaic* or *Panathenaic* Games were far (91) older. They were inſtituted by (92) *Ericthonius*, in the Year before *Chriſt* 1481, [Marm. Epoch. x.] or according to *Euſebius's* Chronicon, 1472. The Marbles intimate, that *Ericthonius* was the firſt who uſed Horſes in a Chariot in *Greece*, which was done at the Inſtitution of theſe Games; and *Euſebius* (93) ſaies, it was a Chariot with four Horſes.

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(89) The Hymns to *Ceres* and *Proſerpine* were called *Iuli*, αἱ δὲ Ἴουλοι καλούμεναι ᾠδαὶ Δήμητρι καὶ Φερσεφόνῃ. Athenæi Deipnoſ. lib. xiv. p. 619. See Animadv. Caſaub. p. 563. See Heſych. voc. Ἴουλοι. It was a Harveſt Song and ſung by the initiated.

(90) The Author of the *Etymologicon magnum* ſaies, Ελευσίνια, ἑορτή, καὶ τοῖς νικῶσι τὰ Ελευσίνια ἆθλον ἐδίδοτο. But he does not ſay what the Prize was, neither does *Suidas*, who both of them took what they ſay from *Hyperides's* Oration for *Calippus*. See Lex. Harpocrat. voce Ελευσίνια. But the old *Scholiaſt* on *Pindar* [Olymp. Od. ix. ℣ 151.] ſaies, the Prize was *Barley*: ἄγεται δὲ αὐτόθι (ἐν Ελευσῖνι) ἀγὼν Κόρης καὶ Δήμητρος, ὃς καλεῖται Ελευσίνια, οὗ ἔπαθλον κριθαί. See Schol. in Iſthm. i. ℣ 81. And *Ariſtides*, in his *Eleuſinia*, ſaies, μυηθῆναι δὲ ξένων πρώτους Ἡρακλέα καὶ Διοσκούρους· ἀγῶνά τε γυμνικὸν γενέσθαι πρῶτον Ἐλευσῖνι τῆς Ἀττικῆς, καὶ τὸ ἆθλον εἶναι τοῦ καρποῦ τοῦ φανέντος (i. e. ex frugibus recens natis) p. 450.

(91) Πρῶτα μὲν τὰ Παναθήναια συνέστη, εἶτα τὰ Ελευσίνια. Phot. ex Helladio Cod. cclxxix. p. 1590.

(92) Εριχθόνιος Παναθηναίοις τοῖς πρώτοις γινομένοις ἅρμα ἔζευξε, καὶ τὸν ἀγῶνα ἐδείκνυε. Marmor. Epoch. x. Theſe Games were celebrated in the Spring, in the Month of *March*, as Dionyſ. Halicarn. tells us, in his Hiſtory of *Numa*, p. 129. Τῶν Παναθηναίων τὴν ἑορτὴν συνεστήσατο. Apollod. lib. iii. p. 227. And *Hyginus* relates; Eum (Ericthonium) primo tempore adoleſcentiæ ludos Minervæ Panathenæa feciſſe, et ipſum quadrigis concurriſſe. Poet. Aſtronom. c. xiii. p. 378. See Æl. var. Hiſt. lib. iii. c. 38.

(93) Ericthonius primus quadrigam junxit in Græcia. See Hygin. ſupra.

There were two Sorts of theſe Games, the *leſſer* and the *greater*, as (94) *Harpocration* tells us, and from him *Suidas* and others relate. The *leſſer* were celebrated *annually*, and the *greater* every (95) *fifth* Year: and as they were dedicated to *Minerva* (*Athene*) they were probably at firſt called *Athenæa*, and afterwards (in the Reign of *Theſeus*, as *Pauſanias* (96) was told) they were called *Panathenæa*.

Some pretended, that the firſt *Olympic* Games were prior to theſe, as *Pauſanias* (97) obſerves; and were inſtituted in the Days of *Saturn* and *Jupiter*: and that the *Curetes* were the firſt who contended in the Race at them. But this Account will be conſidered hereafter. To return to the *Eleuſinian* Myſteries.

The Number of Days in which theſe Myſteries were celebrated, is not any where mentioned, that I can find. *Meurſius* thought they continued *nine* Days; but I think it more probable that they laſted *ten* Days: for *Diodorus Siculus* informs us, that the *Sicilians* celebrated the Myſteries of *Ceres* [which were the ſame with the *Eleuſinian*, and gave Occaſion to them] in the Month when Corn was ſown, and continued them for (98) *ten* Days. And to this Feſtival of ten Days *Plato* alludes in his ſeventh Epiſtle. *Dionyſius*, Tyrant of *Syracuſe*, wanting a Pretence to expel *Plato* from his Lodge in the Royal Gardens, told him (99) *that the Women were*

And *Virgil* ſaies; Primus Ericthonius currus et quatuor auſus
Jungere equos, rapiduſque rotis inſiſtere victor.
Geog. lib. iii. ỽ 113, 114. See the Notes there.

(94) Διττὰ Παναθήναια ἤγετο Ἀθήνησι· τὰ μὲν καθ' ἕκαστον ἐνιαυτὸν, τὰ δὲ διὰ πενταετηρίδος, ἅπερ καὶ μεγάλα ἐκάλουν.—μικρὸν δὲ πρὸ τῶν μεγάλων Παναθηναίων· ἤγαγε δὲ τὴν ἑορτὴν ὁ Ἐριχθόνιος ὁ Ἡφαίστου, καθά φησιν Ἑλλάνικός τε καὶ Ἀνδροτίων, ἑκάτερος ἐν πρώτῃ Ἀτθίδος· πρὸ τούτου δὲ Ἀθήναια ἐκαλεῖτο, ὡς δεδήλωκεν Ἴστρος ἐν τρίτῃ τῶν Ἀττικῶν. In voce Παναθήναια. See Suid. in voc. and Wolf. ad Iſocrat. Panathen. p. 399.

(95) *Herodotus* ſpeaks of their being ſolemnized every *fifth Year*, lib. vi. c. LXI. p. 371. and *Euſtathius* in *Homer*, Il. B. Comment. p. 214. and Harpocrat. above.

(96) Τούτῳ γὰρ τῷ ἀγῶνι Ἀθήναια ὄνομα ἦν, Παναθήναια δὲ κληθῆναί φασιν ἐπὶ Θησέως, etc. Arcad. p. 237. and Harpocrat. cited above.

(97) Arcad. p. 237.

(98) Lib. v. p. 289.

(99) Ὡς τὰς γυναῖκας ἐν τῷ κήπῳ, ἐν ᾧ κατῴκουν ἐγὼ, δέοι θῦσαι θυσίαν τινα

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to offer a ten Days Sacrifice in the Garden where he had his Apartment; and this was the annual Sacrifice offered to *Ceres*, which continued for *ten Days.*

The *leſſer* Myſteries, in honour of *Proſerpine*, were celebrated in *Greece* in the Spring Month, called *Antheſterion*, which correſponds to Part of *February* and Part of *March*, in the *Julian* Calendar. *Plutarch*, in his Life of *Demetrius* before cited, aſſures us of this. And in this Month the *great Dionyſia*, or grand Feſtival of (1) *Bacchus* was celebrated.

Thucydides (2) ſaies, the *Dionyſia* was celebrated on the twelfth Day of this Month. And this is intimated by (3) *Theophraſtus*, who ſaies it was the Time for beginning to go to Sea, after the Celebration of the *Dionyſia*: and it is well known, that the Ancients reckoned the Spring the Time to put to Sea. The Emperor *Julian* ſaies, the leſſer Myſteries were celebrated at the Vernal Equinox, as I obſerved above (Note 83). But in *Egypt* the Rapture of *Proſerpine* was celebrated in (4) *July*, in which Month, or when *Corn was ripe*, it was celebrated in *Sicily.*

The Month *Antheſterion*, in which the *leſſer* Myſteries were celebrated, was ſo named from the Seaſon of *Flowers*, and in memory of the Rapture of *Proſerpine* whilſt ſhe was gathering Flowers, on

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δεκήμερον. p. 1293. Ficin. p. 349. Serran. tom. iii.

(1) See Petav. Not. ad Themiſt. Orat. xii. p. 647, 648. and Ezech. Spanhem. Not. in Ariſtoph. Nub. p. 281. And *Pauſanias* placeth them in this Month. Lacon. p. 266. edit. Kuhn.

(2) Τὰ ἀρχαιότερα Διονύσια τῇ δωδεκάτῃ ποιεῖται ἐν μηνὶ Ἀνθεστηριῶνι, ὥσπερ καὶ οἱ ἀπ' Ἀθηναίων Ἴωνες ἔτι καὶ νῦν νομίζουσιν. See Scalig. de Emendat. tempor. p. 29, 30.

(3) Τὴν θάλατταν ἐκ Διονυσίων πλώϊμον εἶναι. περ. Ἀδολεσχ. or de Garrulitate, p. 11. edit. Caſaub.

(4) See Diodor. Sic. lib. v. p. 288. and Note 80, above: ἅπτεται δὲ καὶ θεολογίας ἐνταῦθα ὁ Ἄρατος, τὴν τῆς κόρης ἁρπαγὴν δηλῶν καὶ τὸν ἐν ᾅδου γάμον, ἐν τῷ λέγειν, κενεαὶ ἄρουραι· αὐτὴν γὰρ εἶναι τοὺς καρπούς, καὶ μητέρα τὴν γῆν· καὶ γὰρ παρ' Αἰγυπτίοις κατὰ τὸν Ἐπιφὶ μῆνα, ὅτε ἐν λέοντι γίνεται ὁ ἥλιος, ἡ τῆς κόρης ἁρπαγὴ τελεῖται. Theon. Schol. in Arat. p. 22. He adds, p. 45, that *Epiphi* is the *Roman July*; and he places the Summer Tropic in this Month, which is now gone back to the 10th of *June*, or *Cancer.*

which Account Baſkets of them were carried in a Chariot to the Myſteries.

Theſe Myſteries alſo, in which Luſtrations were made, were introductory and preparative (5) to the *greater* Myſteries.

The *Theſmophoria* of *Ceres* have been confounded with the *Eleuſinian greater* Myſteries: but they were different, and celebrated by Women only, and in a different Month, *viz.* in the Winter Month called *Pyanepſion*, or *November*; which, (6) *Plutarch* ſaies, correſponded to the *Egyptian* Month *Athyr*, and the *Bæotian* Month *Damatrius.* This he calls alſo *Seed-time:* and hence the *Bæotians* called the Month *Damatrium*, *Cerealem*; becauſe it was ſo in *Egypt*, the *Nile* being then entirely within its Banks, and the Country dry and fit for Seed.

Theſe Myſteries began to be celebrated (7) on the ſixteenth Day of the Month, and were ſolemnized with a *Faſt*, which laſted *four Days*, according to *Heſychius*, who thence (8) queries, why *Ariſtophanes* [Theſmophor. ℣ 86.] calls the *third* Day the *Middle* of the Solemnity; and (9) *Kuſter* thinks *Heſychius* miſtaken, and that they laſted *five* Days: and ſo, that the third Day was the *Middle*; and this is the Opinion of (10) *Petavius.*

On the other hand, *Caſaubon* (11) mentions the Faſt of the Middle of the *Theſmophoria*, and thinks that the *Athenians* celebrated them only *three Days*; and ſo, that the *ſecond* was the *middle* Day.

But as there is no Evidence for the Conjectures of theſe learned Men, I conclude *Heſychius* was not miſtaken, and had Evidence for what he ſaid: and no Day but the *third* can be the *middle* of *four* Days. Two Days being paſt, the Beginning of the third muſt needs be the Middle of the four: ſo that in the Beginning of the *third* Day the *Middle* of the Faſt of the Solemnity commenced; and *Ariſtophanes* (12) is to be ſo underſtood. It is true, *Heſychius* has obſerved, that the *Lacedæmonians* celebrated theſe Myſteries three Days: therefore he ſpeaks of the *Athenians* celebrating them *four* (13) Days.

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(5) Μετὰ ταῦτα (ſc. τὰ καθάρσια) δέ ἐστι τὰ μικρὰ μυστήρια, διδασκαλίας τινὰ ὑπόθεσιν ἔχοντα καὶ προπαρασκευῆς τῶν μελλόντων· τὰ δὲ μεγάλα, etc. Cl. Alex. Strom. v. παρὰ τὸν Ἰλισσὸν, οὗ τὸν καθαρμὸν τελοῦσι τοῖς ἐλάττοσι μυστηρίοις. Polyæn. Strategem. lib. v. c. 17. See Note 70, above.

(6) De Iſid. et Oſir. p. 378. He calls it, ὁ μὲν σπόριμος. See Meurſ. Lect. Attic. lib. iv. p. 213—221.

(7) Plut. vit. Demoſth. fin.

(8) Heſych. voc. τρίτη.

(9) In loc. Ariſtoph. Theſmoph. p. 217.

(10) Not. in Themiſt. Orat. xii. p. 644. Meurſ. Græc. feriat. lib. iv. p. 155.

(11) Not. in Athenæi lib. vii. c. 16. p. 338.

This middle Day of the *Theſmophorian* Myſteries was obſerved with extraordinary Abſtinence (14) and Gravity: at which Time the Women ſate all Day upon the Ground by the Image of *Ceres*, in a mournful Manner; and during four whole Days they faſted, and kept from their Huſbands.

The Faſt of the *Theſmophoria* laſted, as I obſerved, *four Days*, from the ſixteenth to the nineteenth of *November* incluſive: but the whole Solemnity, or ſacred Rites, continued *eight* Days. *Heſychius* tells us (15), that the Women went to *Eleuſis* to celebrate the *Theſmo-*

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(12) Ἐπεὶ τρίτη 'στὶ Θεσμοφορίων ἡ μέση. Theſmaphor. ℣ 86.

(13) Theſe Myſteries were derived from the *Egyptian Iſiac* Myſteries, as *Herodotus* tells us, and were celebrated at the ſame Time of the Year, *i. e.* in the Winter. And *Plutarch* obſerves, (De Iſid. et Oſir. p. 366.) that the Solemnity of Mourning for *Oſiris* laſted *four Days*, and ended on the 19th Day. This helps to confirm what *Heſychius* ſaies of the four Days Celebration of the Faſt of the *Theſmophoria*. *Plutarch* alſo thinks (Ibid. p. 378.) that the Winter Month was choſen to celebrate the Mourning of *Ceres* for *Proſerpine*, on account of the Corn being then hid in the Ground; δίδωσιν ὁ καιρὸς ὑπόνοιαν ἐπὶ τῶν καρπῶν τῇ ἀποκρύψει γίνεσθαι τὸν σκυθροπασμόν.

(14) *Athenæus* (Deipnoſoph. lib. vii. p. 307.) ſpeaks of the Faſt of the middle Day of the *Theſmophoria*, μὴ καὶ ἡμεῖς νηστείαν ἄγομεν Θεσμοφορίων τὴν μέσην; and *Plutarch*, ſpeaking of the Death of *Demoſthenes*, ſaies, he died on the 16th Day of the Month *Pyanepſion*, in which the Women, who celebrated the *Theſmophoria*, kept the ſtricteſt of the Faſt-days, ſitting by the (Image of the) Goddeſs: κατέστρεψε δὲ ἕκτῃ ἐπὶ δέκα τοῦ Πυανεψιῶνος μηνός, ἐν ᾗ τὴν σκυθρωποτάτην τῶν Θεσμοφορίων ἡμέραν ἄγουσαι παρὰ τῇ θεῷ νηστεύουσιν αἱ γυναῖκες, p. 860. And in his Book of *Oſiris* and *Iſis* he writes, καὶ γὰρ Ἀθήνησι νηστεύουσιν αἱ γυναῖκες ἐν Θεσμοφορίοις χαμαὶ καθήμεναι. The Faſt began on the 16th, and ended on the 19th Day of the Month. All the other Days were either *preparative* or *feſtival*.

(15) Ἄνοδος, Ἀνάβασις, ἡ ἑνδεκάτη τοῦ Πυανεψιῶνος, ὅτε αἱ γυναῖκες ἀνέρχονται εἰς Θεσμοφόρια· οὕτω καλεῖται. VOC. Ἄνοδ.

phoria, on the eleventh Day of the Month *Pyanepſion*; this was in Order to purify themſelves for the Celebration of the Myſteries, which continued *eight* Days after: and this agrees to the Relation of *Ovid*, who ſaies, that the Matrons who celebrated the annual Feſtival of *Ceres*, clad in white Garments, kept from their Huſbands *nine* Days (16), in which it was eſteemed unlawful to have any matrimonial Converſe with them. And the *Cerealia* which were derived from the *Theſmophoria*, were celebrated at *Rome* eight Days, from the twelfth to the nineteenth of *April* incluſive, as the old *Roman* Calendar has fixed them. The Scholiaſt of *Theocritus* tells us, as *Meurſius* obſerves, that on the Day of Initiation into the *Theſmophoria*, Virgins of uncorrupted Life carried upon their Heads to *Eleuſis*, the ſacred Books which contained the Laws of the Myſteries [ſee Meurſ. Theſmophor. p. 157].

During the Solemnity, they ſung Hymns and made Supplications to (17) *Ceres*, *Proſerpine*, *Pluto*, and *Calligenia:* and at the Concluſion of it, they carried about an obſcene Figure of Female (18) Privities, made of Flower and Honey, in honour of *Ceres* and *Proſerpine*; and the whole Feſtival ended in Singing, Dancing, and other Diverſions.

The *Bœotians* and *Delians* celebrated the *Theſmophoria* in the ſame Month with the *Athenians*. They offered *very large Loaves* of Bread to *Ceres*, from which the Feſtival was called *Megalartia* (19), as

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(16) Feſta piæ Cereris celebrabant annua matres,
Illa quibus nivea velatæ corpora veſte
Primitias frugum dant ſpicea ſerta ſuarum:
Perque novem noctes venerem tactuſque viriles
In vetitis numerant. Metamorph. lib. x. ℣ 431, etc.

(17) Εὔχεσθε ταῖν Θεσμοφόροιν
Τῇ Δήμητρι καὶ τῇ κόρῃ,
Καὶ τῷ Πλούτῳ καὶ τῇ Καλλιγενείᾳ (i. e, Γῇ) Theſmophor. ℣ 306, etc.

(18) Athenæi Deipnoſ. lib. xiv. p. 647. This was done at *Syracuſe*; and probably at *Eleuſis* alſo. A like filthy Ceremony was obſerved in the Myſteries of *Bacchus*, when the *Phallus* was expoſed to public View, and Songs were ſung in honour of it. See Ariſtoph. Acharn. ℣ 260, and Notes. However, an allegorical Interpretation was pretended, to hide the Indecency.

(19) Ἀχαΐνας, τούτου τοῦ ἄρτου μνημονεύει Σῆμος ἐν ὀγδόῳ Δηλιάδος, λέγων, τοῖς Θεσμοφορίοις [not ταῖς Θεσμοφόροις, as the Editt. have it] γίγνεσθαι· εἰσὶ δὲ ἄρτοι

Athenæus

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Athenæus tells us from the *Deliad* of *Semus*. The Loaves were called *Achænas* or *Achanas*, which was a *Bœotian* Meaſure of Corn, containing three Buſhels, or a *Medimnus*, as *Heſychius* (20) explains it. The Loaves were kneeded with Fat; and they who carried them ſang as they went, *I have eat an Achæna full of Fat*. They alſo called *Ceres*, *Achæa*, and the Feſtival *Epachthe*, as *Plutarch* relates, which Name was given it from the *Sorrow* of *Ceres*, for the Deſcent of her Daughter *Proſerpine* into *Hades*.

I proceed to the Concluſion of the greater *Eleuſinian* Myſteries, in which the Scenery was ſerious and very ſolemn. They who were to be initiated were, in the Night, taken into the *Adyta*, or ſecret myſtical Part of the Temple of *Ceres*, which was very *ſpacious* (21)

μεγάλοι, καὶ ἑορτὴ καλεῖται ΜΕΓΑΛΑΡΤΙΑ, ἐπιλεγόντων τῶν φερόντων, Ἀχαίνην στέατος ἔμπλεον τράγον. The Paſſage is corrupt, and I would read,

Ἀχαίνην, στέατος [ἄρτον] ἔμπλεον φάγον, i. e. ἔφαγον.

I add ἄρτον to make the Verſe *Iambic*. *Caſaubon* deſpaired of amending it, Athenæi Deipnoſ. lib. iii. p. 109.

(20) Ἀχάνη· μέτρον σίτου ἐν Βοιωτίᾳ χωροῦν μέδιμνον ἕν. The *Medimnus* was forty-eight *Chænices*, as *Pollux* tells us, lib. iv. ſect. 168. From the Paſſage of *Athenæus* above-cited, we may correct a very corrupt Place of *Plutarch*, concerning the *Bœotian* Feſtival of the *Theſmophorian Ceres*: his Words in all the Editions are, καὶ Βοιωτοὶ τὰ τῆς Ἀχαιᾶς ΜΕΓΑΡΑ ΚΙΝΟΥΣΙΝ ἐπαχθῆ τὴν ἑορτὴν ἐκείνην ὀνομάζοντες, ὡς διὰ τὴν τῆς κόρης κάθοδον ἐν ἄχει τῆς Δήμητρος οὔσης. De Iſid. et Oſir. p. 378. Here inſtead of μέγαρα κινοῦσιν, which is unintelligible, *Plutarch*, I think, wrote, ΜΕΓΑΛΑΡΤΙΑ ἄγουσιν. ΜΕΓΑΛΑΡΤΙΑ is confirmed by *Athenæus* above cited; and the learned *Ezechiel Spanheim* firſt obſerved it. Obſervat. in Callimach. Hymn. in Cerer. p. 672, 673. And *Euſtathius* mentions this Feaſt of *Great Bread*, called Μεγαλάρτια, and obſerves, that it was celebrated at *Scolos*, a Village of *Bœotia*. Comment. in Iliad Β. p. 201. *Herodotus* mentions the Temple and *Orgia* of *Ceres Achaia*, lib. v. c. 61. and ſhe is ſo called by *Ariſtophanes*, Acharn. ℣ 709. ſee the *Scholia* there: and *Heſychius* gives the beſt Interpretation of the Name: Ἀχαία, ἐπίθετον Δήμητρος ἀπὸ τοῦ περὶ τὴν κόρην ἄχους, ὅπερ ἐποιεῖτο ἀναζητοῦσα αὐτήν. Hence Ἀχαίας λύπας, ibid. See Suid. and Etymol. mag. in voce. and Meurſ. Attic. Lect. lib. v. p. 304, 305. and Theſmophor. p. 155.

(21) *Vitruvius* ſaies, Eleuſinæ Cereris et Proſerpinæ cellam immani magnitude Ictinus—pertexit. De Architect. præf. ad lib. vii. *Apuleius* calls it, Ædes ampliſſima. Metamorph. lib. xi. and *Dion. Chryſoſtome* ſaies, it was exceedingly large and beautiful, Orat. xii.

and *magnificent*; where they heard many (22) *ſtrange* and *horrible Voices*, and ſaw many *terrible Sights* and *Appearances:* and were ſurrounded ſometimes with *Flaſhes* of *Lightning* and Noiſe of *Thunder*, which made them ſweat and tremble; and ſometimes involved in *Clouds* and *Darkneſs*. After this, a more agreeable Scene of *Light* and *Joy* was exhibited. They were led into pleaſant and delightful (23) Fields, where they were entertained with *Singing* and *Dancing*, and ſolemn Diſcourſes concerning ſacred Things, and ſaw many *holy Sights*. Being initiated and fully inſtructed in the Myſteries, they were ſeated on a Throne, and a Chorus of Prieſts danced round them; after this they walked about, crowned with *Myrtle*, and converſed with pure and holy Men; and beheld an *uninitiated* impure Herd of living Perſons, ſunk and immerſed in Mire and Darkneſs.

The Deſign of the myſtical Appearances was to repreſent the Errors, and various calamitous Scenes of Life and Horrors of Death: and the different States of good and bad Men hereafter, were repreſented by frightful Appearances on the one hand, and pleaſant and delightful Scenes on the other: and theſe latter were explained by the Prieſts of the Myſteries, in an arcane metaphyſical Manner, concerning the future Happineſs of the Righteous and Pious, as conſiſting in the Contemplation of *Truth* exhibited by the Scenery of Light, and in the intellectual and beatific Viſion of the ſupreme

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(22) Theſe myſtical Voices, and Sights, and alternate Appearances of Horror and Delight, are deſcribed by *Dion. Chryſoſtome*, viz. εἴ τις ἄνδρα Ἕλληνα ἢ βάρβαρον μυεῖσθαι παραδιδοὺς, εἰς μυστικόν τινα οἶκον ὑπερφυῆ κάλλει καὶ μεγέθει, πολλὰ μὲν ὁρῶντα μυστικὰ θεάματα, πολλῶν δὲ ἀκούοντα τοιούτων φωνῶν, σκότους τε καὶ φωτὸς ἐναλλὰξ αὐτῷ φαινομένων, ἄλλων τε μυρίων γιγνομένων· ἔτι δὲ εἰ καθάπερ εἰώθασιν ἐν τῷ καλουμένῳ θρονισμῷ καθίσαντες τοὺς μυουμένους οἱ τελοῦντες κύκλῳ περιχορεύειν. Orat. xii. p. 202, 203. See Themiſt. Orat. in Patrem. p. 50. and Ariſtid. Orat. Eleuſin. And *Pletho* mentions the ſtrange and frightful Appearances, and the Thunder and Lightning: εἴωθε τοῖς πολλοῖς τῶν τελουμένων φαίνεσθαι κατὰ τὰς τελετὰς κυνώδη τινὰ καὶ ἄλλως ἀλλόκοτα τὰς μορφὰς φάσματα—τὰ δὲ τελουμένοις φαινόμενα κεραυνοὶ καὶ πῦρ, etc. Schol. ad Orac. magic. Zoroaſt.

(23) *Ariſtophanes* ſpeaks of them;

Χωρῶμεν ἐς πολυρρόδους
Λειμῶνας ἀνθεμώδεις, etc. Chor. Ran. ℣ 451, etc. See ℣ 154, etc. alſo ℣ 443, etc. and ℣ 457, etc.

Mind, and in Converſe with celeſtial Deities and holy Men departed; ſo as to fill the Soul with divine *Knowledge* and *Love*, as with *Nectar* and *Ambroſia*. But the Wicked were to be ſecluded from all this Happineſs, and doomed to wallow, as it were, in Mire and Filth, and to dwell in perpetual Night and Darkneſs, that is, in the Ignorance of the Enjoyment of all ſpiritual Good; and to be tortured by the Conſciouſneſs of their Sins and Impieties with unſpeakable Torment. This celeſtial Felicity (24) *Socrates* called *the bleſſed Initiations of Souls, where the Gods were the Myſtagogues.* And *Plato* finely deſcribes it (25). "Then we ſaw the moſt radiant Beauty, "when joining with that happy Chorus, in bleſſed Viſion and Contemplation, we aſſociating with *Jupiter*, and others with other "Gods (whoſe Perſons were repreſented in the Myſteries) ſaw and "were initiated into the moſt bleſſed of all Myſteries, which we "celebrated with Purity and Freedom from future Evils: being pure "and initiated, and viewing in immaculate Light thoſe pure and "ſimple, unchangeable and bleſſed Sights."

It was the general Belief of the ancient *Greeks*, that they who were initiated would be happy after Death, and reſide amongſt the Gods and converſe with them: and that the uninitiated would be miſerable in the future State (26).

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(24) Ὁ Σωκράτης—τὰς ἀναγομένας μετὰ τῶν δώδεκα θεῶν ψυχὰς ἐπὶ τὸ νοητὸν κάλλος, τελεῖσθαί φησι τὴν τῶν τελετῶν μακαριωτάτην· καὶ διὰ τῆς τελετῆς ταύτης μυεῖσθαι καὶ ἐποπτεύειν τὰ ἄῤῥητα, ἐκεῖ τοίνυν ἡ τελετὴ τῶν θεῶν, ἐκεῖ τὰ πρώτιστα μυστήρια· καὶ οὐδὲν θαυμαστὸν, εἰ καὶ τελετάρχας ὁ Πλάτων ΘΕΟΥΣ ἀνέξεται καλούντων ἡμῶν—ΘΕΩΝ δηλαδὴ τελούντων. Procl. in Plat. Theolog. lib. iv. c. 16. p. 217.

(25) Κάλλος δὲ τότε ἦν ἰδεῖν λαμπρὸν, ὅτε σὺν εὐδαίμονι χορῷ μακαρίαν ὄψιν τε καὶ θέαν ἑπόμενοι, μετὰ μὲν Διὸς ἡμεῖς, ἄλλοι τε μετ' ἄλλου [f. ἄλλων] θεῶν εἶδόν τε καὶ ἐτελοῦντο τελετῶν, ἣν θέμις λέγειν μακαριωτάτην· ἣν ὀργιάζομεν ὁλόκληροι μὲν αὐτοὶ ὄντες καὶ ἀπαθεῖς κακῶν ὅσα ἡμᾶς ἐν ὑστέρῳ χρόνῳ ὑπέμενεν· ὁλόκληρα δὲ καὶ ἁπλᾶ καὶ ἀτρεμῆ καὶ εὐδαίμονα φάσματα μυούμενοί τε καὶ ἐποπτεύοντες ἐν αὐτῇ καθαρᾷ καθαροὶ ὄντες, etc. Phædr. p. 1224.

(26) Λόγος γὰρ ἐκράτει παρ' Ἀθηναίοις, ὡς ὁ τὰ μυστήρια διδαχθεὶς μετὰ τὴν ἐνθένδε τελευτὴν θείας ἠξιοῦτο τιμῆς· διὸ καὶ πάντες πρὸς τὴν μύησιν ἔσπευδον. Schol. in Ran. Ariſtoph. ỹ 145. Hence *Sopbocles* ſaid,

——ὡς τρισόλβιοι
Κεῖνοι βροτῶν οἱ ταῦτα δερχθέντες τέλη

With the Knowledge and Communion of the Gods, the Neceſſity of Virtue (27) and Holineſs of Life, was alſo taught in the Myſteries.

Μόλωσιν εἰς ᾅδε· τοῖς γὰρ μόνοις ἐκεῖ
Ζῆν ἐστι, τοῖς δ' ἄλλοισι πάντ' ἐκεῖ κακά. Apud Plut. de audiend. Poet. p. 21. *Iſocrates* ſpeaks in the following elegant manner concerning *Ceres*, and her Myſteries: Δήμητρος — ἐκ τῶν εὐεργεσιῶν [ἃς οὐχ οἷόν τε ἄλλοις ἢ τοῖς μεμυημένοις ἀκούειν] δούσης δωρεὰς διττὰς αἵπερ μέγισται τυγχάνουσιν οὖσαι· τούς τε καρποὺς, οἳ τοῦ μὴ θηριωδῶς ζῆν ἡμᾶς αἴτιοι γεγόνασι· καὶ τὴν τελετὴν, ἧς οἱ μετέχοντες περί τε τῆς τοῦ βίου τελευτῆς καὶ τοῦ σύμπαντος αἰῶνος ἡδίους τὰς ἐλπίδας ἔχουσιν. Orat. Panegyr. p. 78, 79. *Plato* makes *Socrates* ſay, καὶ κινδυνεύουσι καὶ οἱ τὰς τελετὰς ἡμῖν οὗτοι καταστήσαντες οὐ φαῦλοί τινες εἶναι, ἀλλὰ τῷ ὄντι πάλαι αἰνίττεσθαι, ὅτι ὃς ἂν ἀμύητος καὶ ἀτέλεστος εἰς ᾅδου ἀφίκηται, ἐν βορβόρῳ κείσεται· ὁ δὲ κεκαθαρμένος τε καὶ τετελεσμένος ἐκεῖσε ἀφικόμενος μετὰ θεῶν οἰκήσει. Phædon. p. 52. Agreeably to this, *Apuleius* deſcribes the Scenes of his Initiation into the *Iſiac* Myſteries: Audi ſed crede quæ vera ſunt: acceſſi confinium mortis et calcato Proſerpinæ limine per omnia vectus elementa remeavi; nocte media vidi ſolem candido coruſcantem lumine; deos inferos et deos ſuperos acceſſi coram, et adoravi de proximo, etc. Metamorph. lib. xi. p. 179. Theſe infernal and celeſtial Deities he ſpeaks of, were repreſented in the *Eleuſinian* Myſteries. The Hierophant repreſented the *Creator*, the Preſident of the Torch-bearers repreſented the *Sun*; and the Prieſt who attended the Altar, the *Moon*; and the ſacred Cryer or Herald repreſented *Mercury*. The Hierophant, Torch-bearer, and Cryer, are mentioned by *Plutarch* in the Life of *Alcibiades*; and by Arrian. Epictet. lib. iii. c. 21. p. 306. There was alſo one who was called βασιλεὺς μυστηρίων, King of the Myſteries; he preſided over all the Prieſts and Officers belonging to them, and executed the Laws relating to the Violation of the Myſteries. See Heſych. voc. βασιλεὺς. Etymol. M. Auct. Pollux. lib. viii. c. 8. ſect. ixi. alſo *Harpocration* and *Suidas*. Alſo *Budæus* in the Word βασιλεὺς, and Andocid. Orat. de Myſter. p. 15. edit. Ald. 1513. *Ariſtides* calls theſe Myſteries, ἀρρήτους τελετὰς, ὧν τοῖς μετασχοῦσι καὶ μετὰ τὴν τοῦ βίου τελευτὴν βελτίω τὰ πράγματα γίγνεσθαι δοκεῖ. Tom. i. Orat. Panathen. p. 323. And again he ſaies, ἀλλὰ μὴν τό, τι κέρδος τῆς πανηγύρεως, οὐχ ὅσον ἡ παροῦσα εὐθυμία· οὐδ' αἱ τῶν ἐκ τοῦ προτέρου χρόνου δυσκολιῶν λύσεις καὶ ἀπαλλαγαί· ἀλλὰ καὶ τὸ περὶ τῆς τελευτῆς ἡδίους ἔχειν τὰς ἐλπίδας ὡς ἄμεινον διάξοντας· καὶ οὐκ ἐν σκότῳ τε καὶ βορβόρῳ κεισομένους, ἃ δὴ τοὺς ἀμυήτους ἀναμένει. In Eleuſin. p. 454. edit. Steph. 1603.

(27) Οὕτως ὠφέλιμα γίνεται τὰ μυστήρια· οὕτως εἰς φαντασίαν ἐρχόμεθα, ὅτι ἐπὶ παιδείᾳ καὶ ἐπανορθώσει τοῦ βίου κατεστάθη πάντα ταῦτα ὑπὸ τῶν παλαιῶν. i. e. thus the Myſteries are uſeful; thus we come to know that they were inſtituted by the Ancients for Inſtruction and Reformation of Life. Epictet. apud Arrian. Diſſert. lib. iii. c. 21. p. 306. And *Plato* ſaies, σκοπὸς τῶν τελετῶν

Plato (28) repreſents the Scenes of the Myſteries of *Hecate* or *Proſerpine*, in a beautiful Fable concerning *Eris* an *Armenian*, who being ſuppoſed to have died in Battle, his Body was found amongſt the Slain, who were carried off on the tenth Day after, in order to be interred, and was not corrupted: and on the twelfth Day being laid upon the Funeral Pile, he revived, and related to his Friends what he had ſeen in *Hades*, viz. "He informed them, that the Soul, when ſeparated from the Body, went with many others into a Place appointed by God for them: where he ſaw two Openings of the Earth near one another; and two others of the celeſtial Region above, which were oppoſite to them. Between theſe the (infernal) Judges ſat, who, after paſſing Judgment on the Souls, commanded thoſe of the *righteous* to aſcend on the *right hand* Way above, through the celeſtial Regions, having hung *before them* the Tokens of the Things for which they had been judged. The Souls of the *unrighteous* were ordered to deſcend on the *left hand* Way below, under the Earth, carrying *behind* them the Tokens of all they had done (in this Life).——He ſaw the Souls on whom Judgment had been paſſed, going away through each of the Openings of *Heaven* and *Earth*. Through another Paſſage below alſo he ſaw Souls aſcending from under the Earth, all beſmear'd with Filth and Duſt; and from another Paſſage above he ſaw pure Souls deſcending from Heaven. Theſe were continually coming each Way, and ſeemed as if they came from a far Journey: and paſſing chearfully into a pleaſant Meadow, they there joined in one Aſſembly, and each ſaluted thoſe they knew; and the one enquired of thoſe who came from under the Earth concerning Things there, and the other of thoſe who came from Heaven concerning heavenly Things; and they informed one another about the Things of thoſe different States. Some wailed and wept, in calling to Remembrance what and how great Miſe-

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ἐστιν εἰς τέλος ἀναγαγεῖν τὰς ψυχὰς ἐκεῖνο ἀφ' οὗ τὴν πρώτην ἐποιήσαντο κάθοδον, ὡς ἀπ' ἀρχῆς. Phæd.

(28) De Repub. lib. x. p. 761.

" ries they had ſeen and ſuffered in their Paſſage and Abode under " the Earth, for the Term of a thouſand Years: others who de" ſcended from Heaven, related the Delights and moſt raviſhing " Sights of that Place."——He afterwards more particularly relates the Miſeries and Puniſhments of impious and wicked Men; and the Happineſs and Rewards of pious and juſt Men, each for the Duration of a *thouſand* Years: and the Rewards of the one and Puniſhments of the other were amplified, according to the ſeveral Degrees of their Virtues and Vices, and the Good and Evil they had done in this Life. He alſo mentions the Souls of thoſe who died as ſoon as they were born, or during their Infancy, but relates nothing particular of them, as having no Knowledge concerning their State. He alſo mentions the infernal Tormentors as being Men of *fierce* and *fiery* Aſpects (Ibid. p. 762.) He concludes from the Fable of *Eris*, (p. 766.) " But if (ſaies he) we will be perſuaded, and believe that " the Soul is *immortal*, and capable of ſuſtaining the greateſt Good " and Evil, we ſhall always walk in the Way which leads to the " Things above, and ſhall by all our Endeavours purſue after *Righteouſneſs* and *Wiſdom*; that whilſt we abide here we may be " *Friends to ourſelves and to the Gods*; and after we have received " our Reward, like thoſe who triumph after obtaining a Victory, " we may be happy both here and in that Journey of a *thouſand* " Years after this Life, which I have before ſpoke of."

Concerning the Perſian *Myſteries of* Mithras.

The Original of the *Perſian* Myſteries of *Mithras* is not eaſy to be traced. It is probable that they were brought into *Babylonia*, and thence into *Perſia*, from *Egypt*: for they ſeem to have been the Myſteries of *Oſiris*, who was the *Mithras* of the *Perſians*.

Servius, in his Commentary on the firſt Book of *Virgil's Æneid*, ſaies, *Mithras was the Son of Belus*. Now the *Egyptian Belus*, the Son of *Neptune* and *Libya*, and Brother of *Agenor* the Father of *Cadmus*, went with a Colony out of *Egypt* and ſettled in *Babylonia*, upon the River *Euphrates*, and there inſtituted an (30) Order of Prieſts after the Manner of the *Egyptians*. So, if *Belus* was the Inſtitutor of the Ceremonies of *Mithras*, he might for that Reaſon be called the Father of *Mithras:* and if this was ſo, the Myſteries of *Mithras* were inſtituted about the Year before *Chriſt* 1540, not long after *Belus* ſettled in *Babylonia*.

It is certain that *Mithras* was the *Sun* amongſt the *Perſians*, as *Oſiris* was amongſt the *Egyptians:* and *Mithras* was repreſented with a *Lyon's* Face, as *Oſiris* (31) alſo ſometimes was. And as theſe Myſteries conſiſted in repreſenting the celeſtial Syſtem, the Order and Motion of the heavenly Bodies, and eſpecially the planetary Orbits, it is not improbable but that *Belus* might be the Inſtitutor of the *Mithriac* Myſteries, who ſettled an Order of Prieſts to be employed chiefly in the Study of Aſtronomy, as (32) *Diodorus Siculus* tells us.

The *Mithriac* Myſteries were expreſſed in a (33) *ſacred Character* as the *Egyptian* were; and the ſecret Doctrine of theſe Myſteries ſeems to have been, that there was *one* ſupreme God the Author of

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(30) Diod. Sic. lib. i. p. 17. Pauſan. Meſſen. p. 134.

(31) *Kircher*, on his *Pamphilian* Obeliſk, ſaies, Præ ceteris Perſæ primi Ægyptiacæ doctrinæ hæredes Mithram Ægyptios ſecuti pingebant leonino capite. Mythras autem myſtice ſolem denotat, quem et in antro quo univerſum [teſte Porphyrio, *in antro nympharum*] denotabatur. p. 282, 283. See Spon. Miſcell. p. 3, 4. Lil. Gyrald. Syntagm. p. 223, 224, 225. Cæl. Rhodig. p. 1353, 1354. Jul. Firmic. de Error. Prof. relig. p. 413, 414, 415, and Notes.

(32) Sup.

(33) Habuerunt Zoroaſtres (by whom they meant *Belus*) ejuſque ſacerdotes peculiarem quandam ſcribendi rationem a vulgari differentem: ipſe autem Zoroaſtres eam inſtituit; et formavit literas cum characteribus cœleſtibus ſignorum et ſtellarum: a quo poſtmodum inſtructus Mercurius Triſmegiſtus eas tradidit Ægyptiis. Marcil. Ficin. in Platon. Philoſoph. c. xxix. But it is more probable, that the *Perſian* Magi firſt received the ſacred Letters, and Characters of the celeſtial Signs, from the *Egyptians*, and not the *Egyptians* from them: the *Egyptian Hermes Triſmegiſtus* was far older than the *Perſian Zoroaſtres*. See a curious Gem, deſcribed by *Leonard. Auguſtinus*, p. 53, etc. and Figures 33, 34.

Good, called *Oromazes* or (34) *Oromaſdes*; and that there exiſted from the Beginning an *evil* Being called *Arimanius* (Satan) who was at perpetual Enmity with the *good* Being, and was the Author of Miſchief and Impieties amongſt Men. He was the Ruler of *Darkneſs*, as *Oromaſdes* was of *Light*. *Mithras* was an intermediate Being, whom the *Perſians* called *Mediator*. This ſeems to be derived from the *Jewiſh* or Patriarchal Doctrine of *God* and *Satan*, and the *Meſſias* who was to come and (35) deſtroy *Arimanius* or *Satan* at the End of the World; and then make Mankind happy for ever.

Theopompus, who flouriſhed in the Year before *Chriſt* 341, related, that the *Perſian Magi* held, that the preſent State of Things would continue ſix thouſand Years; after which *Hades* or *Death* would be deſtroyed; and Men would be happy and live without Food; and their Bodies caſt no Shadows (being ſpiritualized). It was alſo the Opinion of *Zoroaſtres*, that the Earth, after the general Diſſolution, would be all a Plain and make one City of Men, who would live together in an happy State and uſe one Language (36).

This Opinion was probably derived from the *Jews*, who were Captives in *Perſia*, when the ſecond *Zoroaſtres* or *Zerduſt* lived, who was the Reformer of the *Magian* Religion, and wrote the *Laws* concerning it.

Of the Kingdom of Sicyon.

This Kingdom was eſteemed the moſt ancient in *Greece*. It was founded by the *Pelaſgi*, who came from *Attica* into the *Peloponneſe*, and ſettled near the *Iſthmus* and *Corinth*. *Ægialeus* was the firſt King; and built the City called from him *Ægialea*, which afterwards was called *Sicyon*, from a King of that Name. *Ægialea* was the Name of the original Seat of this Kingdom, and the People were called *Pelaſgi Ægialenſes*: and the Part of the *Peloponneſe*, afterward called *Achaia* and *Argolis*, which belonged to this Kingdom was then called *Ægialea* from the Name of the City (37).

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(34) The Word *Oromaſdes* ſignifies *holy* or *beneficent Fire*, or *Light*; *Ourim haſde* אורים הסדן.

(35) See Plut. de Iſid. et Oſir. p. 369, 370.

(36) See Porphyr. de antro nympharum, p. 253, 254.

Caſtor (38), an ancient and accurate Chronologer, related, that the Kings of *Sicyon* were the moſt ancient in *Greece*; and that *Ægialeus* was the firſt of them: and that from him the Country, afterward called *Peloponneſe*, was called *Ægialea*. *Syncellus* adds, that, he was contemporary with *Nabor* and *Terah*. *Syncellus* (39) alſo ſaies, from *Africanus* and *Euſebius*, that the *Sicyonian* Kingdom began in the ſeventy-ſixth Year of *Nabor*, the Grandfather of *Abraham*, which was in the Year of the World 3255, and in the Year 2171 before the *Chriſtian* Æra. *Euſebius*, in the Beginning of his Chronicon, ſuppoſeth this Kingdom to commence in the ſeventy-ſixth Year of *Nabor*; but he accounts this Epoch to be in the Year before *Chriſt* 2089, which is eighty-two Years too low; and is owing to his placing the Birth of *Abraham* ſo many Years too low, by contracting the Times of the *Judges* of *Iſrael*, which is the capital and greateſt Error in his Chronicon, and has laid the Foundation of many more Errors. Agreeably to the Reign of *Ægialeus*, beginning in the ſeventy-ſixth Year of *Nahor* (40), *Africanus* placed *Europs*, who ſucceeded *Ægialeus* in the forty-eighth Year of *Terah*, that is, in the Year before *Chriſt* 2119, which is the true Year.

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(37) Σικυώνιοι δὲ [Κορινθίοις εἰσὶν ὅμοροι] περὶ τῆς χώρας τῆς σφετέρας λέγουσιν· ὡς Αἰγιαλεὺς αὐτόχθων πρῶτος ἐν αὐτῇ γένοιτο, καὶ Πελοποννήσου δὲ ὅσον ἔτι καὶ νῦν καλεῖται Αἰγιαλὸς ἀπ᾽ ἐκείνου βασιλεύοντος ὀνομασθῆναι, καὶ Αἰγιάλειαν αὐτὸν οἰκίσαντα πρῶτον ἐν τῷ πεδίῳ πόλιν. Pauſan. Corinth. p. 49. Ἀχαΐα δὲ ὄνομα τὸ ἐφ᾽ ἡμῶν ἔχουσα ἀπὸ τῶν ἐνοικούντων, αὕτη τε Αἰγιαλὸς τὸ ἀρχαῖον, καὶ οἱ νεμόμενοι τὴν γῆν ἐκαλοῦντο Αἰγιαλεῖς· λόγῳ μὲν τῶν Σικυωνίων ἀπὸ Αἰγιαλέως βασιλεύσαντος ἐν τῇ νῦν Σικυωνίᾳ. Achaic. Init. p. 205. Whether the Sea-Coaſts were called Αἰγιαλοὶ from the *Ægialea*, which lay about the Sea-Coaſts, may be conſidered. *Strabo*, ſpeaking of *Achaia*, ſaies, Ἐκαλεῖτο τὸ μὲν παλαιὸν, Αἰγιάλεια, καὶ οἱ ἐνοικοῦντες, Αἰγιαλεῖς. Geog. lib. viii. p. 587. He alſo calls the City *Ægialus*, as if ſo called from the *Sea-Coaſt*, ibid. p. 537. but this is a Miſtake. *Herodotus* relates, Ἴωνες δὲ ὅσον μὲν χρόνον ἐν Πελοποννήσῳ οἴκεον τὴν νῦν καλεομένην Ἀχαΐην, καὶ πρὶν ἢ Δαναόν τε καὶ Ξοῦθον ἀπικέσθαι ἐς Πελοπόννησον (ὡς Ἕλληνες λέγουσι) ἐκαλέοντο Πελασγοὶ Αἰγιαλέες· ἐπὶ δὲ Ἴωνος τοῦ Ξούθου, Ἴωνες. lib. vii. c. 94. This ſhews that the old Inhabitants of *Achaia*, which was a Part of the *Sicyonian* Kingdom, were originally called *Ægialean Pelaſgi*; but not from their inhabiting the Sea-Coaſts, as *Laurentius Valla* interpreted the Words Πελασγοὶ Αἰγιαλέες, and is followed in his Error by *Stephens*, *Gale*, etc. but from the firſt King *Ægialeus*; as it was uſual in the moſt ancient Times for People to be called after the Names of their Kings.

(38) Apud Syncel. Chronograph. p. 97.

(39) Ibid.

The *Sicyonian* Kingdom laſted, according to *Apollodorus* and others, as *Syncellus* (41) relates, and by Miſtake adds *Euſebius* to them, a thouſand Years, and had twenty-ſix Kings, the laſt of which was *Zeuxippus*, whoſe Reigns made 967 Years; after theſe ſix Prieſts were Archons, and governed for the ſpace of thirty-three Years.

By this Reckoning, the Kingdom of *Sicyon* entirely ended in the Year of the World 4255, and in the Year before *Chriſt* 1171.

Syncellus (42) thinks *Caſtor* made the Reigns of the twenty-ſix Kings no more than 959 Years; and that after theſe ſix Prieſts of *Apollo Carneus* held the Government thirty-three Years: and that *Charidemus*, who was appointed the Prieſt to ſucceed them, not being able to defray the Expences of the Government, abdicated and fled.

By this Account the *Sicyonian* Kingdom laſted no more than 992 Years, and ended in the Year before *Chriſt* 1179.

But *Syncellus* is miſtaken, both in the Reckoning of *Caſtor* and *Euſebius* from him. *Caſtor* computed the Reigns of the twenty-ſix *Sicyonian* Kings, from *Ægialeus* to *Zeuxippus* incluſive, to be 962 Years; and after them, the Government of the Prieſts of *Apollo Carneus* to be thirty-three Years, to the Flight of *Charidemus*, in all 995 Years; and *Euſebius* (43) follows this Computation. By this Account, the *Sicyonian* Kingdom ended in the Year before *Chriſt* 1176, which ſeems to be the Truth: and we cannot err more than five Years, whether we follow the Computation of *Apollodorus* or of *Caſtor*, *Africanus* and *Euſebius*.

To confirm the foregoing Epoch of the *Sicyonian* Kingdom,

(40) Apud Euſeb. Chron. lib. prior. p. 9.
(41) Syncel. Chronograph. p. 97. and p. 151, 152.
(42) Ibid.
(43) Chron. lib. poſter. p. 96.

Pauſanias (44) relates, that, after the Death of *Zeuxippus*, the twenty-ſixth King, *Hippolytus*, Son of *Rhopalus*, Son of *Phæſtus*, who ſucceeded *Zeuxippus*, was invaded by *Agamemnon* King of *Mycenæ*. *Hippolytus* not being able to oppoſe his Army, ſubmitted and became tributary to him. This Invaſion muſt have been before the Siege of *Troy*, and probably about the Year before *Chriſt* 1200.

After *Hippolytus*, and the Prieſts of *Apollo Carneus*, his Son *Laceſtades* ſucceeded to the Government, and after him his Son (45) *Phalces*; whom *Phalces* the Son of *Temenus*, an *Heraclide*, invaded, and with an Army of *Dorians* entered *Sicyon* by Night and took it, and made it a Part of the Kingdom of *Argos*: and thenceforth the *Sicyonians* were called *Dorians*. This was in the Year before *Chriſt* 1100, or a Year or two before; and now the *Sicyonian* Kingdom was utterly aboliſhed.

The learned *Petavius* ſaw that *Euſebius* had placed the Commencement of the *Sicyonian* Kingdom many Years too low, ſo as to be inconſiſtent with *Agamemnon's* reigning with the Succeſſor of *Zeuxippus*, whom he invaded and made tributary: but *Euſebius* had placed the Death of *Zeuxippus* fifty-eight Years after the Deſtruction of *Troy*, and fifty-ſeven Years after the Death of *Agamemnon*. This was a ſtrange Parachroniſm. Therefore (46) *Petavius*, by a Reckoning of his own, without any Evidence, placed the Beginning of the Reign of *Ægialeus* in the Year before *Chriſt* 2164, and the End of the *Sicyonian* Kingdom in the Year before *Chriſt* 1167, and made the Term of it 997 Years.

The moſt learned *Scaliger*, *Uſher*, and *Lhoyd*, by following the Error of *Euſebius*, have placed all the Kings of *Sicyon* in wrong Times: but the true Æra of the *Sicyonian* Kingdom is repreſented in the following Table:

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(44) Corinthiac. p. 50.

(45) Pauſan. ſup. but his Words are corrupt in all the Editions, *viz.* Ἱππολύτȣ δὲ ἦν τȣ́τȣ Λακεϛάδης Φάλκης· Ταμφάλκης δὲ ὁ Τημένȣ, etc. The Words ſuppoſe two of the Name *Phalces*; and *Kuhnius*, the learned Editor of *Pauſanias*, corrects and reads them, *viz.* Ἱππολύτȣ δὲ ἦν Λακεϛάδης, τȣ́τȣ Φάλκης· μετὰ δὲ Φάλκης ὁ Τημένȣ, etc. p. 126. This ſeems to be the true Reading.

(46) Doct. Temp. lib. xiii. p. 518 and 533.

A Table of twenty-ſix Kings of Sicyon.

	Reigned Years	*Year of the World*	*Before Chriſt*
1 *Ægialeus*	52	3255	2171
2 *Europs*, his Son	45	3307	2119
3 *Telchin*, his Son	20	3352	2074
4 *Apis*, his Son	25	3372	2054
(From him *Ægialea* was called *Apia*. Sir *J. Marſham* miſtakes him for *Apis* the ſecond King of *Argos*, mentioned by *Æſchylus*, Chron. Can. p. 16.)			
5 *Thelxion*, his Son	52	3397	2029
6 *Ægyrus*, his Son	34	3449	1977
(He is called *Ægydrus* in *Euſebius*, but *Pauſanias* and *Africanus* call him *Ægyrus*.)			
7 *Thurimachus*, his Son	45	3483	1943
8 *Leucippus*, his Son	53	3528	1898
9 *Meſſapus*	47	3581	1845
(Moſt of the MSS. of *Pontacus* have *Meſſapus*. The Editt. of *Euſebius* have *Meſapus*. This King is omitted in *Pauſanias*.)			
10 *Peratus*	46	3628	1798
(The Editt. of *Euſebius* call him *Eratus*: but *Pauſanias* and *Africanus* call him *Peratus*. He was Grandſon of *Leucippus*.)			
11 *Plemnæus*, his Son	48	3674	1752
12 *Orthopolis* (47) his Son	63	3722	1704
13 *Marathon*	30	3785	1641
14 *Marathus*	20	3815	1611
(The two laſt Kings are omitted in *Pauſanias*.)			
15 *Echireus*	55	3835	1591
(*Syncellus* placeth *Echireus* next to *Orthopolis*.)			
16 *Corax*	30	3890	1536
17 *Epopeus* (48)	35	3920	1506

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(47) After *Orthopolis*, *Pauſanias* adds *Coronus*, Grandſon of *Orthopolis* by his Daughter: after *Coronus*, his Son *Corax*; and after him *Epopeus*, who came from *Theſſaly*, and ſeized on the Kingdom. Then *Lamedon*, the younger Son of *Coronus*, reigned.

(48) *Epopeus* is mentioned by *Diodorus Siculus*, in Excerpt. e lib. vi. p.

18 *Lamedon*

Kings of Sicyon.

	Reigned Years	*Year of the World*	*Before Chriſt*
18 *Lamedon*	40	3955	1471
19 *Sicyon*	45	3995	1431

(From *Sicyon* the People were called *Sicyonians,* who at firſt were called *Ægialeans* from *Ægialeus:* and the City *Ægialea* was called *Sicyon,* Pauſ. p. 49.)

20 *Polybus*	40	4040	1386

(He was Grandſon of *Sicyon* by his Daughter.)

21. *Inachus*	42	4080	1346

(He is called *Ianiſchus* by *Pauſanias,* p. 50. He came from *Attica.*)

22 *Phæſtus*	8	4122	1304
23 *Adraſtus* (49)	4	4130	1296
24 *Polyphides*	31	4134	1292
25 *Pelaſgus*	20	4165	1261
26 *Zeuxippus*	32	4185	1241

The *Sicyonian* Kings ended in *Zeuxippus,* in the Year 1209 before the vulgar *Chriſtian* Æra; and the Times of their Reigns made 962 Years, from the Year of the World 3255, and the Year before *Chriſt* 2171, to the Year of the World 4217, and the Year before *Chriſt* 1209.

Of the Beginning of the Kingdom of the Pelaſgi, *in* Argos *and* Attica.

Acuſilaus of *Argos,* who lived in the Reigns of *Cyrus* and *Cambyſes,* wrote, that *Phoroneus* was King of *Argos,* when the *Ogygian*

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545. edit. Weſſeling. He was ſo profane as to challenge the Gods to Battle; and demoliſhed their Temples and Altars.

(49) *Herodotus,* lib. v. c. 67. makes *Adraſtus* Grandſon of *Polybus,* and to ſucceed him, as *Pauſanias* alſo does. *Homer* ſaies, that *Adraſtus* was the firſt who reigned at *Sicyon:* meaning that he was the firſt *Argive* King who reigned there.

Καὶ Σικυῶν᾽ ὅθ᾽ ἄρ᾽ Ἄδρηστος πρῶτ᾽ ἐμβασίλευεν. Il. B. ℣ 572.

Adraſtus, upon the Death of his Father *Talaus,* fled from *Argos,* which he left to his Son *Ægialeus,* and went to *Sicyon,* and reigned there. See *Pau-*

Flood happened. Now, though *Inachus* and *Ogyges* are generally ſuppoſed to be contemporary Kings, the one of *Argos*, the other of *Attica*; yet the *Greeks* were very uncertain when they lived: and ſome doubted whether there ever were any ſuch Kings at all.

The *Ogygian* Deluge, which drowned a great Part of *Attica* and *Bæotia*, was famous in their Hiſtory; but whether *Ogyges* was ever King of *Attica*, how long he reigned, and whether he was drowned by the Flood, as ſome thought, or eſcaped it, as *Africanus* was of Opinion, with others, is altogether uncertain: and ſome were of Opinion, that *Inachus* was the Name of a River only, and not of a Man, and that *Phoroneus* was the firſt King of *Argos*. However, from *Ogyges* (50) and *Phoroneus* the *Attic* and *Argive* Æras were deduced. The ancient Hiſtorian *Acuſilaus* (51) made *Phoroneus* the firſt King of *Argos*, and therefore calls him the *firſt of Men*, who reigned there. And the ancient Author of the *Phoronis* (52) called him *the Father of mortal Men.* And *Pliny* (53) calls him, *the moſt ancient King of Greece.* The *Argives* (54) related, that *Inachus* reigned in the Country, and called the River after his own Name: but another Account was, that *Phoroneus* was the firſt King of the

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ſanias in Corinth. p. 125, edit. Kuhn. and Euſtath. Com. in Hom. Il. B. p. 218, 220. edit. Baſil. and Herodot. lib. v. c. 67.

(50) Τὰς δὲ πρὸ τούτων ὧδέ πως τῆς Ἀττικῆς χρονογραφίας ἀριθμουμένης, ἀπὸ Ὠγύγου τοῦ παρ' ἐκείνοις αὐτόχθονος πιστευθέντος, ἐφ' οὗ γέγονεν ὁ μέγας καὶ πρῶτος ἐν τῇ Ἀττικῇ κατακλυσμὸς, Φορωνέως Ἀργείων βασιλεύοντος, ὡς Ἀκουσίλαος ἱστορεῖ. Afric. ap. Euſeb. Præp. Evang. lib. x. c. 10. p. 488. And *Solon*, in *Plato's* Timæus, knew nothing more ancient than *Phoroneus* and *Niobe*; τὰ ἀρχαιότατα λέγειν ἐπιχειρεῖ, περὶ Φορωνέως τε τοῦ πρώτου λεχθέντος καὶ Νιόβης, p. 22. tom. iii. Serran. and Clem. A. Strom. i. p. 321. And *Proclus*, upon the Paſſage of *Plato*, obſerves, ἀρχαιολογία—τοῖς Ἀργείοις, ἄχρι Φορωνέως καὶ Νιόβης· οὗτοι γὰρ ἀρχαιότατοι παρ' Ἕλλησιν.—Κατὰ δὲ ἐνίους τὸ μὲν Ἀργολικὸν γένος ἀπὸ Ἰνάχου ἤρχετο. In Timæum, Plat. p. 31.

(51) Ἀκουσίλαος γὰρ Φορωνέα πρῶτον ἀνθρώπων γενέσθαι λέγει. Clem. Al. Strom. i. p. 321.

(52) Ὁ τῆς Φορωνίδος ποιητὴς εἶναι αὐτὸν (Φορωνέα) ἔφη πατέρα θνητῶν ἀνθρώπων. Apud Clem. Al. Strom. i. p. 321.

(53) Antiquiſſimum Græciæ regem. Nat. Hiſt. lib. vii. c. 56.

(54) Ἴναχον βασιλεύοντα τὸν πότε ποταμὸν ἀφ' ἑαυτοῦ λέγουσιν ὀνομάσαι. Pauſan. Corinth. p. 58. λέγεται δὲ καὶ ὧδε λόγος· Φορωνέα ἐν τῇ γῇ ταύτῃ [Ἀργολίδι] γενέσθαι πρῶτον· Ἴναχον δὲ οὐκ ἄνδρα, ἀλλὰ τὸν ποταμὸν, πατέρα εἶναι Φορωνεῖ, ibid.

Country; and that his Father *Inachus* was not a *Man*, but a *River*. However, it was agreed that *Phoroneus* (55) Son of *Inachus* was the firſt who brought the Inhabitants, who were diſperſed over the Country, into one Community.

Æſchylus, with other ancient Writers, made *Inachus* the Father of *Io*; but ſaies, that *Io* lived no more than four Generations before *Danaus*, as (56) *Apollodorus* alſo ſuppoſes: theſe were *Io*, *Epaphus*, *Libya*, *Belus*, *Danaus*. This therefore may be the true *Argive Inachus*, and the other fictitious. But *Ocellus Lucanus* (57) the moſt ancient *Pythagorean* Writer, ſaies, *Inachus* was thought to have been the firſt King of *Argos* recorded in the *Greek* Hiſtory; and that the Æra of their Hiſtory commenced from him. And though *Plato* (58) calls *Inachus* a River of *Argos*, yet he mentions his having Sons. So the River was probably called *Inachus* from him, according to the Uſage of ancient Times, when Names were given to Countries, Mountains, Rivers, *etc.* from ſome famous Men, who firſt lived or planted Colonies in and about them.

Apollodorus (59) calls *Inachus* the Son of *Oceanus* and *Tethys*, to ſhew that his Original was not known in *Greece*, and adds, that the *Argive* River *Inachus* was ſo called from him. He ſaies he was the Father of *Phoroneus*, and makes *Phoroneus* the firſt King of that Part of *Peloponneſe*, where he and his Deſcendants reigned. *Hyginus* (60) after *Apollodorus*, calls *Inachus* the Son of *Oceanus*, and Father of *Phoroneus*; yet he ſuppoſes that he was not a King; but ſaies on the contrary, that when *Mercury* divided the Nations, he made

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(55) Φορωνεὺς δὲ ὁ Ινάχȣ τȣ̀ς ἀνθρώπȣς συνήγαγε πρῶτον εἰς κοινὸν, σποράδας τέως, καὶ ἐφ' ἑαυτῶν ἑκάϛοτε οἰκȣ̃ντας. ibid.

(56) Biblioth. lib. ii.

(57) Τοῖς λέγȣσιν τὴν τῆς Ἑλληνικῆς ἱϛορίας ἀρχὴν ἀπὸ Ινάχȣ εἶναι τȣ̃ Αργείȣ, etc. De Univerſo, c. iii. ſect. 23.

(58) Ινάχȣ Αργείȣ ποταμȣ̃ παισί. De Repub. lib. ii. p. 607.

(59) Lib. ii. c. 1.

(60) Inachus Oceani filius procreavit Phoroneum, qui primus mortalium dicitur regnaſſe.—Exordium regnandi tradidit (ſc. Mercurius) Phoroneo, ob id beneficium, quod Junonis ſacra primus fecit. Fab. 143. Phoroneus Inachi filius arma Junoni primus fecit, qui ob eam cauſam primus regnandi poteſtatem habuit. Fab. 274.

Phoroneus

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Phoroneus the firſt King of the Country where he reigned. And *Dionyſius* of *Halicarnaſſus* (61) thinks he was the firſt who reigned at *Argos.* So that from the Teſtimonies of the moſt ancient Writers, to which may be added (62) *Lactantius*, *Euſebius*, and *Auguſtin*, we may conclude, that *Inachus*, from whom the *Argive* River was called, was the Father of *Phoroneus*, and firſt came with a *Pelaſgic* (63) Colony into the Country of *Argolis*, where they were diſperſed up and down the Country for ſeveral Years, till *Phoroneus* brought them into one Community, and gave them Laws, and reigned over them.

Now to find out the Time of *Phoroneus*, in whoſe Reign the *Ogygian* Flood happened, let us conſider what Evidence is given by ancient Writers.

Africanus (64) wrote, in the third Book of his Chronography, that the moſt eminent *Chriſtian* and Heathen Authors, and amongſt the latter *Hellanicus* and *Philochorus*, who wrote the *Attic* Hiſtory; and *Caſtor* and *Thallus*, in their *Syriac* Hiſtory; and *Diodorus* and *Alexander Polyhiſtor*; and alſo the moſt exact *Chriſtian* Writers, all agreed to reckon 1020 Years from *Ogyges*, or the *Ogygian* Flood, to the Beginning of the *Olympiads*: and *Cenſorinus* ſaies, this Term was believed to be *about a thouſand Years*, which is his true Reading, as will be ſhewn below on the *Trojan* Æra. By this Computation, the *Ogygian* Flood was placed in the Year before *Chriſt* 1796. But this Computation carries the *Ogygian* Flood too high, both by the Reckoning of *Africanus* and *Euſebius*.

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(61) Antiq. Rom. lib. i. p. 9.

(62) De ver. relig. lib. i. p. 53. edit. Oxon. Euſeb. Chron. p. 63. Auguſt. De civ. Dei, lib. xviii. c. 3. And though *Euſebius*, from *Caſtor*, makes *Inachus* the firſt King of *Argos*; yet he ſaies, *Phoroneus* his Son firſt inſtituted the Laws of Government. Chron. p. 63, 65. *Syncellus* ſaies, that *Acuſilaus* related *Inachus* to be the firſt King of *Argos*: but this is an Error, as appears from many ancient Writers. See Syncel. Chron. p. 64.

(63) The ancient Kings of *Argos*, before *Danaus*, were called *Kings of the Pelaſgi*, and the People were called a *Pelaſgic Nation*; and *Argos* was called a *Pelaſgic City*. See Æſchyl. Supplices, p. 598, 600. and in many other Places of that Tragedy, edit. Stanley.

(64) Apud Euſeb. Præp. Evang. lib. x. c. 10. p. 489.

Africanus (65) ſaies, that the Flood having deſtroyed moſt of the Inhabitants of *Attica*, there was no King for 189 Years to *Cecrops*. Now, if we place *Cecrops* as high as the *Parian Marbles* and *Africanus* in *Euſebius* put him, that is, in the Year before *Chriſt* 1582; and add to this Sum 189 Years up to the *Ogygian* Flood, it will then be placed in the Year before *Chriſt* 1771, which is the higheſt Term of it.

Euſebius, in his Chronicon (66) places the Flood which happened in the Reign of *Ogyges* (and which by a Miſtake is ſaid to be in *Egypt* inſtead of *Attica*) in the Year before *Chriſt* 1761.

But though *Euſebius* (67) in his *Præparatio Evangelica*, placeth *Cecrops*, with *Africanus*, four hundred Years nearly before the Deſtruction of *Troy*, or in the Year before *Chriſt* 1582; yet in his Chronicon he puts him more rightly from *Caſtor*, in the Year before *Chriſt* 1555; and here *Syncellus* (68) placeth him.

By this latter Reckoning of the Time of *Cecrops*, and 189 Years Interval between him and the *Ogygian* Flood, this Flood happened in the Year before *Chriſt* 1744: which by the Computation of *Euſebius*, was in the firſt Year of *Apis* Son of *Phoroneus*, where *Syncellus* (69) obſerves, ſome Chronologers placed the *Ogygian* Flood. But as the moſt ancient Writers agreed, that this Flood happened

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(65) Μετὰ δὲ Ὤγυγον, διὰ τὴν ἀπὸ τοῦ κατακλυσμοῦ πολλὴν φθορὰν, ἀβασίλευτος ἔμεινεν ἡ νῦν Ἀττικὴ μέχρι Κέκροπος ἔτη ρπθ΄ (i. e. 189.) τὸν γὰρ μετὰ Ὤγυγον Ἀκταῖον, ἢ τὰ πλασσόμενα τῶν ὀνομάτων, οὐδὲ γενέσθαι φησὶ Φιλόχορος. Ibid. p. 490.

(66) *Scaliger*, in his Edition of the Chronicon of *Euſebius*, placeth the *Ogygian* Flood under Number 262, and the fifty-ſecond of *Phoroneus*, in the Year before *Chriſt* 1753; and ſome of *Pontacus's* MSS. place it in the fiftieth, and ſome in the fifty-firſt of *Phoroneus*: but the beſt MSS. place it under the Number 254 of *Euſebius*, and the twenty-fourth Year of *Phoroneus*, which is the Year before *Chriſt* 1761.

(67) Lib. x. c. 9. p. 486. *Euſebius*, in his Chronicon, p. 74 and 93, reckons no more than 375 Years, from *Cecrops* to the Deſtruction of *Troy*: and having placed the Æra of *Troy* in the Year before *Chriſt* 1180, which is two Years too low, he has, by the ſame Reckoning, placed *Cecrops* in the Year before *Chriſt* 1555, which is two Years too low likewiſe.

(68) Chronograph. p. 153.

(69) Ibid. p. 148.

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in the Reign of *Phoroneus*, *Euſebius* has placed his Reign ſeveral Years too high; and has miſled the later Chronologers who followed him.

Euſebius ſuppoſed *Ogyges* to have reigned in *Attica* ſeveral Years before the Flood; and placeth his building *Eleuſina* in *Attica* in the Year before *Chriſt* 1779, in which Year, with the greateſt Probability, the *Argive* Æra, and Beginning of the Reign of *Phoroneus*, is to be fixed.

Cedrenus (70) gives us an ancient Teſtimony, that the *Ogygian* Flood happened in *Attica* 248 Years before the *Deucalion* Flood in *Theſſaly*, which was in the Reign of *Cranaus*, the ſecond King of *Athens* and a Native of *Attica*. *Cranaus* began to reign in the Year before *Chriſt* 1507, to which add 248 Years, then the *Ogygian* Flood fell in the Year before *Chriſt* 1755, if the *Deucalion* Flood was in the firſt of *Cranaus*; and it was either then, or not later than the fourth of *Cranaus*, as I have elſewhere (71) ſhewn; and where the corrected *Parian* Marbles place it.

It appears, that it was unanimouſly agreed by the ancient Hiſtorians, that the *Ogygian* Flood happened in the Reign of *Phoroneus*; but in what Year of his Reign was not known. But from the foregoing Evidence we may place it, either in the Year before *Chriſt* 1771, which was the ninth Year of *Phoroneus*; or in the Year before *Chriſt* 1761, which was the nineteenth Year of his Reign, or in the Year before *Chriſt* 1752, which was the twenty-eighth of *Phoroneus*: and I think the laſt to be the moſt probable Year.

Having endeavoured to fix, with the greateſt Probability, the Æra of the Kingdom of *Argos* to the Reign of *Phoroneus*, and the Year

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(70) Hiſtor. Compend. p. 11.

(71) *Apollodorus* placeth the *Deucalion* Flood in the Reign of *Cranaus*; and *Varro* placed it in the ſame Reign, as *Auguſtine* tells us, De civ. Dei, lib. xviii. c. 10. fin. And *Clemens Alexandrinus*, from *Tatian*, places it in the contemporary Reign of *Crotopus*; ſee Strom. i. p. 321. and Notes. And *Euſebius* is miſtaken, in putting it in the Reign of *Cecrops*; and the later Chronologers are miſled by him: but it is with the greateſt Probability placed in the fourth Year of *Cranaus* and *Crotopus*, according to the true *Attic* Æra from *Cecrops*, and in the Year before *Chriſt* 1504.

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before *Chriſt* 1779; the Reigns of the following Kings are to be deduced from that Æra: and we cannot err much if, with *Euſebius*, we date the Reign of *Ogyges* from the ſame Year.

Kings of Argos *from* Phoroneus.

[*Inachus*, Father of *Phoroneus*, came to *Argos* with a Colony, and lived there fifty Years; An. M. 3597. Before Ch. 1829.]

	Reigned Years	*Year of the World*	*Before Chriſt*
1 K. *Phoroneus*	60	3647	1779
2 *Apis*	35	3707	1719
3 *Argus*	70	3742	1684
4 *Criaſus*	54	3812	1614
5 *Phorbas*	25	3866	1560
6 *Triopas*	36	3891	1535
7 *Crotopus*	21	3927	1499
8 *Steneleus*	11	3948	1478
9 *Danaus*	50	3959	1467

The *Parian* corrected Marbles make *Danaus* come to *Argos* in the Year before *Chriſt* 1586; but do not ſay that he then reigned there.

	Reigned Years	*Year of the World*	*Before Chriſt*
10 *Lynceus*	35	4009	1417
11 *Abas*	23	4044	1382
12 *Prætus*	17	4067	1359
13 *Acriſius*	31	4084	1342

The *Argive* Kingdom was now divided, and *Acriſius* reigned at *Mycenæ*, and *Prætus* at *Argos*. The Years of the Reigns agree with *Africanus* and *Euſebius*. But ſome of them are wrong in the common Chronological Tables: and the Reign of *Phoroneus* is placed ſeveral Years too high in them.

Of the Times of Io, Epaphus, Belus, Agenor, Cadmus, *etc.*

Theon (72), in his Scholia on *Aratus*, ſaies, *Belus* was the Son of *Libya*, and Grandſon of *Epaphus*, who was the Son of *Io*. And *Apollodorus* (73) makes *Libya* the Daughter of *Epaphus*, Son of *Io*; and *Agenor* and *Belus* the Sons of *Libya* by *Neptune*; and *Cadmus* was the Son of *Agenor*, and *Danaus* was Son of *Belus*. This Genealogy from *Io* is fixed and undiſputed, and makes *Io* no more than four Generations before *Danaus*; as *Æſchylus* (74) alſo makes her. Therefore ſhe muſt live in the Reign of *Criaſus*; and the Story of her lying with *Jupiter*, cannot be older than the Year before *Chriſt* 1600.

Apollodorus (75) relates, that *Cadmus* was the Son of *Agenor* and *Telephaſſa*, whom he married in *Phœnicia*: but the Scholiaſt on the *Phœniſſæ* of *Euripides* ſaies, he was the Son of *Agenor* and *Antiope*, the Daughter of *Belus*; and the Scholiaſt (76) of *Apollonius Rhodius* ſaies, from *Pherecydes*, an ancient Author, that *Cadmus* was the Son of *Agenor* and *Argiope*, his ſecond Wife, who was the Daughter of *Nilus*, and not of his firſt Wife the Daughter of *Belus*: therefore the Scholiaſt of *Euripides* is miſtaken.

(72) Ιοῦς τοῦ Ἔπαφος οὗ Λιβύη, ἧς Βῆλος, οὗ Αγήνωρ, οὗ Κηφεύς. p. 26. edit. Oxon. The Words οὗ Αγήνωρ are an Interpolation, and ought to be omitted: for *Agenor* was Son of *Libya*, and Brother to *Belus*; and *Cepheus* was the Son of *Belus*, but not of *Agenor*.

(73) Lib. ii. p. 72. lib. iii. init. See Schol. on *Pindar's* Pyth. iv. ℣ 25. where *Pindar* calls *Libya* Επάφοιο κόραν, the Daughter of *Epaphus*. See alſo the Scholiaſt on the *Phœniſſæ* of *Euripides*, ℣ 5. and on the *Oreſtes*, ℣ 930. alſo the Scholiaſt on *Homer*, Il. A. ℣ 42. p. 28. and Pauſan. Meſſen. p. 134.

(74) In Prometh. Vinct. p. 52. and the Scholiaſt there, edit. Steph. 1557. So likewiſe in Supplic. ℣ 300—325.

(75) Αγήνωρ παραγενόμενος εἰς τὴν Εὐρώπην γαμεῖ Τελεφάσσαν. lib. iii. init. This is the preſent Reading of *Apollodorus*. But he wrote εἰς τὴν Φοινίκην, as he has it, lib. ii. p. 71. And *Agenor* never went into *Europe*; but he went into *Phœnicia* out of *Egypt*, and reigned there.

(76) Argonaut. lib. iii. on ℣ 1185.

The *Grecian* Accounts are very confuſed about the Age of *Io*, becauſe many ancient Writers thought her to be the Daughter of *Inachus*, Father of *Phoroneus*: theſe were (77) *Caſtor*, *Æſchylus*, and moſt of the Tragedians, and *Herodotus* (78) gave the ſame Account from the *Perſian* Hiſtorians. But ſhe lived two Generations later; and thoſe who thought her the Daughter of *Inachus*, as *Æſchylus*, *Theon* (79), and others, ſuppoſed *Epaphus* to be her Son who lived but three Generations before *Danaus*, and ſo could not be born before the Year before *Chriſt* 1600.

Io therefore was not the Daughter of *Inachus*; but either of *Piren* (80), as *Heſiod* and *Acuſilaus* related: or elſe, as (81) *Apollodorus* ſaies ſome thought, [and *Aratus* was one, and (82) *Pauſanias* agreed with them] ſhe was the Daughter of *Iaſus*, Brother of *Criaſus* King of *Argos*. And *Iaſus* was the Son of *Argus*, who was the third King of *Argos* after *Inachus*; and from him the City and Country was called *Argos*.

Io was called *Callithyia*, as we learn from (83) *Heſychius*, and was the firſt Prieſteſs of *Juno's* Temple at *Argos*, which was built by *Piras*, or *Piren* her Father, as *Plutarch* relates, from whom *Euſebius* tells us (84), that *Piras* firſt built a Temple to *Juno* at *Ar-*

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(77) Lib. ii. p. 69. Apollodor.

(78) Lib. i. c. 1.

(79) *Aratus* Phænom. p. 25. edit. Oxon. rightly called *Cepheus* a Deſcendant of *Iaſus*: γένος Ἰασίδαο, as he deſcended from *Io* the Daughter of *Iaſus*, as others alſo thought. *Theon* took Ἰασίδαο to be the ſame as Ἰνάχοιο, or to be derived from *Io* his Daughter; and ſaies, *Cepheus* was called *Iaſides*, not from *Iaſus* but from *Inachus*, from whoſe Daughter *Io*, he ſaies, he derived his Original; being the Son of *Belus*, who was the Son of *Libya*, who was the Daughter of *Epaphus*, who was the Son of *Io*, the Daughter of *Inachus*. Schol. p. 26.

(80) Apollodor. lib. ii. p. 69.

(81) Ibid.

(82) Corinth. p. 58.

(83) Ἰὼ Καλλιθύεσσα ἐκαλεῖτο ἡ πρώτη ἱέρεια τῆς Ἀθηνᾶς. So the Editt. have it; but *Heſychius* wrote, as *Scaliger* obſerved, τῆς Ἥρας. And this is confirmed from *Plutarch* in the following Paſſage. And perhaps *Heſychius* wrote alſo Καλλίθυια, as *Plutarch* did.

(84) Λέγεται Πείρας ὁ πρῶτος Ἀργολίδος Ἥρας ἱερὸν εἱσάμενος τὴν ἑαυτοῦ θυ-

gos, in which he placed her Image made of Pear-tree Wood; and conſecrated his Daughter *Callithyia* the firſt Prieſteſs.

Euſebius, in his Chronicon, places *Callithyia* or *Io* in the firſt Year of *Criaſus*, and calls her the Daughter of *Piranthus* or *Piras*, as *Pontacus's* MSS. more truly read; and ſaies ſhe was the firſt Prieſteſs at *Argos*. This agrees very nearly to the true Time of *Io*. But afterwards, in the ſeventeenth Year of *Triopas* (which was ninety-five Years after the firſt of *Criaſus*) he relates, that *Jupiter* lay with *Io* the Daughter of *Iaſus*: that ſome related ſhe went into *Egypt*, and married *Telegonus*, by whom ſhe had *Epaphus*. This is a great Parachroniſm, and inconſiſtent with all ancient Hiſtory.

Theon relates (85), that *Trochilus* was Son of *Callithyia*, the firſt Prieſteſs at *Argos*, and was the firſt who joined Horſes to a Chariot: *Euſebius* ſaies, it was a Chariot with four Horſes; and places *Trochilus* in the Year before *Chriſt* 1568, very agreeably to his Account of the Time of *Callithyia*, and to the true Age of *Io*.

Jupiter was related to lie with *Io*, and to get *Epaphus* of her, who might be the Son of *Telegonus*, who carried her off into *Egypt*. This was about the Year before *Chriſt* 1600; and could not be much before. *Io* went into *Egypt*, and married *Telegonus*, a King of *Egypt*; and erected a (86) Statue to *Iſis*; and was alſo herſelf called *Iſis*, and the *ſecond Io* (87), to diſtinguiſh her from *Io* Daughter of *Inachus*.

Epaphus had a Daughter called *Libya*, who was born about the Year before *Chriſt* 1578: and ſhe had *Belus* and *Agenor* by *Neptune*, or ſome Prince of the Sea-Coaſt of *Egypt*, about the Year before *Chriſt* 1558. *Cadmus* was born of *Agenor* and *Telephaſſa*, in *Phœ-*

γατέρα Καλλίθυιαν ἱέρειαν καταστήσας, ἐκ τῶν περὶ Τίρυνθα δένδρων ὄγχνην τεμὼν εὐκτέανον Ἥρας ἄγαλμα μορφῶσαι. Apud Euſeb. præp. Evang. lib. iii. c. 8. *Æſchylus* calls *Io*, Κληδοῦχον Ἥρας. Supplic. ℣ 299.

(85) Τροχίλου τῆς Καλλιθέας [rather Καλλίθυιας] παιδὸς τῆς πρώτης ἐν Ἄργει γενομένης ἱερείας, ἅρμα πρώτου ζεύξαντος. Schol. in Arat. Phænom. p. 23.

(86) Εἰς Αἴγυπτον ἐλθοῦσα (Ἰὼ) ἐγαμήθη Τελεγόνῳ τῷ βασιλεύοντι τότε Αἰγυπτίων· ἱδρύσατο δὲ ἄγαλμα Δήμητρος, ἣν ἐκάλεσαν Ἶσιν Αἰγύπτιοι, καὶ τὴν Ἰὼ, Ἶσιν ὁμοίως προσηγόρευσαν. Apollodor. lib. ii. p. 71.

(87) Syncel. Chronograph. p. 152, 158.

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nicia, about the Year before *Chriſt* 1520; or, as *Pherecydes* and others thought, in *Egypt*, of *Argiope* Daughter of *Nilus*; and *Euſebius* and *Conon* agree, that he was born in *Egypt*. He fled into *Phœnicia* from the Tyranny of his Uncle *Buſiris* [as *Conon* (88) relates] who reigned in the *Libyan* (89) *Egypt*: and *Diodorus Siculus* (90) ſuppoſes, that his Father *Agenor* went with him, and reigned in *Phœnicia*.

Agenor ſent *Cadmus* with a Body of *Phœnicians* into *Greece*, to ſeek his Siſter *Europa*, who had been carried away by a Maſter of a Ship. This was in the Year before *Chriſt* 1495: and the next Year having conquered the *Bæotians*, he ſettled with his *Phœnicians* in their Country; and built the Citadel which he called *Cadmeia*, and afterwards a City which he named *Thebes*, after the famous *Egyptian* City ſo called, and where his Father *Agenor* probably lived, and he might be born.

Cadmus, for ſlaying the *Bæotians*, called the *Dragons Teeth* (91), was forced to ſerve *Mars* eight Years; and after the Term of his Servitude was fulfilled, he married *Harmonia*, the Daughter of *Mars* by *Venus*. This was about the Year before *Chriſt* 1486. By her *Cadmus* had *Semele*, of whom *Bacchus* was born, about the Year before *Chriſt* 1420: who was ſlain by *Perſeus* in the ninetieth Year of his Age, and the Year before *Chriſt* 1330, as *Euſebius* relates from the Poet (92) *Dinarchus*. *Scaliger* thinks this to be a Miſtake in *Euſebius*, and ſhews (93) from *Cephalion*, the Hiſtorian, that *Perſeus* in his War with *Bacchus* did not kill *Bacchus*, but fled (94) from him. *Scaliger* did not remember, that *Pauſanias* relates (95) that *Bacchus* and his Female Warriors having invaded *Argos*, were defeated by *Perſeus*, and many of the Women ſlain: and this War was probably after that *Perſeus* had invaded *Bacchus*, and was forced to fly; and might be the Occaſion of this War of *Bacchus* againſt *Perſeus* at *Argos*: where *Bacchus* was defeated. But *Pauſanias* does not ſay he was ſlain. However, this Defeat might give Occaſion to the Tradition of his being ſlain, and it might be true.

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(88) Narrat. xxxii. p. 272.

(89) Iſocrat. in Buſir. Orat.

(90) Lib. iv. p. 210.

(91) Conon. Narrat. xxxvii. Apollodor. lib. iii. p. 156, 157. See Suid. Καδμεία νίκη.

(92) Chron. lib. poſter. p. 87.

(93) Animadv. in Euſeb. Chron. p. 44. edit. 1658.

(94) See Georg. Syncel. Chronograph. p. 167.

(95) Corinth. p. 62, 64.

Scaliger never heard of the Poet *Dinarchus* but in *Euſebius*. *Dionyſius* (96) of *Halicarnaſſus* mentions, from another Writer, four Authors named *Dinarchus*: one an *Athenian* Orator; another who wrote of the Mythology of *Crete*; a third of *Delos*; and a fourth, who wrote a Treatiſe concerning *Homer*: and one of theſe might be the Poet *Dinarchus*. But *Cyril* (97) mentions the Poem of *Dinarchus* concerning the Actions of *Bacchus*; that he ſlew *Actæon* and *Lycurgus*; and was afterwards ſlain by *Perſeus*, and buried at *Delphi*: and he ſaies in another Place, that *Perſeus* ſlew *Bacchus*.

Thus I have cleared the Times of a perplexed Part of ancient *Greek* Hiſtory, which is very confuſed in all Chronological Tables and Writers.

Of the Time of the Argonaute *Expedition.*

The *Argonautic* Expedition has ever been famous in Hiſtory; but the Time of it has never been known, or rightly fixed by any Chronologer.

The Chronologer *Thraſillus* (98) placed the Expedition of *Perſeus* ninety-eight Years before the *Argonautic*, and the *Argonautic* Expedition ſeventy-nine Years before the Deſtruction of *Troy*: ſo the Expedition of *Perſeus*, by his Account, was in the Year before *Chriſt* 1361; and the *Argonautic* Expedition was in the Year before *Chriſt* 1263.

Now, as *Acriſius*, the Grandfather of *Perſeus* by his Daughter *Danae*, began to reign in the Year before *Chriſt* 1342, and reigned

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(96) De Antiq. Orator. p. 112. edit. Sylburg. 1586.

(97) Cont. Jul. lib. x. p. 341, 342. alſo Cont. Jul. lib. i. p. 11.

(98) Apud Clem. A. Strom. i. p. 336.

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thirty-one Years; it is very abſurd to ſuppoſe his Grandſon to be a Man, and to make an Expedition nineteen Years before. So that *Perſeus* is placed at leaſt thirty Years too high; and in conſequence the *Argonautic* Expedition is at leaſt as many Years too high, or more. And as *Hercules*, *Caſtor*, and *Pollux*, were known to be *Argonauts*, their Times will not agree with the common Æra of that Expedition: and much leſs the Age of *Helena*, the Siſter of *Pollux*, who muſt have been an old Woman when *Paris* ſtole her for her Beauty. For if ſhe was born not (as is ſuppoſed) with *Pollux*, but at the *Argonautic* Expedition, ſhe muſt, by the foregoing Reckoning, be ſeventy-nine Years old at the taking of *Troy*.

Thraſillus has miſled other Chronologers both ancient and modern. *Euſebius* placed the *Argonautic* Expedition ninety-one Years before the Deſtruction of *Troy*, that is, by his Account, in the Year before *Chriſt* 1271. And *Petavius* placed it ſeventy-nine Years before the *Trojan* Æra, that is, in the Year before *Chriſt* 1263, with *Thraſillus*: and others place it about the ſame Time. But theſe Accounts demonſtratively carry it many Years too high.

All the ancient Writers agree, that *Hercules* was a contemporary Hero with the *Argonauts*; and moſt of them related that he ſailed with them, though ſome reported that he was left by the Way, and did not go to *Colchis*.

Herodotus (99) ſaies it was related, that *Hercules* was left by the *Argonauts* in the Bay of *Magneſia*, where he was ſent aſhore for Water, when they ſailed to *Colchis* for the Golden Fleece. And he went thence to the Court of *Lydia*, and was Servant to Queen *Omphale*, Daughter of *Jordanns*, as *Apollodorus* relates from *Herodotus*: and *Herodotus* (1) ſuppoſes him to be at *Lydia*, where he got one of *Omphale's* Maids with Child, and had by her a Son called *Cleolaus*, from whom the *Heraclidæ* deſcended.

Apollodorus (2) gives a better Account of *Hercules* being left by the

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(99) Lib. vii. c. 193. *Plutarch* alſo ſaies, the *Argonauts* left *Hercules* in their Expedition. Reipub. gerend. Præcepta. p. 819.

(1) Lib. i. p. 4.

(2) Lib. i. p. 51, 52.

the *Argonauts*: he ſaies that *Hylas*, the Favourite of *Hercules*, was ſent aſhore to fetch Water, and not returning, *Hercules* went to ſeek him, and ſtaying long the Ship ſailed, and he was left in *Myſia*. Now it was, he adds, that *Herodotus* related his ſerving *Omphale*. But (3) *Pherecydes*, an ancient Hiſtorian, wrote, that *Hercules* did not go out with the *Argonauts*; and gave a ſilly Reaſon for it, as if the Ship *Argo* could not bear the Weight of ſo great an Hero. But *Demaretes*, another ancient Hiſtorian, ſaid he went to *Colchis*; and a ſtill older Writer, (4) *Dionyſius (Mileſius)* ſaid he was the Captain of the *Argonauts*.

Apollodorus (5) in another Place relates, that the *Argonautic* Expedition happened whilſt *Hercules* was with *Omphale*, whom he ſerved three Years; and that as ſoon as his Servitude was expired, he went with *Telamon* and an Army in eighteen Ships and took *Troy*: and having ſlain *Laomedon*, he made his Son *Podarces*, called *Priam*, King; whom his Siſter *Heſione* firſt redeemed with her Golden Veil.

Tzetzes (6) from ancient Writers ſaies, that *Hercules* ſerved *Omphale* Queen of *Lydia* three Years, and that after this Term was expired, he went with *ſix* Ships and took *Troy*. He adds, that *Muſæus* the Poet made mention of *Hercules* ſerving *Omphale*, whom he called the (7) *Jordanian Nymph*; becauſe ſhe was Daughter of *Jordanus*.

Diodorus Siculus (8) gives an Account of *Hercules* ſerving *Omphale* Queen of *Lydia*, which he relates as precedent to the *Argonautic* Expedition, in which he ſaies he accompanied *Jaſon* to fetch the Golden Fleece: and afterwards tells, that in his Return with the *Argonauts* from *Colchis*, he went to *Troy*, to demand *Laomedon's*

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(3) *Pherecydes* flouriſhed in the 75th Olympiad; in the Year 480 before the *Chriſtian* Æra.

(4) This *Dionyſius* flouriſhed in the Reign of *Darius Hyſtaſpis*, and in the 65th Olympiad, and the Year before *Chriſt* 520.

(5) Lib. ii. p. 126, 127.

(6) Chiliad. ii.

(7) Θηλδ'ειν ἐκόμιζεν (i. e. Mercurius) Ιορδανίῃ πότε νύμφῃ.

(8) Lib. iv. p. 237, 238.

Mares which he had promiſed him, when he delivered his Daughter *Heſione* (9) from the Sea-Monſter to which ſhe was expoſed, and who was promiſed to be her Deliverer. Upon *Laomedon's* refuſing to deliver the Mares and his Daughter *Heſione*, *Hercules* with *Telamon*, and a Body of *Argonauts*, beſieged the City and took it; and ſlew *Laomedon*, and made his Son *Priam* King, who would have perſuaded his Father to perform his Promiſe to *Hercules*.

From the preceding Hiſtory of *Hercules* we may nearly fix the Date of the *Argonautic* (10) Expedition: for it muſt be placed either whilſt he ſerved *Omphale*, or the Year that he ſlew *Laomedon* King of *Troy*. As the latter Account ſeems moſt probable, it fixes the *Argonautic* Expedition to the Year before *Chriſt* 1224, or 1225. For it is agreed that *Priam* reigned forty Years, and was killed at the taking of *Troy*; and ſo began to reign in the Year before *Chriſt* 1224: and if *Hercules* made him King in his Return with the *Argonauts* from *Colchis*, the Expedition thither muſt have been either in the Year 1224 or 1225 before the *Chriſtian* Æra.

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(9) Ibid. p. 252. Apollodor. lib. ii. p. 113, 126, 127.

(10) *Lactantius* well obſerves, Navigavit Hercules cum Argonautis, expugnavitque Trojam, iratus Laomedonti ob negatam ſibi pro filiæ ſalute mercedem, unde, quo tempore fuerit, apparet. De falſ. relig. lib. i. c. 9.

The only Objection to the Account of *Hercules* taking *Troy* in his Return with the *Argonauts*, and which *Diodorus* himſelf takes notice of (lib. iv. p. 252.) is, that the *Argonauts* had no more than one Ship with them; but that *Hercules* went with an Army of Volunteers in *ſix Ships*, as *Homer* relates, and as others ſaid, in *eighteen*, when he took *Troy*. This favours the Account of his ſailing to *Troy*, and taking the City by Storm, and killing *Laomedon*, about two Years after the *Argonaute* Expedition; and can make no more Difference in the Æra of it. But *Diodorus* credits the other Account, of *Hercules* taking *Troy* in his Return with the *Argonauts* from *Colchis*. The Account in *Homer*, which is a Boaſt of *Tlepolemus* the Son of *Hercules*, in his Contempt of *Sarpedon* whom he was going to fight, is ſuſpicious. For *Homer* ſaies, *Hercules* went *with ſix Ships only, and a very few Men* in them, which looks romantic and fabulous. His Words are, Ἓξ οἴης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν
Ἰλίου ἐξαλάπαξε πόλιν—Iliad E. ỳ 641, 642. Where the Words ἀνδράσι παυροτέροισιν are ill rendered in the *Latin* Verſion by *viris paucioribus*; and ſhould have been rendered, *viris admodum paucis*. For it is well

If this Expedition was made whilſt *Hercules* lived with *Omphale*, it could be only at higheſt in the Year before *Chriſt* 1227: for as ſoon as ſhe diſmiſſed him from her Service, he went to *Peloponneſe*, and raiſed an Army of Volunteers and ſailed to *Troy*, and ſlew *Laomedon* and made *Priam* King.

This Account of *Hercules* being an *Argonaut*, as I have ſhewn from the concurrent Teſtimonies of the moſt ancient Hiſtorians, demonſtrates the Falſity of the common Chronology, which places the *Argonautic* Expedition in the Year before *Chriſt* 1267; according to which, *Hercules* could be no more than ſeven Years old, being born, by the Reckoning of the ſame Chronology, in the Year before *Chriſt* 1274: though it is probable he was not born ſo ſoon. For *Hercules* (11) inſtituted an *Olympic* Game in honour of *Pelops*, 430 Years before the *Olympiads*, which commenced in the Year before *Chriſt* 776: ſo it was inſtituted in the Year before *Chriſt* 1206: and as he is ſuppoſed to have died this Year, when he was fifty-two Years old, ſay (12) *Clemens Alexandrinus*, *Euſebius*, and *Syncellus*, he muſt, by this Computation, be born in the Year before *Chriſt* 1258, or, if we reckon with (13) *Thraſyllus*, 441 Years from the *Olympic* of *Hercules* and his Death to the *Olympiads*, he muſt die in the Year before *Chriſt* 1217, and be born in the Year 1269 before that Æra: and we cannot by this latter Reckoning err more than two or three Years. And this Account is agreeable to the Relation of *Diodorus Siculus* (14), who ſaies, that *Hercules*, after his Conqueſt of *Troy*, returned into *Peloponneſe*; and was ſoon after baniſhed by *Euryſtheus* from *Tiryns*, and ſo went to *Pheneus* in *Arcadia*. Four Years after this, in the Year before *Chriſt* 1220, he went out of

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known, that the beſt *Greek* Writers do very elegantly uſe *Comparatives* and alſo *Superlatives* for *Poſitives*, of which an hundred Inſtances may be given.

(11) Syncel. Chronograph. p. 172.

(12) Clem. Alex. Cohort. ad gentes, p. 19. Euſeb. in Chron. Syncel. p. 164.

(13) The Editt. of *Clemens Alexandrinus* make *Thraſyllus* reckon 338 Years from the Return of the *Heraclidæ* to the firſt *Olympiad*; which was only 328 Years, as *Apollodorus* in Diod. Sic. lib. i. p. 6. reckoned: and alſo *Eratoſthenes*; and which is undoubtedly the true Number.

(14) Lib. iv. p. 238—243.

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Arcadia to *Calydon*, a City of *Ætolia*; and there he married *Deianira.* Three Years after his Marriage with *Deianira*, in the Year before *Chriſt* 1217, he left *Calydon* for Grief, in having undeſignedly killed a Youth with a Blow of his Fiſt. In his Journey coming to the River *Evenus*, he ſlew with a poiſoned Arrow the Centaur *Neſſus*, in the Act of forcing the Chaſtity of *Deianira*. The Centaur, as he was dying, gave *Deianira* a Receipt for a *Philtrum*, or Love-Charm, as he pretended, to prevent *Hercules* from falling in Love with any other Woman: this was to anoint his Shirt with a Mixture of his Seed and Blood as it dropped from the poiſoned Arrow, and to mix them with Oil; which ſhe did. After this *Hercules* had two Sons by *Deianira*; and then ſhe hearing that he was in Love with *Iole*, when he ſent to her for his Garments which he uſed to wear when he offered Sacrifice, ſhe ſent him the Shirt poiſoned with the Blood of the Centaur, to withdraw his Love from *Iole*: which he no ſooner put on, but the Poiſon entered his Fleſh and put his whole Body into a violent ſcorching and conſuming Heat, which was incurable. Whereupon, there being no Remedy, he, by the Advice of the *Delphic* Oracle, was burnt in Mount *Oeta* on a Funeral Pile in all his Accoutrements of War. By this Account *Hercules* died about the Year before *Chriſt* 1215.

In another Place *Diodorus Siculus* (15) relates *Hercules* falling into Madneſs ten Years after *Jaſon* had married *Medea*; which agrees to his dying in the Year before *Chriſt* 1215, as before: and to the fixing the *Argonautic* Expedition to the Year 1225 before the *Chriſtian* Æra.

The *Argonautic* Expedition could not be ſooner than the Time where I have placed it, or the Year before *Chriſt* 1225, becauſe it preceded the Siege of *Troy* but one Generation. Therefore (16) *Herodotus* ſaies, the Rapture of *Helen* by *Alexander*, or *Paris*, and the War of *Troy*, was in the *ſecond Generation* after the *Argonautic* Expedition.

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(15) Lib. iv. p. 256, 258.

(16) Δευτέρῃ γενεῇ. lib. i. p. 2.

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So one Age only intervened between them. And *Diodorus Siculus* (17) and *Tatian* (18) agree, that *Hercules*, who was an *Argonaute*, was but *one* Generation before the War at *Troy*; and that he lived very near it: and *Tatian* ſaies, that this is evident from his Son *Tlepolemus* fighting at *Troy*. Agreeably to the Obſervation of *Tatian*, and to confirm the Time of the *Argonautic* Expedition being no ſooner than I have made it, it is allowed and certain, that the *Argonaute* Princes were in the Flower of their Age when they went to *Colchis:* and their Sons, born probably moſt of them ſoon after their Return, and ſome of them before, were in the Flower of their Age when they went to *Troy*. The Interval of Time was not ſo great, but that ſeveral *Argonauts* fought alſo at *Troy*, and ſome of them ſurvived the Deſtruction of it.

Hyginus ſaies (19), that two Sons of *Ariadne*, Daughter of King *Minos*, were *Argonauts*, viz. *Phliaſus*, or *Phlias*, as *Apollonius Rhodius* calls him; and *Eumedon:* and if ſo, the *Argonautic* Expedition could not be older than I have made it. The Sons of *Theſpius* (20), got by *Hercules* of his Daughters by the Procurement of *Theſpius* himſelf, were *Argonauts*, ſo *Hercules* was about forty-four Years of Age at the *Argonautic* Expedition.

Philoctetes was an *Argonaut*, and was alſo with *Ulyſſes* at the Siege of *Troy*, and lived ſeveral Years after it was taken.

Euryalus was another *Argonaut*, who commanded the *Argives* with *Diomedes* at *Troy*. *Teucer* and *Ajax* were Sons of *Telamon*, who was an *Argonaut*; and *Telamon* ſurvived the Deſtruction of *Troy* ſome Years: for he baniſhed his Son *Teucer* ſix or ſeven Years after his Return from *Troy*; who went to *Cyprus* and built *Salamis* there, eight Years after *Troy* was taken, as the *Parian* Marbles tell us. *Aſcalaphus* (21) alſo was an *Argonaut*, and likewiſe warred at *Troy*; and was one of the Suitors of *Helen*, before ſhe married *Menelaus*.

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(17) Οἱ Ἕλληνες φασὶν Ἡρακλέα γενέσθαι γενεᾷ πρότερον τῶν Τρωικῶν. He adds, that he lived σχεδὸν κατὰ τοὺς Τρωικοὺς χρόνους, lib. i. p. 21.

(18) *Tatian* collected his Chronology from the moſt ancient *Greek* and other Writers. He ſaies, ὁ δὲ Ἡρακλῆς μιᾷ τῶν Τρωικῶν προγενέστερος πέφηνε γενεᾷ· τοῦτο δέ ἐστι φανερὸν ἀπὸ τοῦ παιδὸς αὐτοῦ Τληπολέμου τοῦ στρατεύσαντος ἐπὶ Ἴλιον. Orat. cont. Græc. fin. and apud Euſeb. Præp. Ev. lib. x. c. xi.

(19) Fab. xiv. p. 38, 43.

(20) Diod. Sic. lib. iv. p. 235, 245. He ſaies, *Hercules* was a very young Man and of great Strength of Body, when he got fifty Sons of the fifty Daughters of *Theſpius*, by the Procurement of *Theſpius*.

Farther, it is evident that the *Argonautic* Expedition could not be ſooner than I have placed it, if it be true that *Achilles* was then under the Care of *Chiron*, as *Apollonius Rhodius* (22) relates: for if we ſuppoſe him but five Years of Age at that Time, he would be thirty-ſix or thirty-ſeven Years old when he went to *Troy*: and it is not probable that he was older, if ſo old. For *Homer* repreſents him as a very young Man, and *beardleſs*, as (23) *Plato* ſaies: and his Tutor *Phœnix* (24) calls him (νήπιον) but a Child, and one unſkilled in martial Exploits as well as in haranguing, when he came firſt to *Troy*: and *Chiron's* Wife carried him in her Arms, to ſhew him to his Father *Peleus*, as he was ready to ſail to *Colchis* with the other *Argonauts*.

Another Thing to prove that the *Argonautic* Expedition could not be ſooner than I have dated it, is, that *Circe*, the Daughter of *Æetes* King of *Cholcis*, went into *Italy* after this Expedition; and was young enough to entertain *Ulyſſes* after the Deſtruction of *Troy*, and to have a Son by him. Suppoſing her then to be but five or ſix Years old when ſhe was carried into *Italy*, ſhe muſt be forty-ſix or forty-ſeven Years of Age when *Ulyſſes* was with her. And this is an Argument, that the *Argonautic* Expedition was rather later, and not ſooner than I have put it.

But if there be any Truth in *Ulyſſes* having Children by *Circe*, this *Circe* could not be the Daughter of *Æetes*; for ſhe was a Woman at the *Argonautic* Expedition, and older than *Medea*; and was married to a *Scythian* King, whom ſhe (25) poiſoned, and was forced

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(21) Apollodor. lib. i. p. 50. and lib. iii. p. 202.

(22) Argonaut. lib. i. ℣ 554, 558.

(23) Conviv. p. 1179.

(24) Hom. Il. I. ℣ 439, 440, 441.

(25) Diod. Sic. lib. iv. p. 249. See the poetical Accounts of *Circe* in Hom. Odyſſ. K. ℣ 136, 137, etc. and Heſiod. Deor. Generat. ℣ 1011,

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on that Account to leave the Country; whence ſhe went into *Italy*, and lived at a Promontory on the Sea-Coaſt, called *Circæum* after her Name. Therefore it muſt be the Daughter of this *Circe*, called alſo *Circe*, and Grand-daughter of *Æetes*, who lay with *Ulyſſes* in *Italy*.

The *Argonautic* Æra being fixed to the Year before *Chriſt* 1225, is as near the Truth as poſſible. The learned *Scaliger* ſaw the Abſurdity of placing it as high as *Euſebius* had done; and that it ought to be put in the Reign of *Theſeus*; but he is undoubtedly (26) miſtaken in placing it ſo low, as leſs than *twenty* Years before the Deſtruction of *Troy*. For had it been ſo low, it could not have happened in the Reign of *Theſeus*, as *Scaliger* ſaies it did: but it would have happened in the ſecond or third of *Meneſtheus*, who ſucceeded *Theſeus*, and in whoſe twenty-ſecond Year *Troy* was taken, as the *Parian* Marbles inform us. *Calviſius* (27) therefore, for the Reaſons alledged by *Scaliger*, has placed the *Argonautic* Expedition more rightly in the Year 1221 before the *Chriſtian* Æra.

Argo, which was the firſt large *Græcian* Ship, at the Return of the *Argonauts*, was (28) conſecrated by *Jaſon* to *Neptune*, the God of the Sea, in Gratitude for its ſafe Voyage; and afterwards was made a *Conſtellation*; being, as *Plutarch* (29) relates, the *Symbol* or Image of the famous Ship of *Seſoſtris*, called alſo *Oſiris*, which he built after his Return into *Egypt* from his nine Years Expedition (30).

1012, 1013. alſo ℣ 956, etc. Apoll. Rhod. Argonaut. lib. ii. ℣ 402. and the Schol. on the Place: and a fuller Account in the Schol. on lib. iii. ℣ 200. alſo Marc. Heracleotes Perieges. p. 10. Virg. Æn. vii. ℣ 11, etc. But Poets relate Stories without ſtrict Regard to Chronological Truth.

(26) Animadv. in Euſeb. Chron. p. 46.

(27) Chronolog. p. 184.

(28) Diod. Sic. lib. iv. p. 256.

(29) Τὸ πλοῖον ὃ καλοῦσιν Ἕλληνες Ἀργὼ, τῆς Ὀσίριδος νεὼς εἴδωλον ἐπὶ τιμῇ κατηστερισμένον. De Iſid. et Oſir. p. 359.

(30) The Ship of *Seſoſtris* is related to be 280 Cubits long, and covered on the outſide with Gold, and within with Silver, and dedicated to *Jupiter*, the great *Theban* Deity. Diod. Sic. lib. i. p. 52. fin.

Of the Æra of the taking of Troy.

This Æra is fixed with much more Certainty from the Teſtimonies of ancient Authors, than that of the *Argonautic* Expedition.

Dionyſius (31) of *Halicarnaſſus*, ſpeaking of the Time of the building of *Rome*, ſaies, that *Porcius Cato* collected the Term from ancient Hiſtory, to be 432 Years after the taking of *Troy*: and this Term, according to the Chronological Canons of *Eratoſthenes*, fell in the firſt Year of the ſeventh *Olympiad*. The firſt Year of the ſeventh *Olympiad* was the Year 752 before the *Chriſtian* Æra. So *Cato* reckoned that *Rome* was built this Year, which is one Year later than the Account of *Varro* made it. And by the ſame Computation, *Cato* placed the Deſtruction of *Troy* in the Year before *Chriſt* 1184. *Dionyſius* (32) follows the Account of *Cato*; and ſaies, *Daicles* the *Meſenian* was this Year Victor in the *Olympic* Race; and that it was the firſt Year of the Archonſhip of *Charops*, who was the firſt decennial Archon.

Dionyſius farther acquaints us with the Month, and Day of the Month, when *Troy* was taken. He ſaies it was near the End of the Year (33), ſeventeen Days before the Summer Solſtice (when the

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(31) Κάτων δὲ Πόρκιος Ἑλληνικὸν μὲν οὐχ ὁρίζει χρόνον· ἐπιμελὴς δὲ γενόμενος, εἰ καί τις ἄλλος, εἰς τὴν συναγωγὴν τῆς ἀρχαιολογουμένης ἱστορίας, ἔτεσιν ἀποφαίνει δυσὶ καὶ τριάκοντα καὶ τετρακοσίοις ὑστεροῦσαν τῶν Ἰλιακῶν· ὁ δὲ χρόνος οὗτος ἀναμετρηθεὶς ταῖς Ἐρατοσθένους χρονογραφίαις, κατὰ τὸ πρῶτον ἔτος πίπτει τῆς ἑβδόμης Ὀλυμπιάδος. Rom. Antiq. lib. i. p. 60.

(32) Ibid. p. 57, 58, 61. But *Dionyſius* not diſtinguiſhing between the *Olympiads* of *Iphitus*, and thoſe which began 108 Years after, when *Coræbus* was Victor, miſtook the Time of *Daicles*, who was the firſt crowned Victor at the ſeventh *Olympiad* of *Iphitus*, in the Year before *Chriſt* 860, as we are aſſured by *Phlegon*.

(33) Ἴλιον μὲν γὰρ ἥλω τελευτῶντος ἤδη τοῦ θέρους, ἑπτακαίδεκα πρότερον ἡμέραις τῆς θερινῆς τροπῆς, ὀγδόη φθίνοντος μηνὸς Θαργηλιῶνος, ὡς Ἀθηναῖοι τοὺς χρόνους ἄγουσι. Ibid. p. 51. In this Paſſage there are, I think, two Errors: firſt, *Dionyſius* could not write, that ſeventeen Days before the Summer Tropic were at the End of Summer, or near it, when Summer was but begun a Month before. For the ſame Reaſon he did not write ἔαρος, *Spring*, inſtead of θέρους, Summer, as *Lapus* conjectured: and after him *Petavius* would have

Athenian Year commenced) and the eighth Day before the End of the Month *Thargelion:* that is, *Troy* was taken in the Night (at Full Moon (34) ſay ſome) between the twenty-third and twenty-fourth of *Thargelion*, and between the eleventh and twelfth of *June*; the Solſtice then falling on the twenty-eighth of *June*, as (35) *Petavius* thinks.

Dionyſius (36) of *Argos* placed the taking of *Troy* in the eighteenth Year of the Reign of *Agamemnon*, and the firſt Year of the Reign of *Demophoon* Son of *Theſeus*, and the twelfth Day of *Thargelion*. This was in the Year before *Chriſt* 1183. *Agis* and *Dercylus* wrote, in the third Book of their Hiſtory, that *Troy* was taken on the twenty-third Day of *Panemus*, which Month correſponds to the *Attic* Month *Thargelion*. *Hellanicus* ſaid it was taken on the twelfth of *Thargelion*; and other *Attic* Hiſtorians related it to be taken on the twenty-third of *Thargelion*; and in the laſt Year of *Meneſtheus*, at *Full Moon*, which was in the Year 1183 before the *Chriſtian* Æra. Laſtly, others placed the taking of it on the twenty-third Day of the Month *Scirophorion*, which was the laſt Month of the old *Attic* Year.

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it: becauſe Spring was ended above a Month before. Therefore inſtead of θέρους, *Dionyſius* wrote, either ἔτους or ἐνιαυτοῦ, which latter *Sylburgius* conjectures to be his Reading; agreeably to which I have rendered the Word. Secondly, inſtead of ὀγδόῃ I would read ἑβδόμῃ, as the *Parian* Marbles have it, from the *Attic* Computation.

(34) *Clemens Alexandrinus*, apud Euſeb. Præp. Evang. lib. x. c. 12. p. 498. and Strom. i. p. 321.

(35) Doct. Temp. lib. ix. c. 29.

(36) Κατὰ δὲ τὸ ὀκτωκαιδέκατον ἔτος τῆς Ἀγαμέμνονος βασιλείας Ἴλιον ἑάλω, Δημοφῶντος τοῦ Θησέως βασιλεύοντος Ἀθήνησι, τῷ πρώτῳ ἔτει, Θαργηλιῶνος μηνὸς δευτέρᾳ ἐπὶ δέκα, ὥς φησι Διονύσιος ὁ Ἀργεῖος· Ἄγις δὲ καὶ Δέρκυλος (ſo Clem. Alex. and Athenæus; *Euſebius* has Κέρκυλος by a Miſtake of the Copier) ἐν τῇ τρίτῃ, μηνὸς Πανέμου ὀγδόῃ φθίνοντος· Ἑλλάνικος δωδεκάτῃ Θαργηλιῶνος· καί τινες τῶν τὰ Ἀττικὰ συγγραψαμένων ὀγδόῃ φθίνοντος, βασιλεύοντος τὸ τελευταῖον ἔτος Μενεσθέως, πληθυούσης σελήνης· νὺξ μὲν ἔην [φησὶν ὁ τὴν μικρὰν Ἰλιάδα πεποιηκὼς] μεσάτα, λαμπρὰ δ' ἐπέτελλε σελάνα· Ἕτεροι δὲ Σκιροφοριῶνος τῇ αὐτῇ ἡμέρᾳ. Clem. Alex. Strom. i. p. 321. and apud Euſeb. Præp. Evang. lib. x. c. 12. p. 498.

Apollodorus (37) reckoned, from the taking of *Troy* to the Return of the *Heraclidæ*, eighty Years, and thence to the firſt *Olympiad* 328 Years; ſo that he placed the taking of *Troy* in the Year before *Chriſt* 1184. *Diodorus Siculus* (38) follows the Reckoning of *Apollodorus*, and computes 779 Years from the taking of *Troy* to the fourth Year of the ninety-third *Olympiad*; ſo he placed the Deſtruction of *Troy* in the Year 1184 before the Birth of *Chriſt*.

Solinus (39) ſaies, that by comparing the *Greek* and *Roman* Chronography together, it appeared that *Rome* was built the firſt Year of the ſeventh *Olympiad*, in the 433d Year after the taking of *Troy*: ſo he placed the building of *Rome* in the Year before *Chriſt* 752, and the Deſtruction of *Troy* in the Year 1184 before the *Chriſtian* Æra. *Solinus* adds, that the *Olympic* Games were reſtored by *Iphitus* 408 Years after the taking of *Troy*, which again places the Deſtruction of *Troy* in the Year before *Chriſt* 1184.

The famous Mathematician and Chronologer (40) *Eratoſthenes* computed 407 Years from the taking of *Troy* to the firſt *Olympiad*. He reckoned, from the taking of *Troy* to the Return of the *Heraclidæ* into *Peloponneſe* eighty Years; thence to the building of *Ionia* ſixty Years; thence to *Lycurgus* 159 Years; thence to the Beginning of the *Olympiads* 108 Years; in all 407 Years. Therefore *Eratoſthenes* placed the Deſtruction of *Troy* in the Year before *Chriſt* 1183; or the Year after that where *Apollodorus* fixed it. *Tatian* (41) follows the Computation of *Eratoſtenes*; and places the taking of *Troy* 407 Years before the firſt *Olympiad*, or in the Year before *Chriſt* 1183.

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(37) Apud Diod. Sic. lib. i. p. 6.

(38) Lib. xiv. p. 235.

(39) Collatis igitur noſtris et Græcorum temporibus, invenimus incipiente Olympiade ſeptima Romam conditam, anno poſt Ilium captum quadringenteſimo triceſimo tertio. Polyhiſt. c. i.

(40) Apud Clem. Alex. Strom. i. p. 336. And Cenſorin. De die natal, c. xxi.

(41) Cont. Græc fin. And he places the taking of *Troy* in the eighteenth Year of *Agamemnon*, in the Year before *Chriſt* 1185. Ibid.

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Cenſorinus (42) a very exact Chronologer, computing the Times before the *Olympiads*, ſaies, "that the Time from the firſt, or *Ogygian* Flood, to the firſt *Olympiad*, is not clearly known; but is thought to be about *one thouſand and ſix hundred Years*. That is to ſay, from the firſt Flood called the *Ogygian*, to the Reign of *Inachus*, about *four hundred Years*: hence to the firſt *Olympiad*, a little more than *four hundred Years*. Theſe only, though the laſt of the fabulous Times, yet, as being neareſt to the hiſtorical Times, ſome endeavoured more certainly to define them. Therefore *Soſibius*, in his Writings, computed them to be 395 Years. *Eratoſthenes* reckoned them 407 Years. *Timæus* 417. *Aretes* 514 (it ſhould be 414) and many others reckoned them differently; whoſe Diſagreement ſhews the Time to be uncertain."

It is evident there is a great Corruption in the Words, *one thouſand and ſix hundred Years*; for none of the Ancients ever reckoned *ſixteen hundred Years* from the *Ogygian* Flood to the firſt *Olympiad*: but they generally reckoned, as I have ſhewn above, this Interval to be one thouſand and twenty Years, though that was too much. So that we may be ſure that *Cenſorinus* wrote, *about a thouſand Years*: which Term placeth the *Ogygian* Flood about the Year before *Chriſt* 1776, whereabout, or a few Years more or leſs, the ancient Writers placed it. Secondly, *Cenſorinus* refers Part of this Sum of a thouſand Years to an Æra which occurred between the *Ogygian* Flood and the *Olympiads*; and the other Part from that Æra to the *Olympiads*. Therefore theſe two Numbers made up the preceding one, or the thouſand Years. And as there are but 800 Years in the two following Numbers, 200 are plainly wanting in one of them. Therefore *Cenſorinus* could not poſſibly write, that *four hundred Years* were reckoned from the *Ogygian Flood* to the *Reign of Inachus:* and this for two Reaſons; Firſt, becauſe the Reign of *Inachus*, ſuppoſed to be the firſt King of *Argos*, was not any Æra amongſt the ancient *Greeks*; ſo far from it, that many queſtioned whether there ever was any ſuch King: and *Phoroneus* was generally reckoned the firſt King of *Argos* by the moſt ancient Writers, as *Acuſilaus* and others. Secondly, all who thought *Inachus* to be the firſt King of *Argos*, placed him many Years before the *Ogygian* Flood, which all agreed happened in the Reign of *Phoroneus* his Son, or after, in the next Reign. Therefore *Cenſorinus* could not, from any Hiſtory or ancient Accounts, reckon the Reign of *Inachus* four hundred Years after the *Ogygian* Flood. But there was a famous Æra of the *Greeks* between the *Ogygian* Flood and the Beginning of the *Olympiads*, to which they reckoned from Times before it, and from which they reckoned to the *Olympiads*; and this Æra was the Deſtruction of *Troy*. Therefore we may be ſure that *Cenſorinus* reckoned to it, and wrote, [ad Ilii excidium] *to the Deſtruction of Troy*; and not [ad Inachi regnum] *to the Reign of Inachus*, as all the Editions of *Cenſorinus* have it. And as it was not four hundred Years only, but about ſix hundred Years from the *Ogygian* Flood to the Deſtruction of *Troy*, here *Cenſorinus* certainly wrote IDC. *i. e.* 600, which placed the *Ogygian* Flood about the Year before *Chriſt* 1783 or 1784, which is very near the trueſt Date of it. So that we ſee that the two hundred Years omitted in the ſecond Number belong to this Æra. Both theſe Emendations are confirmed by what follows, in the reckoning a little more than four hundred Years from the preceding Æra to the *Olympiads*. For the Ancients generally agreed to reckon a little more than four hundred Years from the Deſtruction of *Troy* to the firſt *Olympiad*. *Eratoſthenes* computed it 407 Years; *Apollodorus* 408; and others a few more or leſs. So that I have (43) reſtored the true Reading of this moſt accurate and valuable Author.

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(42) Secundum [tempus a cataclyſmo priore ad Olympiadem primam] non plane quidem ſcitur; ſed tamen ad mille circiter et IↃC (i. e. 600) annos eſſe creditur. A primo ſcilicet cataclyſmo, quem Ogygium dicunt, *ad Inachi regnum*, anni circiter 400: hinc ad Olympiadem primam paulo plus 400: quos ſolos, quamvis mythici temporis poſtremos, tamen quia a memoria ſcriptorum proximos, quidam certius definire voluerunt: et quidem Soſibius ſcripſit eſſe 395. Eratoſthenes autem ſeptem et 400. Timæus 417. Aretes IↃXIIII (lege CDXIIII. i. e. 414.) et præterea multi diverſe: quorum etiam ipſa diſſentio incertum eſſe declarat.

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(43) I would read the Paſſage, *viz.* Secundum (ſc. tempus a cataclyſmo priore ad Olympiadem primam) non plane quidem ſcitur: ſed tamen ad mille circiter annos eſſe creditur. A priore ſcilicet cataclyſmo, quem Ogy-

Euſebius (44) in his Chronicon, ſaies, the Deſtruction of *Troy* happened 406 Years before the firſt *Olympiad*; that is, in the Year before *Chriſt* 1182; but he ſaies (45) that the *Greek* Hiſtorians reckoned 408 Years from the firſt *Olympiad* up to the taking of *Troy*: yet, in *Scaliger's* Edition of the Chronicon, the taking of *Troy* is placed in the Year 1180 before the *Chriſtian* Æra.

From what has been obſerved, we may with great Exactneſs fix the famous Æra of the Deſtruction of *Troy*, to the Year before *Chriſt* 1183, which was the Computation of *Eratoſthenes* and others; or to the preceding Year 1184 before *Chriſt*, which was the Computation of *Apollodorus* the learned *Athenian* Chronologer, and others. And as *Troy* was taken by the *Greeks* in the End of the *Attic* Year, it makes very little Difference, whether we reckon the taking of it fell in the End of the Year before *Chriſt* 1184, or in the Beginning of the Year before *Chriſt* 1183.

What is principally to be inferred from the foregoing Accounts of the taking of *Troy* is, that the *Parian* Marbles, which place it in the Year before *Chriſt* 1209, do undoubtedly carry it twenty-five or twenty-ſix Years too high; in conſequence of which, the hiſtorical Relations mentioned in them before the taking of *Troy*; and others after it, till near the Time of the *Olympiads*, are placed ſo many Years too high likewiſe. The Reaſon is, becauſe the *Trojan* Æra was the moſt remarkable Epoch, *to which* from Times before it, and *from which* to the *Olympiads*, the moſt ancient *Greek* Computations were made.

gium dicunt, ad Ilii excidium anni circiter IDC. hinc ad Olympiadem primam paulo plus CCCC, etc. I think no Scholar or Critic can doubt of this being the genuine Reading of *Cenſorinus*. *Lydiat* has made miſerable Work in his Correction of it. Annot. ad Chron. Marmor. p. 35.

(44) P. 93.

(45) Præp. Evang. lib. x. c. 9. p. 484.

Of the Inſtitution of the Olympic *Games.*

The fulleſt Account of the original Inſtitution of thoſe famous Games is given us by (46) *Pauſanias.*

" As to the *Olympic* Games, ſaies *Pauſanias*, the *Eleans*, amongſt " whom are the oldeſt Accounts concerning them, relate, that *Sa*- " *turn* was the firſt who ruled in Heaven; and that a Temple was " conſecrated to him at *Olympia*, by the Men who lived in the " famed Golden Age. When *Jupiter* was born, *Rhea* committed " the Care of his Education to the *Dactyli* of Mount *Ida*, who are " alſo called *Curetes*. Theſe came afterwards from *Ida* in *Crete* " (unto *Elis*) their Names were *Hercules*, *Pæoneus*, *Epimedes*, *Ia*- " *ſius*, and *Idas*. *Hercules*, who was the eldeſt of the five Brothers, " for Diverſion propoſed to them a Running-match, and that he " who won ſhould have a Crown of Olive: for Olive was then ſo " common, that they ſtrewed the green Leaves of it on the Ground " to lie upon when they ſlept.——*Hercules* therefore has the Ho- " nour of being the firſt who inſtituted thoſe Games, which he " called *Olympian:* and he appointed them to be celebrated every " fifth Year, becauſe they were five Brothers. Some ſay that *Ju*- " *piter* (47) contended here with *Saturn* for the Empire of the " Earth; others, that he inſtituted thoſe Games upon his Victory " over his Enemies (the *Titans*), in which, amongſt others who were " Conquerors of them, *Apollo* is ſaid to have won the Prize of the " Race from *Mercury*, and of Boxing from *Mars.*"

If this Account of the *Eleans* could be depended on, the *Olympic* Games muſt have been as old as the latter End of the Reign of *Saturn*, and in the Reign of *Cecrops*, who was contemporary with the

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(46) Eliac. p. 154.

(47) *Pauſanias* (Arcadic. p. 237.) ſpeaking of the *Olympian* Games, ſaies, that they were thought to have been celebrated in the firſt Ages of Mankind; and that *Saturn* and *Jupiter* contended there: and that the *Curetes* were the firſt who engaged in the Race. But theſe firſt Ages of the *Greeks* were reckoned only from the Deification of *Saturn* and the reſt of the twelve Gods in *Greece*, which was in the Reign of *Cecrops*, or a little before.

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Greek Curetes and their *Jupiter*. There is other Evidence that Games were celebrated in *Peloponneſe* in *Arcadia*, as early as the Account of *Pauſanias*; and the Art of driving Chariots with Horſes was now known in *Greece*. But yet the *Elean* Hiſtory of the *Olympian* Games is too preciſe and particular for thoſe early Times; and was little credited amongſt the *Greeks* themſelves. And the *Eleans* could give no Account of their being continued for any Time; we hear no more of them till a Century after or more, when " *Clymenes*, Son (48) of *Cardis*, and a Deſcendant of the *Idæan Hercules*, came from *Crete*, fifty Years after the Flood of *Deucalion* " (and about the Year before *Chriſt* 1454) and celebrated thoſe " Games in *Olympia*; and conſecrated an Altar to the other *Curetes*; " and particularly to *Hercules* his Progenitor, under the Title of " *Hercules the Protector*. *Endymion* the Son of *Aethlius* dethroned " *Clymenus*, and propoſed his Kingdom to his Sons as the Prize of a " Running-match. But *Pelops* (49), who came thither in the following Age, after *Endymion* appointed thoſe Games to be celebrated in Honour of *Jupiter Olympius* [about the Year before " *Chriſt* 1319] with more Solemnity than had ever been before. " But the Sons of *Pelops* being driven from *Elis*, and diſperſed all " over the *Peloponneſe*; *Amythaon*, the Son of *Cretheus*, and Couſin " German to *Endymion*, renewed the Celebration of them. After " him *Pelias* and *Neleus* exhibited them at their joint Charge. *Augeas* alſo, King of *Elis*, celebrated them: And *Hercules* likewiſe " (the Son of *Alcmena*) after he had taken *Elis* [which was about " the Year before *Chriſt* 1222], and after him *Atreus* [about the " Year before *Chriſt* 1207].

" Amongſt thoſe Victors who were crowned, was *Iolaüs*, who " won the Chariot-race with *Hercules's* own Mares. For it was " an ancient Cuſtom at thoſe Games to borrow the Mares of others " for the Race. At the ſame time that *Iolaus*, who was Charioteer " to *Hercules*, won the Chariot-race; *Iaſius* an *Arcadian* won the

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(48) Eliac. p. 154.

(49) *Phlegon* ſaies, *Piſus* celebrated the *Olympic* Games before *Pelops*. De Olymp. fragm.

" Horſe-race; *Caſtor* was Victor at the Foot-race; and *Pollux* at " the Boxing-match: and it is related that *Hercules* himſelf was " Conqueror at *wreſtling* and the (50) *Pancratium.*" *Neſtor* in *Homer* (51) refers to theſe Games, in ſeveral of which he had been Victor when he was a young Man: though *Homer* indeed does not make expreſs mention of the Celebration of them at *Olympia*, where they were not exhibited in his Time.

Pindar, in the Beginning of his ſecond *Olympian* Ode, ſaies, *Hercules inſtituted the Olympic Games*, on occaſion of his Victory over *Augeas*, *Tyrant* of *Elis*, as the old Scholiaſt obſerves; in which Games he rewarded the Victors with the firſt Fruits of the Spoils he had gotten in the War. This was the *Theban Hercules*; and there is no doubt but that the *Olympian* Games were as old, and older than his Age, *Pindar* alſo mentions the Laws of *Hercules* concerning the Games, in his third *Olympian* Ode.

Diodorus Siculus (52) places the Inſtitution of the *Olympic* Games by *Hercules*, a Year or two before he ſlew *Augeas*. He relates, that when the *Argonauts*, after their Return from *Colchis*, were about ſeparating, and returning each to their own Country, *Hercules* perſuaded the Chieftains to take an Oath of mutual Defence, if any of them ſhould want the Aſſiſtance of the others. And for this purpoſe, to chooſe out ſome renowned Part of *Greece* for a public Convention; and to exhibit Games, and dedicate them to the *Olympian Jupiter*, the greateſt of the Gods. When the Heroes had taken the Oath of mutual Defence, and left the Inſtitution of the Games to *Hercules*; he is ſaid to have pitched upon the Plains of *Elis*, bordering on the River *Alpheus*, for the general Aſſembly to be convened at the Games: and having conſecrated all the Country *to the greateſt*

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(50) The *Pancratium* was a Combat at five Feats, called by the *Greeks* Πένταθλον, viz. ἅλμα, πάλη, δίσκευμα, κοντὸν, καὶ δρόμος. Theſe were expreſſed in Verſe:

> Ἅλμα, ποδῶν, δίσκοιο βολὴ, καὶ ἄκοντος ἱερωή·
> Καὶ δρόμος, ἠδὲ παλή· μία δ' ἔπλετο πᾶσι τελευτή.

Euſtath. Com. in Il. Ψ. p. 1440.

(51) Iliad. Ψ. ℣ 634, etc.

(52) Lib. iv. p. 256, 257.

of the Gods, he called it from him *Olympia*. And having inſtituted the Horſe-race, and Gymnic Agon (in which the Combatants were naked) and ſettled the Orders about them, he diſpatched Heralds to all the Cities, to give them Notice of the Exhibition of the Games.

This ſeems the beſt Account of the public and national Inſtitution of the *Olympic* Games, under the Direction of the *Theban Hercules*, and by the common Conſent of the *Argonaute* Princes: yet *Diodorus Siculus* (53), in other Parts of his Hiſtory, and from the *Cretan* Accounts, agrees with *Pauſanias's* Relation from the *Eleans*, that the *Olympian* Games were firſt inſtituted by the *Idæan Hercules*, whoſe Actions in After-times, he adds, were aſcribed to the *Theban Hercules*, and particularly the Inſtitution of the *Olympian* Games.

But as there is ſufficient Evidence from ancient Hiſtory, that the *Theban Hercules*, and others before him, exhibited Games in *Olympia*; and that thoſe of *Hercules* were moſt famous; ſo after the Poſterity of *Hercules*, called *Heraclidæ*, were driven out of *Peloponneſe*, the Games were diſcontinued for about 120 Years; and were again celebrated by *Oxylus* (54) King of *Ætolia*, who conducted the *Heraclidæ* in their Return into *Peloponneſe*; and having unawares killed a Man with a Quoit, he fled his Country and reigned at *Elis*, and celebrated the Games there; about the Year before *Chriſt* 1102.

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(53) *Diodorus* ſpeaking of three famous Heroes of the Name of *Hercules*, the *Egyptian*, *Cretan* or *Idæan*, and the *Theban*, writes; τὸν δὲ δεύτερον (Ἡρακλέα) ἐκ Κρήτης, ἕνα τῶν Ἰδαίων ὄντα Δακτύλων—συστήσασθαι τὸν Ὀλυμπικὸν ἀγῶνα, etc. lib. iii. fin. He had obſerved before, that the Name of the laſt was *Alcæus*; and that he was called *Hercules* on account of his having imitated the Exploits of the firſt *Egyptian Hercules*, lib. i. p. 21. He alſo ſaies, lib. iii. fin. that for the ſame Reaſon the Exploits of the *Cretan Hercules* were alſo attributed to the *Theban*, as if there had been but one *Hercules*. And again, ſpeaking of the *Idæi Dactyli* in *Crete*, he ſaies, *Hercules* was related to be one of them; but, excelling the reſt in Fame, inſtituted the *Olympian* Agon (or Games) but Men in After-times aſcribed them to the Son of *Alcmena*, who was called by the ſame Name. lib. v. p. 333.

(54) Apollodor. lib. ii. p. 143. Pauſan. Eliac. p. 150, 154.

Strabo (55) ſaies, the *Ætolians* who returned with the *Heraclidæ* into *Peloponneſe*, under *Oxylus* their King, were the firſt who invented the *Olympian* Games, and celebrated the firſt *Olympiads*. He adds, that ſome related *Hercules*, one of the *Dactyli* of Mount *Ida*, to have been the firſt Inſtitutor of them: and others made *Hercules*, Son of *Jupiter* and *Alcmena*, to have been the firſt who celebrated them; and alſo the firſt who contended and was Victor in them. Theſe Things, he ſaies, are often related, but not much credited. What he thinks more probable is, that from the firſt *Olympiad*, in which *Corœbus* the *Elean* was Victor in the Race, unto the twenty-ſixth *Olympiad*, the *Eleans* had the Cuſtody of the Temple and Direction of the Games. As for thoſe ſaid to be celebrated in the Time of the *Trojan* War, either at *Olympia* or elſewhere, he thinks they were not of much Note, nor the Victors crowned: and that *Homer* makes no mention of any of them; but only of ſome Games performed at the Exequies of famous Men.

But there can be no doubt, that the *Olympian* Games had been celebrated many Ages before *Corœbus* was Victor; and many Years before *Oxylus* reigned at *Elis*: yet I think it probable, that they were not ſo ancient as the *Idæan Hercules*.

The Account of this *Hercules* is very uncertain, if not fabulous.

After the Reign of *Oxylus* the Games were intermitted, by reaſon of the inteſtine Wars which brake out amongſt the Cities of *Peloponneſe*, and continued many Years. And this may be the Reaſon why they are not mentioned by *Homer*; as they were not celebrated in the Time of the *Trojan* War, nor reſtored and regularly exhibited till after his Death.

The *Olympian* Games were diſcontinued from the Death of *Oxylus*, till they were reſtored by *Iphitus* Prince of *Elis*, in the Year before *Chriſt* 884; the ſame Year that *Lycurgus* gave his Laws to the *Lacedæmonians*.

Iphitus (56) was deſcended from *Oxylus*; and perceiving *Greece* to be almoſt deſtroyed by inteſtine Broils and a Peſtilence, he conſulted the *Delphic* Oracle for a Remedy of theſe Calamities. The Anſwer given from the Oracle is ſaid to be; that *Iphitus* and the *Eleans* were commanded to reſtore the *Olympic* Games. *Iphitus* therefore reſtored the Games, and the general Meeting of the States of *Greece*, and the *Truce* to be obſerved during the Time of the Games. All the ancient Chronologers and Hiſtorians (57) agreed, that *Iphitus*, and *Lycurgus* the *Lacedæmonian*, reſtored the *Olympian* Games to the *Eleans*. And having firſt reconciled the Differences between them and the other Cities of *Peloponneſe*, by Advice of the Oracle at *Delphi*, a general Truce and Ceſſation of Arms was agreed on; and the Laws of the *Olympic* Games were wrote upon a *Diſc*, which was laid up in the Temple of *Juno* at *Olympia*. The Letters were not wrote in right Lines, but circularly round the *Diſc*, as (58) *Pauſanias* relates. This Truce, or Ceſſation from Arms, was always proclaimed before every *Olympiad* began, that all *Greece* might peaceably attend the Solemnity of the Games.

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(55) Geog. lib. viii. p. 543, 544. Yet p. 449, he ſuppoſes the *Theban Hercules* to have inſtituted the *Olympic* Games.

(56) Ἴφιτος, γένος μὲν ὢν ἀπὸ Ὀξύλου, ἡλικίαν δὲ κατὰ Λυκοῦργον τὸν γράψαντα

Syncellus, from ancient Writers, gives an Account of the Reſtoration of the *Olympiads* by *Iphitus* and *Lycurgus*, agreeable to the Relation of *Athenæus*. He ſaies, that *Iphitus* Prince of *Elis* perſuaded

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Λακεδαιμονίοις τοὺς νόμους, τὸν ἀγῶνα διέθηκεν ἐν Ὀλυμπίᾳ, πανήγυρίν τε Ὀλυμπιακὴν αὖθις ἐξαρχῆς καὶ ἐκεχειρίαν κατεστήσατο, ἐκλιπόντα ἐπὶ χρόνον—τῷ δὲ Ἰφίτῳ, φθειρομένης τότε δὴ μάλιστα τῆς Ἑλλάδος ὑπὸ ἐμφυλίων στάσεων, καὶ ὑπὸ νόσου λοιμώδους, ἐπῆλθεν αἰτῆσαι τὸν ἐν Δελφοῖς θεὸν λύσιν τῶν κακῶν· καὶ οἱ προσαχθῆναι φασὶν ὑπὸ τῆς Πυθίας, ὡς αὐτόν τε Ἴφιτον δέοι καὶ Ἠλείους τὸν Ὀλυμπιακὸν ἀγῶνα σώσασθαι (f. ἀνασώσασθαι). Pauſ. Eliac. p. 150.

(57) *Athenæus* ſaies, ὃς [Λυκοῦργος] ὑπὸ πάντων συμφώνως ἱστορεῖται μετὰ τοῦ Ἰφίτου τοῦ Ἠλείου τὴν πρώτην ἀριθμηθεῖσαν τῶν Ὀλυμπίων θέσιν διαθεῖναι. Deipnoſoph. lib. xiv. p. 635. The Race was the firſt Game which was reſtored, as it had been the firſt in the Games of *Pelops*, who beat *Oenomaus* at a Chariot-race, and won *Hippodamia* his Daughter for the Prize. See the Scholiaſt of *Pindar* on Olymp. A. ẏ 155. and ẏ 139—143. and Diod. Sic. lib. iv. p. 275. Pauſ. Eliac. p. 154.

(58) Speaking of the ἀναθήματα, which were in the Temple of *Juno* at *Olympia*, there was, he ſaies, the Diſc of *Iphitus*; ὁ δὲ τοῦ Ἰφίτου δίσκος τὴν ἐκεχειρίαν, ἣν ἐπὶ τοῖς Ὀλυμπίοις ἐπαγγέλλουσιν οἱ Ἠλεῖοι, ταύτην οὐκ ἐς εὐθὺ ἔχει γεγραμμένην, ἀλλὰ ἐς κύκλου σχῆμα περίεισιν ἐπὶ τῷ δίσκῳ τὰ γράμματα. Eliac. lib. prior. p. 427.

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the Cities of *Peloponneſe*, who were at War amongſt themſelves, to enter into a League of Peace and Amity, by the Authority of the *Pythian* Oracle, which commanded it. Having done this, "he "and *Lycurgus* his Kinſman, who were both *Heraclidæ*, reſtored "the *Olympic* Agon. But at firſt the Race only was (59) inſtituted: "and none of the Victors were recorded till the twenty-eighth "*Olympiad*, when *Coræbus* of *Elis* was Victor at the Race, and had "his Name recorded. And this was the firſt *Olympiad* from "whence the *Greeks* computed:" and from this Time, the Names of the Victors were ſet down in a public Regiſter, as *Pauſanias* relates; and they had now Judges, called *Hellanodicæ*, who executed the Laws of the Games, determined all Diſputes which aroſe about them, and ordered the Rewards to the Victors.

The Account given by *Syncellus*, was from an ancient Author called *Ariſtodemus*, who wrote in the Reign of *Ptolemy Euergetes*, about the Year before *Chriſt* 240; and *Polybius* agreed with it. *Syncellus* adds, that *Callimachus* wrote, that no more than thirteen *Olympiads* were omitted to be regiſtered; and that *Coræbus* of *Elis* was Victor in the fourteenth; and this Account was followed by *Africanus*. But *Phlegon* (60), an accurate Chronologer, who was the Freed-Man of the Emperor *Hadrian*, and wrote an Hiſtory of the *Olympiads*, in which he makes *Piſus*, *Pelops*, and *Hercules*, the firſt Inſtitutors of them, ſaies, there were twenty-ſeven *Olympiads* between *Iphitus* and *Coræbus* which were not reckoned; and that *Iphitus* the *Elean*, and *Lycurgus* the *Spartan*, and *Cleoſthenes* of *Piſa*, reſtored them, by the Advice of the Oracle of *Apollo* at *Delphi*, which ordered the *Eleans* to have the Direction of them: upon which the reſt of the *Peloponneſian* Cities, who had quarrelled with the *Eleans*, agreed to let them preſide in them: and the Treaty and Laws of celebrating the *Agon* was wrote upon a *Diſc* by thoſe, who were appointed the Directors of them.

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(59) See Syncell. Chronograph. p. 196. *Pauſanias* ſaies, that *Iphitus* himſelf preſided at the Agon; after him the Poſterity of *Oxylus*: then, in the *fiftieth Olympiad* [as all the Editt. have it, but I think, from what follows, *Pauſanias* wrote the *fifth*, πέμπτη not πεντηκοστῇ] two Citizens of *Elis*, choſen by Lot, had the Direction of the Games; and that Number continued for many Years. But in the twenty-fifth *Olympiad*, the *Eleans* appointed nine Judges of the Games, called *Hellanodicæ*. This ſhews that the *two* Directors were appointed before the *nine*, and not after them: for they were encreaſed by Degrees. He therefore adds, that at the ſecond *Olympiad* after the foregoing, a tenth Director of the Games was added: and in the 103 *Olympiad*, one was choſen out of each of the twelve Tribes of *Eleans*, into which they were then divided, *etc.* This ſhews that it is not probable, that in the fiftieth *Olympiad* there ſhould be but *two* Preſidents or Judges of the Games; when in the twenty-fifth they were *nine*, and ſoon after *ten*; and at laſt *twelve*; encreaſing as the Number of the Games encreaſed. See Eliac. p. 396, 397. edit. Kuhn. See alſo Meurſ. Attic. Lect. lib. iv. c. 28.

(60) Fragm. Phlegon. de Olymp. p. 98, *etc.* See Euſeb. Chron. lib. prior. p. 39.

None of the Victors were crowned in the firſt five *Olympiads*; but in the ſixth, the *Eleans* ſent *Iphitus* their King to conſult the Oracle, whether or no they might crown the Victors: and the Oracle commanded them to be crowned with wild Olive. The firſt who was crowned was *Daicles*, a *Meſſenian*, who won the Race in the ſeventh *Olympiad*.

The Account of *Phlegon* agrees with the Relation of *Pauſanias*: and it is evident that *Iphitus*, one of the Reſtorers of the *Olympiads*, was contemporary with *Lycurgus*, and lived above a Century before *Coræbus*. And yet both *Strabo*, *Pauſanias*, and others, confound their Times, and make *Coræbus* the firſt Victor at the firſt *Olympiad* of *Iphitus*: though their own Obſervations ſuppoſe *Iphitus* a Century or more older than *Coræbus*.

Strabo (61) makes *Coræbus* the firſt Victor at the firſt *Olympiad* of *Iphitus*; who, he ſaies, was the Reſtorer of them.

This *Olympiad* was in the Year before *Chriſt* 776. A little after, ſpeaking of *Phidon* the *Argive* Prince, who found out Meaſures and Weights; and coined Money of Silver as well as of other Metals, at *Ægina* (as the Marbles ſay), he relates, that he (62) conquered *Olympia*, and preſided over the Games which he took from the *Eleans*. *Herodotus* (63) alſo mentions *Phidon*, and his Invention of

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(61) Geog. lib. viii. p. 544, 548.
(62) Ibid. p. 549.
(63) Lib. vi. c. 127.

Meaſures; and ſaies, that he deprived the *Eleans* of the Direction of the *Olympic* Games, and took it to himſelf. Now *Pauſanias* (64) ſaies, that *Phidon* exhibited the Games in Concert with the *Eleans*, in the eighth *Olympiad:* and this agrees to the Time of *Phidon*, and the eighth *Olympiad* of *Iphitus* only.

The eighth *Olympiad* of *Iphitus* was the Year before *Chriſt* 856; and the corrected Marbles place *Phidon* in the Year 870 (65) before the *Chriſtian* Æra. Hence it is evident, from the concurring Teſtimonies of *Herodotus*, *Strabo*, and *Pauſanias*, that *Phidon* exhibited the *Olympic* Games, which could be no other than thoſe of *Iphitus*, eighty Years before *Corœbus* was Victor.

Pauſanias placeth *Iphitus* above an hundred Years higher than the later *Olympiads* and *Corœbus:* for he ſaies, he was contemporary with *Lycurgus*, as before obſerved; and fixes his Time to the Reign (66) of *Ageſilaus* Son of *Doryſſus*, and King of *Lacedæmon*, who began to reign in the Year before *Chriſt* 956, and reigned forty-four Years: yet he inconſiſtently ſuppoſes that *Corœbus* was the firſt Victor in the *Olympiads* of *Iphitus*. For he ſaies (67), that when *Iphitus* reſtored the *Olympic* Games, which had been intermitted for a long Time, the *Race* only was firſt inſtituted; and *Corœbus* was Victor. And there was an Inſcription on his Tomb, erected on the Boundary of *Elis*, ſhewing that *Corœbus* was the firſt who conquered at the *Olympic* Games.

This ſhews, that *Pauſanias* thought *Corœbus* contemporary with *Iphitus*. *Pauſanias* did not know, that twenty-ſeven *Olympiads* had paſſed between *Iphitus* and *Corœbus:* and his ſepulchral Inſcription led him to conclude, that there had been no *Olympiad* before him. And it is certain, that he reckoned the *Olympiads* to commence from the Year before *Chriſt* 776, where *Corœbus* is rightly placed. For he ſaies, that the firſt (68) *Meſſenian* War began in the ſecond Year of the ninth *Olympiad*; and that it was the fifth Year of *Æſimedes*, one of the decennial *Athenian* Archons, which fixes the Time very preciſely to the Year before *Chriſt* 743. And yet *Pauſanias* could not poſſibly think, that *Iphitus* and *Lycurgus* were no older than *Corœbus*, when he had placed them in the Reign of *Ageſilaus*; and alſo places the *Meſſenian* War in the Reign of *Theopompus*, between the Beginning of whoſe Reign and that of *Ageſilaus*, were 187 Years and four long Reigns.

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(64) Eliac. lib. poſter. p. 509. edit. Kuhn.

(65) He might be as old as the Marbles make him; for *Ariſtotle* calls him one of the oldeſt Legiſlators, νομοθέτης τῶν ἀρχαιοτάτων. Repub. lib. ii. p. 321.

(66) Lacon. p. 207. Kuhn.

(67) Ἡνίκα δὲ τὸν ἀγῶνα τὸν Ὀλυμπικὸν ἐκλείποντα ἐπὶ χρόνον πολὺν ἀνεσώσατο Ἴφιτος—τότε δρόμου σφίσιν ἆθλα ἐτέθη μόνον, καὶ ὁ Κόροιβος ἐνίκησε· καὶ ἔστιν ἐπίγραμμα ἐπὶ τῷ μνήματι ὡς Ὀλυμπιάσιν ὁ Κόροιβος ἐνίκησε καὶ ἀνθρώπων πρῶτος· καὶ ὅτι τῆς Ἠλείας ἐπὶ τῷ πέρατι ὁ τάφος αὐτῷ πεποίηται. Arcadic. p. 652. Kuhn.

It is therefore not to be doubted, but that *Phidon*, *Lycurgus*, and *Iphitus*, were Contemporaries, and above a Century before the *Olympiad* of *Corœbus*. *Phidon* might be as old as the Marbles make him, which place him in the Year before *Chriſt* 895; and *Lycurgus* lived at that Time: they were both in Succeſſion the eleventh from *Hercules*. *Dieuchidas* (69) related, that *Lycurgus* flouriſhed 290 Years after the Deſtruction of *Troy*, that is, 893 Years before the *Chriſtian* Æra.

Clemens Alexandrinus (70) places the Legiſlation of *Lycurgus* 150 Years before the *Olympiads*, i. e. in the Year before *Chriſt* 926; and ſaies, he converſed with *Homer* when he was a young Man; which Account he gives from *Apollodorus*, who made him live in the Reign of *Ageſilaus* Son of *Doryſſus*: and *Pauſanias* (71) relates, that *Lycurgus* gave his Laws in the Reign of *Ageſilaus*. However, the Number of *Clemens* is wrong, for it is in a Citation from (72) *Tatian*, who places the Legiſlation of *Lycurgus* no more than an hundred Years before the *Olympiads*, or in the Year before *Chriſt* 876; and *Euſebius* (73) has the ſame Number from *Tatian*; ſo we cannot doubt of it.

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(68) Meſſen. p. 292. Kuhn.
(69) Apud Clem. Al. Strom. i. p. 328.
(70) Ibid. p. 309. and p. 327.
(71) Lacon. lib. iii. p. 207. Kuhn.
(72) Fin. Orat. cont. Græcos.
(73) Præp. Evang. lib. x. c. xi. p. 496.

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Plntarch, in the Life of *Lycurgus*, carries his Legiſlation to the Year before *Chriſt* 900, or higher: for he ſaies (74), that the Laws of *Lycurgus* had continued to be uſed without Alteration for 500 Years, to the Reign of *Agis*, who began to reign in the Year before *Chriſt* 427. But he reckoned to that Year of *Agis* when he reſtored the Uſe of Gold and Silver Money, which was contrary to the Law of *Lycurgus*. If it was the laſt Year of *Agis*, who reigned twenty-ſeven Years, then it was in the Year 400 before the *Chriſtian* Æra; and the Legiſlation of *Lycurgus* is placed ten or twelve Years too high by his own Reckoning in other Places. For he ſaies, the (75) *Ephori* were ſet up with the Conſent of King *Theopompus* (of whom *Elatus* was the firſt) 130 Years after *Lycurgus*. This was in the Year before *Chriſt* 760: by which Account *Lycurgus* gave his Laws in the Year before *Chriſt* 890. This agrees exactly to what (76) *Cicero* writes in his Oration for *L. Flaccus*; that the *Lacedæmonians* lived under their own Laws only, which had not been altered for more than 700 Years, *i. e.* before *Philopæmen* abrogated them, and ſubſtituted thoſe of the *Achæi* in their Place. So this places the Laws of *Lycurgus* a little before the Year 888 before *Chriſt*; for *Philopæmen* abrogated them in the Year before *Chriſt* 188.

Eratoſthenes (77) placed the tutelary Government of *Lycurgus*, when he made his Laws, 299 Years after *Troy*, that is, in the Year before *Chriſt* 884: and *Apollodorus* agreed with *Eratoſthenes*, as *Plutarch* tells us in the Beginning of the Life of *Lycurgus*.

Euſebius (78) in his Chronicon, places *Lycurgus* rightly enough in the Year before *Chriſt* 882; and yet afterwards pretends, that *Apollodorus* placed his Legiſlation in the Year before *Chriſt* 798:

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(74) Vit. Lycurg. p. 58.

(75) Ibid. p. 43.

(76) Orat. pro L. Flac. c. 26. Plut. vit. Philopæm. p. 365. See Meurſ. de regn. Lacon. c. xx. and Miſcel. Lacon. lib. ii. c. 5. and Livy. lib. xxxviii. c. 34.

(77) Apud Clem. Al. Strom. i. p. 336. and *Herodotus* ſaies, he made his Laws as ſoon as he took the Tutelage of his Nephew, lib. i. c. 65.

(78) See Chron. lib. poſt. p. 108. compared with 112.

which is diſproved from what *Clemens Alexandrinus* relates from the ſame *Apollodorus.*

Herodotus (79), by a Miſtake, carries the Age of *Lycurgus* many Years too high. The *Lacedæmonians* told him, that *Lycurgus* gave his Laws in the Reign of *Leobotas*, or *Labotas*, to whom he was Tutor.

But he was not Tutor to *Labotas*, but to *Charilaus*, who was born in the Year before *Chriſt* 898, and 125 Years after *Labotas* began to reign. This Error of *Herodotus* is taken notice of by (80) *Pauſanias.*

That *Lycurgus* was contemporary with *Iphitus*, and aſſiſted him in the Inſtitution of the *Olympiads*, has been proved from the Teſtimony of ſeveral ancient Writers of the beſt Credit; which carries his Age to the Year before *Chriſt* 884, when they were reſtored. *Hermippus* (81) related this from other Writers. And in the Beginning of the Life of *Lycurgus*, *Plutarch* obſerves, that *Ariſtotle* (82) thought, that *Lycurgus* aſſiſted *Iphitus* in the Reſtoration of the *Olympiads*, and brought for Evidence the *Olympic* Diſc, on which the Name of *Lycurgus* was inſcribed.

Sir *Iſaac Newton* (83) not knowing what this Diſc was, ſuppoſes it to be a Diſc belonging to the *Quinquertium*, which, *Pauſanias* ſaies, was reſtored in the eighteenth *Olympiad* after *Coræbus*; and ſo by a ſtrange Confuſion of Chronology and Hiſtory, he would bring *Lycurgus* ſeventeen *Olympiads* lower than *Coræbus*, or to the Year before *Chriſt* 708: when he ſuppoſes him to have given the Diſc at the Inſtitution of the *Quinquertium.* By this Hypotheſis of this great Philoſopher, all Hiſtory and Chronology muſt fall together. But it has not the leaſt Foundation. It is true, *Pauſanias* (84) ſaies,

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(79) Lib. i. c. 65.

(80) Lacon. p. 207. Kuhn.

(81) Plut. vit. Lycurg. p. 54.

(82) Οἱ μὲν γὰρ Ἰφίτῳ συνακμάσαι καὶ συνδιαθεῖναι τὴν Ὀλυμπιακὴν ἐκεχειρίαν λέγουσιν αὐτόν· ὧν ἐστι καὶ Ἀριστοτέλης ὁ φιλόσοφος, τεκμήριον προφέρων τὸν Ὀλυμπίασι δίσκον, ἐν ᾧ τοὔνομα τοῦ Λυκούργου διασώζεται καταγεγραμμένον. p. 39.

(83) See his Chronology of the *Greeks*, p. 58, 59.

(84) Eliac. p. 393, 394. Kuhn.

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ſaies, the Games were inſtituted, as they were remembered to have been celebrated in old Times by *Iphitus* the Reſtorer of them; and that he firſt reſtored *the Race.* However, the Diſc was a Part of the moſt ancient *Olympic* Games; was ſaid to be invented by *Perſeus* (85), and is mentioned among the Games inſtituted at the Funeral of *Pelias* (86): and was one of the *Olympic* Games which were exhibited jointly by (87) *Pelias* and *Neleus.*

But ſuppoſing the *Diſc* was not reſtored ſo ſoon as the *Race*, or not till the eighteenth *Olympiad* of *Iphitus*, this was in the Year before *Chriſt* 816, and more than a Century before Sir *Iſaac Newton* has placed him.

But the Truth is, the *Diſc*, which *Ariſtotle* mentioned, having the Name of *Lycurgus* inſcribed upon it, did not belong to the Game of the Quoit; but was the *Diſc* on which the *Treaty*, or *Truce* (called ἐκεχειρία) between the *Eleans* and *Peloponneſians*, with the Orders of the Game, was written: by virtue of which there was to be a perpetual Armiſtice, or Ceſſation of Arms, during the Celebration of the Games; which being procured by *Iphitus* and *Lycurgus*, their Names were inſcribed upon it in Memory of this famous Inſtitution; and to preſerve it, the Diſc was laid up in the *Olympic* Temple, as I obſerved above from *Pauſanias.*

Sir *Iſaac* (88), to ſupport his Hypotheſis, alledges *Thucydides ſaying, in the Reading followed by Stephens, that the Lacedæmonians had from ancient Times uſed good Laws——and that from the Time that they had uſed one and the ſame Adminiſtration of their Commonwealth to the End of the Peloponneſian War, there were* three hundred *Years* and a few more.

Now it muſt be ſurprizing to a learned Reader to be told, that *Stephens* in his Edition, and that all the Editions and MSS. of *Thucydides*, have not *three hundred Years*, but (89) *four hundred Years.*

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(85) Pauſan. Corinth. c. xvi. Kuhn.

(86) Pauſan. Eliac. p. 421. Kuhn.

(87) Ibid. p. 393.

(88) Chronol. p. 57, 58.

(89) The Words are, ἔτη γάρ ἐστι μάλιστα τετρακόσια καὶ ὀλίγῳ πλείω ἐς τὴν

The *Latin* Tranſlation of *Stephens's* Edition has *three hundred*, by a mere Error of the Preſs, as it ſeems, though *Stephens* has not noted it; or elſe by a groſs Corruption of the Text. Had Sir *Iſaac* looked into the *Greek* of *Stephens*, or of any other Edition, he would have found the Number uniformly *four hundred.*

Yet to countenance the falſe Reading alledged from *Thucydides*, this great Writer cites *Plato* introducing *Socrates*, and making him ſay, that *the Inſtitutions of Lycurgus* (90) *were but of three hundred Years ſtanding, or not much more.*

This indeed is the Reading in all the Editions of *Plato.* But though *Athenæus* (91) chargeth *Plato* with being faulty in his Chronology; yet he could ſcarce err an hundred Years: and therefore I conclude that he followed *Thucydides*, and wrote *four hundred Years.* And this alſo is the Number of *Diodorus Siculus* (92), who ſaies, that the *Lacedæmonians* were very powerful after they uſed the Laws of *Lycurgus*, for more than *four hundred Years*, till they fell into *Luxury* and *Slothfulneſs*; and began to *uſe Money* and heap up Riches: which was in the Reign of *Agis.* So by the Reckoning of *Thucydides* (and probably of *Plato*) and *Diodorus Siculus*, who placed *Lycurgus* lower than the profeſſed Chronologers did, who ſtudied his Age with more Exactneſs, *Lycurgus* made his Laws more than 800 Years before the *Chriſtian* Æra. How many more they reckoned is uncertain. All this demonſtrates, that Sir *I. Newton* has erred above an hundred Years in the Time of *Lycurgus.*

Sir *I. Newton* (93) has one Thing more to favour his low Date of the Age of *Lycurgus:* he ſaies, that *Athenæus* tells us out of ancient Authors, *Hellanicus*, *Soſimus*, and *Hieronymus*, that *Lycurgus the Legiſlator was contemporary to Terpander the Muſician.*

Of the three Writers alledged from *Athenæus*, one only, *viz. Hieronymus*, ſuppoſed *Lycurgus* to be contemporary to *Terpander*,

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τελευτῆς τοῦδε τοῦ πολέμου, ἀφ' οὗ Λακεδαιμόνιοι τῇ αὐτῇ πολιτείᾳ χρῶνται. lib. i. p. 13. edit. Steph. and Aldus, edit 1502. and Duker. edit. 1731.

(90) In Minoë.

(91) Deipnoſoph. lib. v. p. 217.

(92) Apud Excerpt. Valeſ. p. 225.

(93) Chronol. p. 58. Athenæi Deipnoſoph. lib. xiv. p. 605, or 635.

whom the Marbles place in the Year before *Chriſt* 645; and others in the twenty-ſixth *Olympiad*, or in the Year before *Chriſt* 676. But whether *Hieronymus* miſtook a later *Lycurgus* for the Legiſlator or not, his Evidence is much too weak to ſet aſide the concurrent Teſtimonies of all other Hiſtorians, and the moſt learned ancient Chronologers.

From what I have obſerved and proved from the moſt ancient Hiſtorians and Chronologers, it is evident, that there were two Æra's of the *Olympiads*.

The firſt was that commencing from *Iphitus*; the ſecond was that when *Corœbus* was Victor.

The latter was fixed with Certainty from aſtronomical Obſervations, as well as from hiſtorical Evidence, to the Year before *Chriſt* 776. So that there is no Diſpute about this Æra, from which alone the *Greeks* made their Computations, though not till many Years after the Beginning of it: but it was preſerved by the Names of the Victors, which were ſet down in a public Regiſter kept in the (94) *Gymnaſium*.

The firſt Æra which was properly that of *Iphitus*, was not fixed with ſo much Certainty: for ſome reckoned more, and ſome leſs *Olympiads*, to have paſſed between *Iphitus* and *Corœbus*: and ſome made *Corœbus* and *Iphitus* Contemporaries; and thought *Corœbus* to be Victor at the firſt *Olympiad* reſtored by *Iphitus*.

But the moſt accurate Hiſtorians and Chronologers, as *Ariſtodemus*, *Polybius*, and *Phlegon*, reckoned that twenty-ſeven *Olympiads* had paſſed between *Iphitus* and *Corœbus*; and that the *Olympiad* in which *Corœbus* was Victor at the Race was the twenty-eighth, and 108 Years after the Reſtoration of them by *Iphitus*. But as it was the firſt *Olympiad*, in which the Names of the Victors were (95) recorded,

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(94) Ὑπελείπετο δὲ καὶ ἐς τοὺς ἔπειτα φιλοτιμία, τῶν νικησάντων Ὀλυμπιάσι τὰ ὀνόματα ἀναγεγράφθαι ἐν γυμνασίῳ τῷ ἐν Ὀλυμπίᾳ. Pauſ. Eliac. lib. poſter. p. 466. Kuhn.

(95) The Name of *Corœbus* was not found in the public Records; nor was there any Statue of him at *Olympia*: but his Tomb was preſerved near *Elis*, and from the Inſcription which was upon it, it was known that he was

corded, the *Greek* Writers reckoned from it; and this led *Strabo*, *Pauſanias*, and others, to think it the firſt *Olympiad* of *Iphitus*. But as the ancient Hiſtorians unanimouſly agreed, that *Iphitus* was contemporary with *Lycurgus*, the *Lacedæmonian* Legiſlator; and many of them thought that he aſſiſted *Iphitus* in reſtoring the *Olympic* Games: and as his Time was fixed by *Eratoſthenes*, *Apollodorus*, *Porphyry*, and others, to the Year before *Chriſt* 884; and by ſome, ſeveral Years higher: this proved that *Phlegon*, *Polybius*, and *Ariſtodemus*, and others, were in the right, who reckoned twenty-ſeven *Olympiads* to *Coræbus*.

Thus I have endeavoured to clear the Perplexities about the *Olympiads*; and to fix the true Time of *Iphitus* and *Lycurgus*.

The *Olympic* Games were celebrated about the Summer Solſtice, in the Month *Hecatombæon*, which in the Time of *Coræbus* was about the 15th of *July*. But the Time was reckoned afterwards from the New Moon which was neareſt to the Tropic, when the Year began: and the Games continued (96) *five Days*, from the eleventh to the ſixteenth Day of the Month: and the laſt Day was the fifteenth, or Full Moon; when, *Pindar* (97) tells us, they ended: and on the ſixteenth Day the Judges (98) gave Sentence, and ordered the Rewards to the Victors.

Of the Americans.

The *Americans* having not had for many Ages either Characters or Letters to expreſs Words or Things, it is no wonder that they never had any ancient Accounts or Hiſtory of their ſeveral Nations: and it is alſo probable, that for many Ages they had no Kings, or ſettled Governments amongſt them, but lived in an unſettled and

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the firſt Victor. *Anthenæus* ſaies this *Coræbus* was a Cook. Deipnoſoph. lib. ix. p. 382.

(96) *Pindar* calls them, ἀέθλων πεμπταμέρους ἁμίλλαις. Ὀλυμπ. v. ℣ 14. and his Scholiaſt ſaies, ἐπὶ πέντε ἡμέραις ἤγετο αὐτὰ τὰ ἀγωνίσματα· ἀπὸ ἑνδεκάτης μέχρις ἑκκαιδεκάτης.

(97) Ὀλυμπ. iii. ℣ 35, 36.

(98) Ἐν τῇ πανσελήνῳ ὁ Ὀλυμπιακὸς ἀγὼν ἄγεται· ϗ τῇ ἑκκαιδεκάτῃ γίνεται ἡ κρίσις. Schol, in loc.

wandering Manner, as they do ſtill in many Parts; and the firſt known Kingdom related with Certainty, was that of *Mexico*, which the *Mexicans* could carry no higher than to the Year of *Chriſt* 1322.

De Laet (99) thinks, that *America* began to be inhabited immediately after the Confuſion of Tongues, and Diſperſion of the *Noachic* Families.

He is of Opinion (1), that the firſt Colonies paſſed from the North-eaſt Parts of *Aſia*, over Necks of Lands which joined them to *America*; or paſſed in Canoes through narrow Creeks of the Sea; no large Ships having been found amongſt the *Americans*: and they were aſtoniſhed when they ſaw the large *Spaniſh* Ships with wide ſpread Sails. He thinks with great Probability, that the large wild Animals which are found in the *American* Continent, wandered thither by Land; for that they are not found in the Iſlands, as *Cuba*, *Hiſpaniola*, *Jamaica*, and others: nor even tame ones of large Size, as Bulls, Cows, Horſes, *etc.* And the wild Beaſts which have been diſcovered in ſome Iſlands, were only in ſuch as were near the Continent, whence they might eaſily ſwim to the Iſlands.

Acoſta (2) ſaies, he could not find that the *Americans* had any Monuments or Hiſtory for above 400 Years.

" *De Laet* (3) well obſerves, that it appeared from the *Spaniſh* " Expeditions, that the Weſtern Part of *America*, which lies adjoin-" ing to *Aſia*, is more populous than the oppoſite, or Eaſtern Side " towards *Europe*. And as on this account it is probable, that the " firſt Inhabitants of *America* came from the Eaſtern Extremities of " *Aſia*; ſo likewiſe that they came thither from *Tartary*. The " Reaſon he gives is, becauſe in *America* there are no Signs of the " Culture of the Arts known in *China*, *India*, or *Cataja*, or of any " civilized Country on the Coaſt of *Aſia*: but the Inhabitants re-" ſemble the ancient barbarous *Tartars* above all other People, in a " groſs Ignorance of Letters and Arts, and in all their Kinds of Idol-

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(99) Not. ad Hug. Grot. Diſſert. de Orig. Gent. Americ. p. 70.
(1) Ibid. p. 95, 96.
(2) Ibid. p. 107.
(3) Ibid. p. 125, 126, 127.

" atry and ſavage Cuſtoms. And he thinks this Opinion to be greatly confirmed; becauſe (he adds) it is certain, that the North Part " of *Aſia* poſſeſſed by the *Tartars*, if not joined to *America*, which " is a Matter of Doubt, is yet without all doubt the leaſt ſeparated " from it by Sea: and that it is either one continued Tract of Land, " or ſeparated only by a narrow Streight of the Ocean, appears from " the wild ravenous Beaſts with which *America* abounds, as Bears, " Lions, Tigers, Wolves, and others, which cannot be ſuppoſed " to have been tranſported by Men, to whom they are ſo pernicious. " Hence he concludes, that as they muſt paſs out of *Aſia* into *America*, the Continents muſt either join, or be ſeparated by a narrow Space or Paſſage of the Sea. And it is obſervable, that at this " Day the Iſlands *Cuba*, *Hiſpaniola*, *Jamaica*, and others, which " are too far diſtant from the Continent for theſe Beaſts to ſwim to " them, have none of them found in them."

The Southern Parts of *America* were anciently thought to be inhabited by the *Atlantii*, Deſcendants of the *Phœnician Atlas*, who was the Son of *Uranus* and Brother of *Saturn*: or, as others related, the Grandſon of *Uranus* and Nephew of *Saturn*.

He was the firſt who, after the Diſperſion of the Deſcendants of *Noah*, went with a Colony out of *Phœnicia*; and ſettled in the Weſtern Parts of *Africa* upon the *Atlantic* Ocean, ſo called from him.

The Ancients believed there was a vaſt Iſland beyond the Continent of *Africa* to the Weſt, in which the (4) *Atlantes* reigned. And the *Egyptian* Prieſts of *Sais* (5) related to *Solon*, that there were

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(4) See Diod. Sic. lib. iii. p. 193.

(5) Νῆσον γὰρ πρὸ τοῦ στόματος εἶχεν, ὃ καλεῖτε (ὡς φατὲ ὑμεῖς) Ἡρακλέους στήλας· ἡ δὲ νῆσος ἅμα Λιβύης ἦν καὶ Ασίας μείζων, ἐξ ἧς ἐπιβατὸν ἐπὶ τὰς ἄλλας νήσους τοῖς τότε ἐγίγνετο πορευομένοις· ἐκ δὲ τῶν νήσων ἐπὶ τὴν καταντικρὺ πᾶσαν ἤπειρον, τὴν περὶ τὸν ἀληθινὸν ἐκεῖνον πόντον. Plat. Timæum, p. 24, 25. Serran. tom. iii. Plut. vit. Solon. p. 92. where he relates, that *Solon* intended to have wrote a *Greek* Poem concerning the *Atlantic* Hiſtory; but was not able to finiſh it on account of his old Age (Ibid. p. 94.) and therefore *Plato* has preſerved only an imperfect Account of it. *Proclus* remarks upon the Paſſage of *Plato*, that Hiſtorians who have wrote concerning the Diſcoveries of this exterior Sea, have ſhewn, that there is ſuch an Iſland (as *Plato* ſpeaks of): other

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other Iſlands in the *Atlantic* Ocean, beſides the great Iſland called *Atlantis*, which was ſaid to be bigger than *Africa* and *Aſia*: and which was fabulouſly reported to have been ſunk under the Sea, let in upon it by a prodigious Earthquake.

The other Iſlands were probably *Jamaica*, *Cuba*, *Hiſpaniola*, and others: and the Continent beyond theſe could be no other than that of *America*. *Diodorus* calls this great Iſland *Tritonia*; and his (6) Account of the *Phœnicians* coming thither is very remarkable. "The *Phœnicians* (ſaies he) in the moſt ancient Times ſailing be-
" yond the Pillars of *Hercules*, were driven by great Tempeſts far
" into the (Weſtern) Ocean; and being toſſed about in it many Days
" by the Violence of the Storm, at length they arrived at a great
" Iſland in the *Atlantic* Ocean, which lies many Days Sail diſtant
" from *Africa* to the Weſt. The Soil was fruitful, the Rivers navi-
" gable, the Buildings ſumptuous. From them it was, that (the
" *Carthaginians* and) *Tyrrhenes* came to the Knowledge of this
" Country."

The preceding Account agrees very plainly to the Country of *America*, and can be applied to no other.

In the *fortunate* or *happy* Iſlands ſo called, and which were known to the Ancients in the Time of *Homer* and *Heſiod* (7), and are thoſe

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for that in their Times there were *ſeven* Iſlands (*i. e.* the ſeven *Canary* Iſlands) in that Sea, which were conſecrated to *Proſerpine*. There are three others alſo very large ones, one of them conſecrated to *Pluto*, another to *Ammon*, and the middle of theſe, which is a thouſand Furlongs in Extent, to *Neptune*. And that the Inhabitants of this laſt have preſerved, by Tradition from their Anceſtors, the Memory of the vaſt *Atlantic* Iſland, to which for many Ages all the Iſlands of the *Atlantic* Ocean were ſubject; and that this alſo is ſacred to *Neptune*. This is the Account of *Marcellus* in his *Æthiopic* Hiſtory.

In Plat. Timæ. lib. p. 54, 55. edit. Gr. 1534. See Strab. Geog. lib. ii. p. 160. and Cellar. Additament. de novo orbe, fin. Geog. Antiq. tom. ii. p. 967, etc. *Plato* mentions, that the great *Atlantic* Iſland, or Continent, was governed by many powerful Kings; and afterwards was ſunk by a Deluge and Earthquake. Ibid. p. 25.

(6) Diod. Sic lib. v. p. 299, 300. See the learned Horn. de Orig. Gent. Americ. lib. ii. c. 6, 7.

(7) Τηλοῦ ἀπ' ἀθανάτων τοῖσι Κρόνος ἐμβασίλευε·
Καὶ τοὶ μὲν ναίουσιν ἀκηδέα θυμὸν ἔχοντες

now called the *Canaries*, there was a Temple of *Saturn*, which is mentioned by *Pindar* (8) in his ſecond *Olympic* Ode.

The Account of *Diodorus* agrees alſo to what *Plato* relates in his *Critias*; *that from the Atlantic Iſland we come to other adjacent Iſlands*; *and thence to the oppoſite Continent.* This (9) *Plutarch* calls *the great Continent*, which lies beyond the *Atlantic Iſlands*, or the Iſlands in the *Atlantic* Ocean. And the ancient Hiſtorian *Theopompus*, in *Ælian* (10), makes it of a prodigious Extent.

Ælian (11) alſo mentions there having been Kings, in ancient Times, in the *Atlantic* Iſland of *Plato*, who were deſcended from *Neptune*.

This Relation is agreeable to the Account of *Proclus* above-mentioned from ancient Hiſtorians.

And *Coſmas Indicopleuſtes* (12), an *Egyptian* Monk, relates from *Timæus Locrus*, that ten Kings had reigned in the Iſland *Atlantis* before it was ſunk in the Sea by a Deluge. This ſeems to be ſome imperfect Account of the *Chaldæan* ten Kings before the Flood.

Plutarch (13) adds, to his Account of the *great Atlantic Continent*, that it is ſurrounded by a vaſt Ocean, and is diſtant from the *Ogygian* Iſland [one of the *Canaries* mentioned by *Homer*, and which is five Days ſail diſtant from *Britain* Weſtward] about 5000 Furlongs, or 625 Miles, according to *Plutarch*.

Ἐν μακάρων νήσοισι παρ' Ὠκεανὸν βαθυδίνην
Ὄλβιοι ἥρωες, etc. Oper. et Dies, ℣ 169—172.
(8) Ὁδὸν παρὰ Κρόνου τύρσιν·
Ἔνθα μακάρων νᾶσον ὠκεανίδες
Αὖραι περιπνέουσιν, etc. Olymp. Od. ii. ℣ 127, etc.

(9) Μεγάλην ἤπειρον. De facie in orbe Lunæ. p. 941.

(10) Var. Hiſt. lib. iii. c. 18. *Theopompus* flouriſhed in the Year before *Chriſt* 341.

(11) Hiſt. Animal. lib. xv. c. 2. and Plat. Timæ. p. 25. Serran.

(12) De mund. lib. xii. p. 340, 341.

(13) De facie in Orb. Lunæ, p. 941. ſup. He cites from *Homer*,
Ὠγυγίη τις νῆσος ἀπόπροθεν εἰν ἁλὶ κεῖται·
(*Homer* adds, Ἔνθα μὲν Ἄτλαντος θυγάτηρ, etc. Odyſſ. H. ℣ 244.)
δρόμον ἡμερῶν πέντε Βρεττανίας ἀπέχουσα πλέοντι πρὸς Ἑσπέραν· ἕτεραι δὲ τρεῖς ἴσον ἐκείνης ἀφεστῶσαι καὶ ἀλλήλων πρόκεινται μάλιστα κατὰ δυσμὰς ἡλίου θερινάς·—τὴν δὲ μεγάλην ἤπειρον, ὑφ' ἧς ἡ μεγάλη περιέχεται κύκλῳ θάλαττη, τῶν μὲν ἄλλων ἔλαττον ἀπέχειν, τῆς δὲ Ὠγυγίας περὶ πεντακισχιλίους σταδίους.

Onomacritus, in his Orphic Poem of the Voyages of the *Argonauts*, ſaies, they were driven by a Storm beyond *Ireland*, and ſailed fourteen Days, when they found themſelves at the utmoſt Bounds of the Weſtern Ocean; and in three Days more they arrived at the Country of *Circe*, which was an Iſland of an immenſe Bigneſs, that had no Bounds (14).

Now this boundleſs Tract of Land, or immenſe Iſland, could be no other than the great Continent of *America*, known imperfectly to the *Greeks*.

Ariſtotle (15) ſaies, that beyond the Pillars of *Hercules* the *Carthaginians* found, as was related, a Deſert Iſland, abounding in all Kind of Wood, and navigable Rivers, and alſo with Variety of Fruits; but diſtant many Days ſail from the Continent; which when the *Carthaginians* frequented and inhabited, on account of the Pleaſantneſs and Fruitfulneſs of the Place, the Rulers by a Law (16) forbad any Perſon going thither on Pain of Death: and drave out all the Inhabitants, for fear they ſhould make themſelves Maſters of the Iſland, and the *Carthaginians* be thereby deprived of the Benefit of it. This Iſland (17) many have thought to be *Hiſpaniola*; and others, that it was the Country of *Braſil*.

What has been obſerved is ſufficient to ſhew, that the Iſlands of the *Atlantic* Ocean on the Weſt of *Africa*, and the great *American* Continent beyond them, were anciently known to the *Phœnicians*, *Carthaginians*, and from their Relations to the *Egyptians* and *Greeks*. But the Knowledge of them after the firſt Diſcovery being kept ſecret, and they being not frequented after the *Carthaginians* had made a Law, forbidding their Subjects to go thither, might occaſion the fabulous Report of the whole Iſland or Country being ſunk into the great *Atlantic* Ocean.

The *Phœnician Atlantii* are related to have made the firſt Diſcovery of the Iſlands of the *Atlantic* Ocean, if not of the *American*

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(14) Argonaut. ℣ 1179—1210.

(15) De Mirabil. lib. p. 1157.

(16) See Horn. De orig. Gent. Americ. lib. ii. c. 7. p. 92.

(17) See Horn. ibid. and p. 93.

Continent alſo. They ſailed from *Cades*, which they built, and conſecrated a Temple there to the Honour of the *Tyrian Hercules*. This might be many Ages before the *Theban Hercules* was born. After this the old *Pæni*, who dwelt in the Country where *Carthage* was afterwards built, might ſail to the ſame Iſlands, and others which belonged to *America*. After theſe, (18) *Velleius Paterculus* relates, that at the Time when the *Peloponneſians* being driven out of *Attica*, went and built *Megara*, the Boundary between *Corinth* and *Athens*, a *Tyrian* Colony with a Fleet ſailed to the utmoſt Part of *Spain*, and built *Gades*.

This was in the Reign of *Codrus*, about the Year before *Chriſt* 1086. But *Diodorus Siculus* relates, that the *Phœnicians*, in their firſt Voyage to the extreme Weſtern Parts of *Africa*, built (19) *Gades*, and a Temple in it which they conſecrated to *Hercules*: and after this ventured out beyond the Streights, and were driven by a Storm to the vaſt *Atlantic* Iſland. So that *Velleius* is miſtaken in his Account of the Time of the building of *Gades*.

It may be objected to the foregoing Account of the *Phœnician* Settlements in the Iſlands of the *Atlantic* Ocean, or the Eaſtern Parts of *America* oppoſite to *Africa*, that they had not the Uſe of *Letters*, which were well known to the *Phœnicians*. To this it may be anſwered, that the *Phœnicians* did not always leave the Knowledge of Letters where they came: and the *Pæni* (20), who were originally a *Phœnician* Colony, and ſome of the moſt ancient Inhabitants of the Weſtern Parts of *Africa*, where *Carthage* was afterwards built, were ignorant of Letters; and theſe were the firſt who made Settlements in the Iſlands and other Parts of *America*. The *Baleares* alſo, who were a *Phœnician* Colony, knew nothing of Letters. But had the *Phœnician* or *Carthaginian* Colonies left the Knowledge of their Letters, they might eaſily afterwards be loſt, when the whole Country was over-run by innumerable Multitudes of various *Scythian* Nations, who came from the Northern Parts of *Aſia* and *Europe*. Theſe knew no Letters, and brought their barbarous Ignorance and Cuſtoms firſt into the Northern Parts of *America*; and propagated them by Degrees all over the Iſlands and Continent.

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(18) Rom. Hiſt. lib. i. p. 11. See the Notes there.

(19) Φοίνικες ἐκ παλαιῶν χρόνων συνεχῶς πλέοντες κατ' ἐμπορίαν—τὴν ἐκτὸς Ἡρακλείων στηλῶν ἐπεβάλοντο πλεῖν, ἣν Ὠκεανὸν ὀνομάζουσι· καὶ πρῶτον μὲν ἐπ' αὐτοῦ τοῦ κατὰ τὰς στήλας πόρου πόλιν ἔκτισαν ἐπὶ τῆς Ευρώπης, ἣν οὖσαν χερρόνησον προσηγόρευσαν Γάδειρα· ἐν ᾗ τάτε ἄλλα κατεσκεύασαν οἰκείως τοῖς τόποις, καὶ ναὸν Ἡρακλέους πολυτελῆ, καὶ θυσίας κατέδειξαν μεγαλοπρεπεῖς τοῖς τῶν Φοινίκων ἔθεσι διοικουμένας. lib. v. p. 299. See Strab Geog. lib. iii. p. 258. who relates, more agreeably to the Account of *Velleius*, that the *Tyrians* built *Gades* in their third Expedition to the Weſtern Parts of *Spain*. See Plin. Nat. Hiſt. lib. iv. c. 36.

(20) Horn. De orig. Gent. Americ. lib. ii. c. 12. p. 122.

But that many of the *American* Nations deſcended from *Phœnicians* and *Carthaginians*, is evident both from the Names of Places and Cities; and alſo from the Manner of their Worſhip. Many of them worſhip the *Sun*, and *Moon*, and *Saturn*, which were the moſt ancient *Phœnician* Deities: nor were any other known (21) in *Darien*, new *Granada*, and *Peru*; nor in *Florida*, *California*, and new *Mexico*.

The *Scythian* Nations, both of *Aſia* and *Europe*, on the *Eaſt*, *Weſt*, and *North*, at various Times paſſed either over the frozen Sea, or by Streights, or Necks of Land, into *America*. The greateſt Number of theſe were *Huns*, *Turks*, and *Tartars*, inhabiting the Parts above the *Euxine* Sea; and the *Palus Mæotis*, *Tanais*, and *Volga*; and beyond the *Caſpian* Sea. Writers obſerve, that the *American* Parts towards *Aſia* are the moſt (22) populous: and theſe People, as they wanted Room, drave out others from their Settlements, or were forced to ſeek new Habitations, and diſperſe themſelves over the Continent.

The *Carthaginian Phœnicians* and *Scythian Tartars*, ſeem to have been the chief Colonies which peopled *America*. The firſt from *Africa* ſettled in the fortunate Iſlands, or *Canaries*, *Cuba*, *Jamaica*, *Hiſpaniola*, *Paragua*, *Braſil*, *Jucatana*, as far as the Streights of *Magellan*. The other ſettled and ſpread themſelves in the Northern

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(21) Horn. lib. ii. De orig. Gent. Americ p. 128.

(22) Ibid. lib. iii. c. 3. p. 138. and c. 4, 5.

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and middle Parts of the Continent; and by Degrees over-run the whole Country; and either aboliſhed all civil and religious Inſtitutions of the Nations which they conquered; or changed them into thoſe barbarous Rites and Cuſtoms which they brought from *Scythia.*

The *Cathæan* or *Mongul Tartars* above *China,* and adjoining to it (23), and reckoned a Part of it by *Rubruguis,* and *Marcus Paulus Venetus,* and others; and the moſt Eaſtern *Indians* ſeem to have firſt peopled *Quivira,* new *Mexico, Peru,* and *Chile, California, Nicaragua, Guahutemalla,* new *Spain,* and *Florida.* This appears both from the Similitude of the religious and civil Cuſtoms, and the Manner of building in thoſe *American* Countries, with thoſe of the *Chineſe* and *Tartar Scythians.*

Garcilaſio de'l Viga, who wrote the Hiſtory of the *Incas* of *Peru,* tells us, that the *Spaniards* forcing into the Receſs of one of their Temples, found there the Image of a great (24) *Dragon,* placed as the Deity of the Temple, and the Object of religious Worſhip.

As the Dragon was the Enſign of the *Chineſe* Empire (25), the

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(23) Horn. De orig. Gent. Americ. lib. iv. c. 1. p. 225. and c. 2, 3, 4, 5, 6 *Cathay,* as *Martinius* ſaies, Atl. ſin. p. 28. comprehends the ſix Northern Provinces of *China,* as *Mangin* the nine Southern, which were ſo called by the *Tartars,* when they invaded and conquered them about the Year of *Chriſt* 1260. And *Golius,* in his Treatiſe of the Kingdom of *Cathay,* tells us, that the *Cathayans* and *Chineſe* are all one People; and their Cuſtoms and Language have been one and the ſame throughout all Ages [additament. de regno Cath. p. 1. fol.]. *Trigantius* ſaies the ſame: and that the *Saracens* knew of no other Kingdom of *Cathay* but *China,* lib. iv. p. 409. And *Martinius* (Sin. Hiſt. lib. viii. p. 358.) thinks the Weſtern *Americans* came originally from *China,* through the Strait of *Anian* beyond *Corea:* as appears from their Structures being like thoſe of the *Chineſe;* and alſo their Complexion, and the Manner of wearing their Hair. And that ſome of the Northern Parts of *America* were peopled from *Scythian Tartary,* may be inferred from the Cuſtom of ſacrificing Men, practiſed all over the Kingdom of *Mexico:* as the Southern *Americans* might receive that inhuman Cuſtom from ſome *Phœnician Carthaginian* Colonies.

(24) See the Biſhop of *London's* Appendix to the ſecond Diſſertation, annexed to his Diſcourſes on the Uſe and Intent of Prophecy, p. 26.

(25) *Trigantius* ſaies, Draconem reges (Sinenſes) pro ſymbolo elegerunt;

American Peruvians might probably from thence make it their Idol, and pay Adoration to it.

The *Mexicans*, *Peruvians*, and others, wrote with Characters mixed with emblematical Figures; which they derived from the *Cathayan Tartars*, and the *Scythian* Nations, who uſed theſe Characters (26) and Figures.

The learned *Rubriquis* informs us, that the (27) *Cathayan Tartars* wrote with Characters, one of which comprehended many Letters.

In this Manner of Writing the *Spaniards* found, in (28) *Cozumel*, *Jucatan*, *Mexico*, *Nicaragua*, *Guahutemalla*, Abundance of Books

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et ab alio adhiberi niſi a rege et regia familia non poteſt. Chriſtian. Expedit. apud Sinas, lib. iv. p. 380.

(26) The *Peruvian Indians* had no Letters but Characters, which expreſſed Words, and which they wrote in Lines, or Columns, downward, from the Top to the Bottom, as the *Chineſe* wrote. Anton. de Herrera, tranſlated by Captain *John Stevens*, vol. iv. p. 332. The *Mexicans*, on the contrary, wrote their Characters in Columns, from the Bottom upward. Mexiquenſes ſcribunt ſerie penitus adverſa (Sinenſibus) nempe ab ima tabulæ parte ad ſummam, ut videre eſt apud Acoſtam de Indicis, lib. vi. c. 9. Morin. de ling. primæv. c. iv. p. 18. That the ancient *Scythians* wrote with Characters and emblematical Figures we are told by *Euſtathius*: οἱ δέ γε παλαιοὶ, ὁποῖόν τι καὶ οἱ Αἰγύπτιοι ἐποίουν, ζώδιά τινα ἱερογλυφοῦντες καὶ λοιποὺς δὲ χαρακτῆρας εἰς σημασίαν ὧν λέγειν ἐβούλοντο· οὕτω καὶ αὐτοὶ καθὰ καὶ τῶν τινες ὕστερον Σκυθῶν ἐσήμαινον ἃ ἤθελον, εἴδωλά τινα καὶ πολυειδῆ γραμμικὰ ξέσματα ἐγγράφοντες ἤτοι ἐγγλύφοντες, etc. Comment. in Homer. Iliad. Ζ. p. 489. Theſe were ſymbolical Figures and Characters, ſuch as the *Mexicans* uſed.

(27) Cataini ſcribunt penicillo pictorio, et una figura multas literas complectitur ac verbum facit.—Mexicani, quæ picturis exprimi poterant, nolebant longo et difficili labore ſiglis notare—ita annales ſuos ex perpetuis fere picturis conficiebant, quarum volumen ſe habuiſſe P. Jovius teſtatur. Extant etiam in Bibliotheca Vaticana. Purchaſius integrum Chronicon Mexicanum cum explicatione ſuis itinerariis inſeruit. Id a prorege novæ Hiſpaniæ ad Carolum quintum miſſum et a Gallis piratis interceptum ad Thevetum pervenerat: poſt cujus obitum Hackluytus Anglus eo potitus Purchaſio editori reliquit. Horn. De orig. Gent. Amer. lib. iv. c. 14.

(28) In Cozumel, Jucatan, Mexico, Nicaragua, Guahutemalla, innumeri libri reperti ab Hiſpanis de agricultura, plantis, majorum rebus agentes. De quo Martyr, Gomara, Acoſta, Herrera. *Martyr*, p. 507, deſcribes their Writing to conſiſt of various Kinds of Characters, wrote in Lines like our Letters, but intermixed with Figures of Men and Animals; eſpecially of Kings and Nobles, whence he concludes it to be hiſtorical

of Huſbandry, Plants, and the Exploits of their Anceſtors. But in other Parts, as *New Mexico*, *Culvacan*, *Panuc*, *Haiti*, *Peru*, and many other Provinces, Tranſactions were repreſented by (29) Pictures only.

But it is obſerved, that the *Mexican* Annals are a mixed Writing, compoſed of Characters, and Pictures or Figures, and reach no farther than to the Year of *Chriſt* 1324. Whence it is probable, that the *Mexicans* were a Colony of (30) *Chineſe*, who fled from the *Tartars*, who had conquered all *China* in the Space of about twenty Years, from the Year of *Chriſt* 1260 to the Year of *Chriſt* 1279. In which Time they paſſed over into *America*, and mixed themſelves with the original Inhabitants of the Country, who had come from *Scythian Tartary*: and within a few Years ſet up a Kingdom, about the Year of *Chriſt* 1324; and built *Mexico* in the Year of *Chriſt* 1381.

The *American Picture* Annals make the Kingdom of *Mexico* commence in the Year of *Chriſt* 1324. And, according to *Purchaſs*, ten Kings reigned 196 Years, to the Year of *Chriſt* 1521, when *Mexico* was taken by the *Spaniards*.

This is the Account of *Horn* (31), in his Origin of the *American* Nations. But *De Laet* (32), in his Deſcription of the Weſtern *In-*

Relations of their Exploits. Again; reperti in Jucatana libri ex foliis arborum, in quibus doctiores Indi per ſymbola deſcripſerant omnis generis res: temporum diſtributionem, ſtellas, animalia, naturalem et civilem hiſtoriam; quos libros magna ſui parte notis et ſiglis ſcriptos fuiſſe inde patet, quia ſacerdotes Hiſpani, teſte Acoſta, *magicas* figuras eſſe et illicitas artes complecti imperite judicarunt: unde irreparabili damno combuſti fuerunt. et Martyr dicit; Coluacanorum literas Ægyptiacis ſimiles fuiſſe: et *taxillis*, *hamis*, *laqueis*, *limis*, *ſtellis*, ac ejuſmodi formis conſtitiſſe, quibus inſertæ hominum animaliumque formæ: obſervandum quoque Mexicanorum ſcribendi rationem mixtam ex Sinenſi et Americanorum picturis fuiſſe. Horn. De orig. Gent. Americ. lib. iv. c. 14.

(29) In Nova Mexico, Culvacan, Panuco, Haiti, Peru, et aliis provinciis quam plurimis, ubi neque libri neque ſcriptura, picturæ tamen, rerum indices, inventæ fuerunt. Ibid.

(30) See Horn. De orig. Gent. Americ. lib. iv. c. 13.

(31) Lib. iv. p. 261.

(32) Lib. v. c. 13. p. 247, 248.

dia, does, from *Purchaſs's* Picture Annals, make the *Mexican* Kingdom commence in the Year of *Chriſt* 1322, and placeth the Death of the tenth King *Motezuma*, in the Year of *Chriſt* 1520. And the Term of the Kingdom is the ſame in both.

Of the Kingdom of Mexico.

		Reigned Years	*A. D.*
1	*Tenuch*	51	1324
2	*Acamapich*	21	1375
3	*Huizilihuitl*, his Son	21	1396
4	*Chimalpupuca*, his Son	10	1417
5	*Yzcoatci*, Grandſon of *Acamapich*	13	1427
6	*Guegue Motezuma*, Son of *Huizilihuitl*	29	1440
7	*Axayacaci*, Grandſon of *Yzcoatci*	12	1469
8	*Ticocicatzi*, his Son	4	1481
	De Laet gives this King 5 Years.		
9	*Ahuczozin*, his Brother	16	1485
10	*Motezuma*, the ſecond Son of *Axayacaci*	19	1501

De Laet thinks he reigned no more than eighteen Years.

The *Mexicans*, as *Herrera* (33) related, acknowledged one ſovereign Deity, the Creator of Heaven and Earth, and next to him they worſhiped the *Sun*, *Moon*, *Morning-Star*, the *Sea*, and *Earth*, with many Idols. They kept a perpetual (34) ſacred Fire burning before the Altar of their chief Temple. They ſacrificed Men (35), eſpecially Captives taken in War; and eat their Fleſh.

The *Mexicans* divided the (36) Year into eighteen Months, of

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(33) Hiſt. of *America*, vol. iii. p. 204. Stevens.
(34) Ibid. p. 199.
(35) Ibid. p. 213.
(36) Ibid. p. 221.

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twenty Days each, which made 360 Days. The remaining five were not added to any Month, but were called *ſpare*, or *idle* Days; and were ſpent in viſiting one another. The firſt Day of their Year was our twenty-ſixth Day of *February*, which they reckoned the firſt of *March*.

The *Mechoacan* (37) Indians, whoſe Country was forty-ſeven Leagues from *Mexico*, and nineteen Degrees ten Minutes Latitude, had a Tradition of the Flood; and of one Family being ſaved in an Ark, in which were alſo ſeveral Animals; and that ſeveral Ravens were ſent out of the Ark, and that one returned with the Bough of a Tree.

The *Peruvian* (38) Indians owned one ſovereign Lord and Maker of all Things, to whom they erected a moſt ſumptuous Temple; and in this Temple was their Idol the *Sun*, all of pure Gold with coſtly Jewels; and this the *Incas* adored next to the ſupreme God, [and probably as the Emblem of his Glory] they worſhiped alſo *Thunder*, the *Moon*, *Earth*, *Sea*, the *Morning-Star*, etc.

Of the Year when Herodotus *wrote his Hiſtory.*

As this moſt eminent Writer, and Father of Hiſtory, frequently computes to his own Time when he wrote his Hiſtory, it is proper to enquire when or in what Year his famous Hiſtory was written.

Euſebius in his Chronicon ſaies, that *Herodotus* recited his Hiſtory with (39) Applauſe, in a public Aſſembly at *Athens*, in the fourth Year of the eighty-third *Olympiad*, i. e. in the Year before *Chriſt* 445.

But *Pliny* (40) relates, that *Herodotus* wrote his Hiſtory at *Thurium* in *Italy* [which is a City of *Magna Græcia* on the *Tarentine*

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(37) Ibid. 250, 254.

(38) Ibid. p. 344, 345.

(39) *Lucian* ſaies, *Herodotus* recited his Hiſtory, with great Applauſe, before all the Chiefs of *Greece* at the *Olympic* Games. Orat. in Laud. Herodot. tom. i. p. 833. edit. Reitz. 1743.

(40) Hiſt. Nat. lib. xii. c. 4.

Gulf] in the 310th Year of *Rome*, i. e. in the Year before *Chriſt* 444. So that *Euſebius* has erred one Year at leaſt.

By the Account of *Plutarch*, as we now have it in his Life of *Lyſias* the Orator (p. 835.) *Lyſias* was born in the ſecond Year of the eighty-ſecond *Olympiad*, i. e. in the Year before *Chriſt* 451, and went with the Colony of *Greeks* to *Sybaris*, afterward called *Thurium*, when he was fifteen Years of Age, *i. e.* in the Year before *Chriſt* 436: and therefore by this Reckoning, if *Herodotus* wrote his Hiſtory at *Thurium*, it muſt have been eight Years later, and in the Year before *Chriſt* 436 at ſooneſt. For at this Time, by the foregoing Account of the Age of *Lyſias*, the *Athenians* and other *Greeks* ſent a Colony to *Sybaris*, which was called by them *Thurium*, from a Rivulet which ran hard by, and near to which the City was removed, and called after the Name of the Rivulet. *Herodotus* went with this Colony which built *Thurium*, and thence was called (41) *Thurius*. But *Pliny* is right, and the Numbers in *Plutarch* are wrong. For *Lyſias* was born in the ſecond Year of the eightieth *Olympiad*, i. e. in the Year before *Chriſt* 459, when *Philocles* was Archon, as *Plutarch* himſelf writes, and whom *Diodorus Siculus* placeth in this Year; and therefore it ſhould be the ſecond Year of the eightieth, and not of the eighty-ſecond *Olympiad* in *Plutarch*: and by this Reckoning, the Colony which demoliſhed *Sybaris* and built *Thurium*, went in the Year before *Chriſt* 444, as *Pliny* relates; and when *Lyſias* was fifteen Years old, as *Plutarch* ſaies; and alſo (42) *Dionyſius* of *Halicarnaſſus*. But *Dionyſius* ſaies, the Colony was ſent in the twelfth Year before the *Peloponneſian* War, *i. e.* in the Year before *Chriſt* 443.

Lyſias was forty-ſeven Years old when *Callias* was Archon, as *Dionyſius* of *Halicarnaſſus* tells us, *i. e.* in the Year before *Chriſt* 412, or the ninety-ſecond *Olympiad*, as *Plutarch* ſaies, who makes

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(41) Strab. Geog. lib. xiv. p. 970. and lib vi. p. 404.

(42) In Lyſ. p. 82. yet *Diodorus Siculus* places the building of *Thurium* in the third Year of the eighty-third *Olympiad*; i. e. in the Year before *Chriſt* 446. lib. xii. p. 78. And this agrees with *Herodotus* writing his Hiſtory there two Years after, as *Pliny* informs us.

Callias Archon in that *Olympiad*; and *Diodorus Siculus* does the ſame.

There is therefore another Error in the preſent Copy of *Plutarch*, where (43) *Lyſias* is ſaid to be ſixty-three Years old in the laſt Year of the ninety-firſt *Olympiad*, i. e. in the Year before *Chriſt* 413; and the next Year *Callias* was Archon, as he ſaies. Now if *Lyſias* was born in the ſecond Year of the eighty-ſecond *Olympiad*, i. e. in the Year before *Chriſt* 451, he could be no more than thirty-eight Years old in the laſt Year of the ninety-firſt *Olympiad*. Therefore *Plutarch* wrote probably forty-ſix inſtead of ſixty-three: and then *Lyſias* was born, as *Diodorus Siculus* ſuppoſes, in the Year before *Chriſt* 459.

And that the preſent Number of the Birth of *Lyſias* in *Plutarch* is corrupted; and that he ſuppoſed him to be born in the ſecond Year of the eightieth *Olympiad*, or in the Year 458 or 459 before the *Chriſtian* Æra, is evident from what he writes preſently after (p. 836.) where he ſaies, that *Iſocrates* was born in the eighty-ſixth *Olympiad*, *i. e.* in the Year before *Chriſt* 436: and was twenty-two Years (44) younger than *Lyſias*, and ſeven Years older than *Plato*.

Again, the Age of *Lyſias* is aſcertained by *Plutarch*, where he ſaies (p. 835.) that *Lyſias* was fifteen Years old when *Praxiteles* was Archon, which was in the firſt Year of the eighty-fourth *Olympiad*, as *Diodorus Siculus* tells us [lib. xii. p. 85.] *i. e.* in the Year before *Chriſt* 444. So *Lyſias* was born in the Year before *Chriſt* 459 or 458; and *Herodotus* wrote his Hiſtory, as *Pliny* aſſures us, in the 310th Year of *Rome*, i. e. in the Year 444 before the *Chriſtian* Æra: and he was then forty Years of Age.

By the foregoing Compution it plainly appears, that there is an Error of at leaſt twelve Years in the Chronological Tables of Biſhop

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(43) Ibid. p. 835.

(44) The Words are corrupt, *viz.* δύο ϗ εἴκοσιν ἔτεσι, πρεσβύτερος δὲ Πλάτωνος ἑπτά. The Words νεώτερος Λυσίȣ after ἔτεσι are omitted, by the Careleſſneſs of the Tranſcriber: but Dionyſ. Hal. has ſupplied them, who ſaies as *Plutarch* does, that *Iſocrates* was born in the eighty-ſixth *Olympiad*, δυσὶ ϗ εἴκοσιν ἔτεσι νεώτερος Λυσίȣ. Vit. Iſocrat. p. 94.

Llhoyd, which ſay, that *Herodotus* recited his Hiſtory in the Year before *Chriſt* 456.

A. Gellius (45) ſaies, that *Hellanicus* was ſixty-five Years old in the Beginning of the *Peloponneſian* War, which was in the Year before *Chriſt* 431. So he was born in the Year before *Chriſt* 496. *Herodotus* was then fifty-three Years old, and twelve Years younger than *Hellanicus*, and was born in the Year before *Chriſt* 484. *Thucydides* was then forty Years of Age, and thirteen Years younger than *Herodotus*, and was born in the Year before *Chriſt* 471. *Lyſias* was born in the Year before *Chriſt* 459 or 458. *Iſocrates* was born in the Year before *Chriſt* 436; and was twenty-two Years younger than *Lyſias*. *Plato* was born in the Year before *Chriſt* 429, and was ſeven Years younger than *Iſocrates*.

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(45) Noct. Att. lib. xv. c. 23.

FINIS.

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ADVERTISEMENT.

THE Reader is deſired to take Notice, where any Reckoning of *Euſebius* is mentioned in this *Chronology*, which commenc'd in the Interval between the Epoch of his *Chronicon* and the Æra of the Birth of *Chriſt*, that he computes, as *Africanus* alſo did, the Æra of the Birth of *Chriſt* to be Two Years precedent to the *Dionyſian* or vulgar *Chriſtian* Æra of it uſed in this Chronology.

Thus when he places *Cecrops* the firſt King of *Athens* from *Caſtor*, in the Year before *Chriſt* 1555, his Reckoning correſponds to the Year 1557 before the *Dionyſian* or vulgar Æra. Alſo his Æra of the Deſtruction of *Troy* is the Year before *Chriſt* 1180, and correſponds to the Year 1182 in the *Dionyſian* Æra. It is the ſame in other Computations.

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A N
APPENDIX
TO THE
CHRONOLOGICAL ANTIQUITIES.
VOLUME I.

P. 1. l. *ult.* See Euſebii Præp. Evang. lib. xiv. c. 3. p. 719.

P. 3. l. 7. *breathed* upon the Face of the Waters: that is, *blew*, as the *Targums*, *Arab.* and *Samaritan* Verſion agree; ſee Morin. Annot. in loc. p. 103, &c.

P. 4. l. 1. Firmament. See Morin. Annot. in loc. p. 105, 106.

P. 5. l. 21. Moſaic Creation. *Note.* And this we may underſtand from the Words of God in *Job*, xxxviii. 7. where *the Morning Stars* are ſaid to ſing together (and rejoice) with the *Angels* or *Sons of God*, when God laid the Foundation of the Earth. This literally implies their prior Exiſtence.

P. 9. Not. (6) *read* περὶ αὐτοῦ [Θεοῦ.]

P. 15. l. 10. *Orpheus* taught. *add a Paſſage from* Simplicius *in* Burnet's Archæologia, p. 129. fin.

P. 21. Not. [33] *add* Πυθαγόρας ἠξίου μὴ μόνον λογιώτατον, ἀλλὰ καὶ πρεσβύτατον ἡγεῖσθαι τῶν σοφῶν τὸν θέμενον τὰ ὀνόματα τοῖς πράγμασι. Apud Clem. Alex. Epitom. p. 805. edit. Paris. Ἄνθρωπος οὐκ ἂν ᾔδει καλεῖν τὸ φῶς ἡμέραν, ἢ τὸ σκότος νύκτα· ἀλλ᾽ οὐδὲ μὲν τὰ λοιπά. εἰ μὴ τὴν ὀνομασίαν εἰλήφει ἀπὸ τοῦ ποιήσαντος αὐτὰ Θεοῦ. Theoph. ad Autolyc. lib. ii. p. 359. Edit. Paris. 1742.

P. 38. l. 1. *del.* Anglo-Saxon. lin. 2. *after* Bede, *add* from the Septuagint.

P. 39. l. 6. *del.* Anglo-Saxon. *Ibid. after* Bede, *add*, from the Hebrew.

P. 47. l. 24. *r. Araxes*, as *Jerome* thinks. l. *ult. add at the End of the Note*, See Itinerar. Benjam. p. 181.

P. 52. l. 26. *Enoch.* See *Kennicott's* State of the preſent *Hebrew* Text, p. 544.

P. 84. l. 21. See *Dupin's* Canon of the Old and New Teſtament, concerning the *Roman*, and the other Editions, Vol. i. p. 188, 189, and the Notes, which prove what I have ſaid about them, having not then ſeen them.

P. 85. l. 3. *after* Complutenſe, *add*, but have many Readings of the Hexaplar Copy, which are not in the *Roman* Copy: as appears from the Readings of *Jerome* in his critical Epiſtles, &c.

P. 92. l. 20. *after* learned Perſon, *add as a Note*, Petrus, et Johannes, et Matthæus, et Paulus, & reliqui deinceps, et horum ſectatores, prophetica omnia ita annunciaverunt, quemadmodum *ſeniorum* interpretatio continet.

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tinet. Iren. adv. Hæreſ. lib. iii. c. 21. Edit. Maſſuet.

P. 93. *after* Note [45] *add*, and *Jerome*, tho' not unfavourable to *Aquila*, and the other New Tranſlators, ſays, Multa myſteria Salvatoris ſubdola interpretatione celarunt. Vid. Prolegom. ad Edit. Septuag. per Grabe, Tom. ii. c. 1. Sect. 20—24.

P. 103. l. 14. *after* Chronology, *add*, It is alſo obſervable, that *Jerome* followed the Chronology of the Septuagint Verſion, notwithſtanding his high Opinion of the *Hebrew* Text. He ſays; Sex millia (*or* mille) necdum noſtri orbis implentur anni. Com. in Tit. c. i. ver. 2. and he wrote A. D. 388.

P. 108. l. 30. agreed perfectly together, *add a Note*, viz. *Philo*, ſays the Jews had not altered one Word in the Writings of *Moſes*. *μὴ ῥῆγμά γε αὐτοὺς μόνον τῶν ὑπ' αὐτοῦ γεγραμμένων κινῆσαι.* Apud Euſeb. Præp. Evang. lib. viii. cap. 6. fin. p. 357.

P. 115. l. laſt, *for* 142 *read* 143.

P. 116. l. 22. *for* 141 *read* 142.

P. 121. l. 7. *after* 1400. *add a Note*; Ita etiam habet verſio Ruffini, quæ dicitur Epiphanii ſcholaſtici.

P. 123. l. 28. *del.* the ſecond *Years*.

P. 124. l. 7. *after* Computation *add*, or two Years more according to the corrected Canon. L. 8. *read* 5017 Years or 5019. L. 9. *read* 17 Years or 19 Years.

P. 125. l. 2. *read* 5017 or 5019. So again l. 10. L. 16. *after* 80 Years, *add*, the Verſion of *Ruffinus* has 40 Years, regnavit quidem annis 40. *to follow Note* [91].

P. 131. l. *laſt but three*, *read* 1792.

P. 173. l. 22. Father of *Obed*, *add a Note*, *viz.* See Kennicott's State of the printed Hebrew Text, p. 543, 544.

P. 177. 2d Col. l. 13. before *Ahab*, *add after* 1 Kings xvi. 15, 29. He reigned four Years over Part of *Iſrael*, from the 27th of *Aſa* to the death of *Tibni*, ver. 21, 22. and 7 Years and more over all *Iſrael*, from the 31ſt of *Aſa* to the 38th. ver. 23, 29.

P. 218. *at the End of Note* [46] *add* Caſſiodorus writes $\overline{\text{CXLIIII}}$. with a line over for 144,000 in Apoc. xiv. 1. p. 218. his Words are: In Monte Sion vidiſſe ſe dicit ſtantem Dominum Chriſtum et cum eo $\overline{\text{CXLIIII}}$ Beatorum, &c.

P. 221. l. 22. *for* 2098 *read* 2097.

P. 227. l. 9. *after* Dialects of it, *add*, See Dr. *Brett's* Chronological Eſſay on the Sacred Hiſtory, &c. p. 76-94.

P. 252. l. 24. *after* each other, *add*, I find *Memnon* is mentioned by *Homer* in two Places, *viz.* Odyſſ. Δ. ver. 188. where he is called the Son of *Aurora*, who ſlew *Antilochus* at the Siege of *Troy*: And again, by Name, Odyſſ. Λ. ver. 521. But in the latter Place he ſeems to be a *Græcian Hero*, nor in either is it intimated that he carried any Forces to *Troy*.

P. 274. *after* Note [68] *add*, See Athenæi Deipnoſ. lib. xii. p. 528.

P. 278. l. 15. *after* his Queen *Semiramis*, *add*, See Dionyſ. Perieg. ver. 1005, &c. and Comment. Euſtath. and Hill in loc.

P. 281. l. 4. *after* 550, *add*, and began to reign in the Year before *Chriſt* 585 ending. See below p. 351.

P. 291. Not. [4] l. 1. The Verſion of *Ruffinus* in the place of *Joſephus* calls the King of the *Meſopotamian Syrians Adadezer* more truly.

P. 293. l. 33. *read* 3 Reg. xiv. 21.

P. 305. *read* in the Note [17] as in Line 25 of the Text.

P. 306. l. 12. *after Arabic* Verſion, *add*, and *Æthiopic*.

P. 308.

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P. 308. l. 18. *for* 43 Years *read* 42 Years. See above p. 252, 253.

P. 309. l. 15. *for* Gozan ſee L'empereur's Notæ ad Itinerarium D. Benjaminis, p. 205, 206.

P. 314. l. 1. Golden Calves, *add as a Note*, The *Jews*, not ſo probably, ſuppoſe that the Golden Calves were carried away by *Tiglath-Pul-Aſar*, when he came to the Aſſiſtance of *Ahaz* King of *Judah* againſt the Kings of *Iſrael* and *Syria*, who were Confederates againſt him. (Seder Olam Rabba, c. 22.) and it might be done at that Time.

P. 347. l. 34. *add to the Note*, They ſeem to be thoſe *Scythian* Nations, whom *Herodotus* calls *Moſchi* and *Tibarini*, whom he joins together as the Prophet does *Meſhech* and *Tubal*. They are now called *Iberians* and *Georgians*. See *Brenner's* Notes in Epitom. Moſes Armen. p. 77.

P. 350. l. *laſt*. *read* 585. p. 351. l. 36. *read*, 585. See above p. 281.

P. 352. l. 9. *read* 585. l. 11. *after* Minutes *add*, his Words are, Anno a Nabonaſſare 163, qui fuit annus tertius Olympiadis 48. (i. e. anno ante Chriſtum 585) Sol totus defecit non tantum prope Sardes in Lydia, verum etiam in Helleſponto et circa Helleſpontum: fuitque defectus tantus ut ex die repente nox efficeretur. Erat autem tunc Sol Apogæus et Luna Perigæa, ſemidiameter vero Lunæ erat ſcrup. 17, 47″, uno ſaltem ſcrupulo primo major ſemidiametroSolis propter occultatum totum Solem a Luna cum mora. Erat igitur ſemidiameter Solis ſcrup. 16, 47″, idque in Apogæo. Uranomet. lib. ii. p. 53. *Ibid.* l. 19. *read* 585. alſo l. 30, and l. 39. and ſo p. 353. l. 21.

P. 360. l. 32. *add at the End*, and *Jerome*, Comm. in loc.

P. 361. l. *laſt but one*, *at the End add*, and *Jerome* ſo underſtands it. Præfat. ad Com. in Ezech. But he gives another Senſe in his Commentary on the Place.

P. 366. l. 10. *inſtead of*, and the Ptolemaic Canon, *read*, though not mentioned in the Ptolemaic Canon.

P. 380. l. *laſt but two*, *read*, fifty Years.

P. 386. l. 8. *after the End*, *add*, The Error might ariſe from a Miſtake of the numeral Letter *Nun* (50) for Mem the numeral Letter for 40. The Difference of the Letters in the Samaritan Hebrew Text conſiſting in one ſmall ſtroke. See Kennicott's State of the printed *Hebrew* Text, p. 529—536. and it muſt have been an ancient Error.

P. 440. l. 26. *after* Hipparchus, *add*, this exceeds the Siderial Year, which is $365^{d}\,6^{h}\,9'\,14''$.

P. 445. l. 18. *after* two hundred and twenty two; *add*, but the Number of this latter Epoch may probably be 223, and then the firſt Number being 256, *Darius* by this Reckoning reign'd 33 Years, nearer to Truth. The Number 223 is confirmed by the preceding Epoch or Number 227: For *Herodotus* relates that *Darius* died four Years after the Battle of *Marathon* mentioned under it. It is alſo confirmed by the following Epoch 52. Number 217: for *Herodotus* ſays the Expedition againſt the *Greeks* by *Xerxes* therein mentioned was Six Years after the Death of *Darius*, lib. vii. c. 7.

P. 447. l. 11. *after Petavius*, *add*, Doctrina temporum, lib. xiii. p. 582. See lib. x. c. 29. p. 204.

Index of principal Matter, under L. l. 14. *read* 585.

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P. 4. l. 9. *add*, *Thermuthis* or *Thermutis* was the Egyptian Name of the Serpent or *Aſpis*, which was ſacred to *Iſis*. Pignor. de Menſa Iſiaca, p. 26.

P. 7. l. 19. *after* the 22d Day of *July* in the Julian Calendar, *add*, According to the *Preceſſion* of a Degree or Day in 72 Years; but the Solſtice was in the Third or Fourth of *July*, reckoning by the Difference between the Julian and Solar Year according to the Sun's mean Motion. For by this Computation in the firſt of *Cecrops*, and the Year before *Chriſt* 1557, the Summer Solſtice was *July* 5th. The Julian Year loſes a Day in 131 Years at 11 Minutes a Year, which is nearly the Difference between that and the true Solar Year. But the ancient *Egyptians* reckoned the Year to be ſiderial, and computed it by the Motion of the Stars, and this Year exceeds the ſolar tropical Year by 20 Minutes and 14 Seconds: the Siderial Year being 365 Days, 6 Hours, 9 Minutes and 14 Seconds. πρώτους Αἰγυπτίους ἀνθρώπων ἁπάντων ἐξευρέειν τὸν ἐνιαυτὸν, δυώδεκα μέρεα δασαμένους τῶν ὡρέων εἰς αὐτὸν· ταῦτα δὲ ἐξευρέειν ἐκ τῶν ἀστέρων ἔλεγον. *Herodot*. lib. ii. c. 4. So they fixed the cardinal Points of the Year as well as they could by the Acceſſion of the Sun to certain Stars. Solis annus hoc dierum numero colligendus eſt quem peragit dum ad id ſignum ſe denuo vertit ex quo digreſſus eſt. Macrob. Saturnal. lib. i. c. 14.

P. 21. l. 24. *Note*, according to the Difference between the Julian and Solar Year according to the Sun's mean Motion, the Vernal Equinox at the Jewiſh Exodus in the Year before *Chriſt* 1593, was the Fourth Day of *April*; and the Autumnal Equinox was then the ſixth of *October*.

P. 32. l. 16. They intercalated a Month in every Hundred and Twenty Years: *add at the End of the Note* [65] *the following Note*, viz. Therefore Dr. *Hyde* is miſtaken in ſaying that the old *Perſians* and *Medes* alſo, whoſe Year was the ſame, reckoned their Year as the *Egyptians* did, 365 Days, without intercalating the odd Hours; and ſo made their Year vague as the *Egyptians* did. His Words are: Apud Perſas in æra civili et aſtronomica, ut in ea Nabonaſſari, quam ſequebantur Ægyptii, anni caput ſine ulla reſtrictione vagabatur per totum annum in perpetuum; et cum eſſet tantum 365 dierum, abſque conſideratione fractionum ſingulis quatuor annis uno die regrediebatur. Hiſt. Relig. vet. Perſ. c. 14. p. 187. et de Medorum anno idem dicit. *ibid.* p. 191. See below, Note 61 on p. 80.

P. 37. l. 24. *Thales* reckoned the ſolar Year to be 365 Days, *then add as a Note*; In an ancient MS which *Barthius* had of Excerptions from various Authors, it is related of *Thales*: Thales philoſophus primus ſapiens appellatus eſt, inventor fuit urſæ majoris, ac primus dicitur de aſtronomia tractaſſe. Necnon ſolares eclipſes prædixit, ac Solis et Lunæ magnitudines primus dicitur inveniſſe. Item curſum ſolarem adinvenit, et ſecundum hunc dicitur annum 365 diebus

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diebus diviſiſſe. Adverſar. lib. xv. c. 16.

P. 45. l. 16. *after* 26th of *July*, *Note*; the Summer Solſtice was then on the 5th of *July*, according to the Difference between the Julian and true ſolar Year. See above Note on p. 7. l. 17.

P. 71. l. 16. *read*, fix'd *nearly*.

P. 75. l. 20. On the 5th of *July*. *Note*; rather the 3d, for *Petavius* reckoned by the Difference of the Julian and Solar Year, according to the Sun's mean Motion.

P. 88. l. 38. *read* in eum annum. Ex Edit. Rom. 1470.

P. 89. *add at the End of Note* [82] viz, Cicero ſays: Circuitus ſolis orbium v diebus et LX et CCC, quarta fere diei parte addita, converſionem conficiunt annuam. De Nat. Deor. lib. ii. c. 19. p. 143, 144. Edit. Davis. This ſhews that, though *Julius Cæſar* corrected the Roman Calendar, by the Egyptian Year of 365 Days and a quarter, the Year was then found to want ſomething of the ſix odd Hours, which made the Calendar imperfect, and to loſe a Day in 131 Years, at 11 Minutes a Year.

P. 164. *add at the End of Note* [53] viz. *Jerome* is miſtaken in ſaying the *Egyptians* called the Goat *Thmuis*. Adv. Jovin. lib. ii. p. 202. Edit. Bened.

P. 225. l. 24. *after* Heſiod, *add:* Cicero ſays; Homerus, qui multis, ut mihi videtur, ante (Heſiodum) ſæculis fuit in Cat. maj. de ſenectute. c. 15. Edit. Græv. But he is miſtaken.

P. 227. l. 30. *after* Athens: *add*; Piſiſtratus primus Homeri libros confuſos antea ſic diſpoſuiſſe dicitur, ut nunc habemus. Cicer. de Oratore lib. iii. Sect. 34.

P. 228. at the End of Note [95] *add*; Nicarchus de Diana locutus ſcribit:

Οὔτω Βύβαστις καταλύεται· εἰ τὸ ἐκάστη
Τέξεται ὡς αὐτή, τίς θεοῦ ἐστι λόγος;
Epigram. lib. i. p. 154.

P. 229. l. 26. *after* Theopompus, *add*; apud Proclum in Timæ. Plat. p. 30.

P. 261. l. 34. *add*; ΦΘΑ may be derived from the Phœnician or Hebrew פתח *Phthah* aperuit, vel ſculpſit.

P. 262. at the End of Note [71] *add*; *Kneph* or *Cneph* ſeems to be derived from כנף *Ceneph* a Wing. So *Cneph* was the ſupreme God repreſented hieroglyphically by a *winged Globe* with a Serpent emerging from it.

P. 274. l. *laſt*, *after* Judg. i. 10. *add*, The Syriac Verſion of *Gen*. xxxv. ver. 27. renders the City *Arba*, the City of the Giants.

P. 283. l. 5. *after Amos* ix. ver. 7. *add*; it was probably the City called *Damiata*, as *Benjamin* the Jew relates. Damiatam veni quæ olim Caphtor dicebatur. Itiner. p. 125. See the Notes of L'Empereur in loc. p. 226—228.

Ibid. at the End of Note [32] *add*; and were of a different Original from the *Etrurians*.

P. 336. l. 9. *after* the upper Egypt, *add*; *Herodotus* ſays that *Danaus* was born at *Chemmis* in the *Thebaic Nome*, lib. ii. Sect. 91.

P. 345. *add* at the End of Note [80.] Some thought *Zamolxis* to be *Saturn*, and ſome to be the Goddeſs called *Veſta*. Diod. Sic. lib. i. p. 84. and Suid. in voce, and he was probably

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ly a Cabiric God, or an antient Gothic deified Legiſlator.

P. 358. l. 26. *after* Explanations of the Symbols, *add a Note*, viz. *Euſtathius* obſerves οἱ δέ γε παλαιοὶ ὁποῖόν τι καὶ οἱ Αἰγύπτιοι ἐποίουν, ξώδιά τινα ἱερογλύφοντες, καὶ λοιποὺς δὲ Χαρακτῆρας εἰς σημασίαν ὧν λέγειν ἐβούλοντο. Com. in Homer. Iliad. Z. p. 489.

P. 367. l. 12. *after* Seventy four Palms in Height, *add*; each Nine Inches as he reckons a Palm.

P. 395. l. 19. *after* Memnonia *add*, as a Note; *Herodotus* lib. v. writes; Μέχρι Σούσων (τοῦτο γὰρ Μεμνόνειον ἄστυ καλέεται) Again, τὰ βασιλήια τὰ Μεμνόνεια καλεόμενα. *Ibid.*

P. 427. l. 30. *for* 2390, *read* 2378. See p. 429.

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P. 27. l. 33. *after* Tyre *add*; And at *Tarteſſus* or *Gades* in *Spain*, where he had a ſumptuous Temple built by the *Phœnicians*; and was worſhiped there by the *Iberians*. See Appian in Ibericis. Arrian. Alex. lib. ii. Diod. Sic. lib. v. Mela. Philoſtrotus.

P. 47. *add* after Note [74.] There is a remarkable Paſſage from *Sanchoniatho* in Cyril cont. Jul. lib. vi. p. 205. viz. φησὶ τοιγαροῦν ὁ Σαγχωνιάθων οὑτοσὶ καί τοι τῆς Ἑλληνικῆς δεισιδαιμονίας ἐπίμεστος ὤν. Οἱ γὰρ παλαιότατοι τῶν Ἑλλήνων, ἐξαιρέτως δὲ Φοίνικές τε καὶ Αἰγύπτιοι, παρ᾽ ὧν οἱ λοιποὶ παρέλαβον ἄνθρωποι, θεοὺς ἐνόμιζον μεγίστους, τοὺς τὰ πρὸς τὴν βιωτικὴν χρείαν εὑρόντας, ἢ κατά τι εὖ ποιήσαντας τὰ ἔθνη, εὐεργέτας τε τούτους καὶ πολλῶν αἰτίους ἀγαθῶν ἡγούμενοι, ὡς θεοὺς προσηκύνουν, καὶ εἰς τὸ χρεὼν καταστάντες ναοὺς κατεσκευασμένους στήλας τε καὶ ῥάβδους ἀφιέρουν ἐξ ὀνόματος αὐτῶν. Καὶ ταύτας μεγάλως σεβόμενοι, καὶ ἑορτὰς ἔνεμον αὐτοῖς τὰς μεγίστας οἱ Φοίνικες. *Cyril* adds; Ἐξαιρέτως δὲ ἀπὸ τῶν σφετέρων βασιλέων τοῖς κοσμικοῖς στοιχείοις καὶ τισὶ τῶν νομιζομένων θεῶν τὰς ὀνομασίας ἐπέθεσαν φυσικῶς, Ἥλιον καὶ Σελήνην καὶ τοὺς πλανήτας ἀστέρας καὶ τὰ στοιχεῖα καὶ τὰ τούτοις συναφῆ θεοὺς μόνους ἠγίνωσκον.

P. 57. l. 31. *after* attended him, *add*, *Æſculapius* had a Feaſt at *Epidaurus* where he gave Anſwers to his Worſhipers in an oracular Way. See *Plato's* Ion. init. and *Potter's* Greek Antiq. Vol. I. p. 372.

P. 71. l. 2. Drums. *Note.* The Drum was invented by the *Corybantes.* βυρσότονον κύκλωμα, τόδε μοι Κορύβαντες εὗρον. Eurip. in Bacchis. *Ibid.* at the End of Note [34] *add*, See Athenæ. Deipnoſoph. lib. xii. p. 528.

P. 75. l. 1. *read*, at this Time *Orpheus*, as *Diodorus Siculus* relates, lib. v. p. 333.

P. 115. l. 18. *after* Gala, migravit. *add*, See Reineccius de regnis Celt. et Celtib. p. 104. Tom. iv.

P. 117. l. 15. *after* Japhet, *add*, See Goropii Vertumnus, p. 39.

P. 125. l. 15. *after* and others, *add* See Reinecc. de Tyrrhen. Origine. p. 93, 94. Tom. iv.

P. 147. l. 4. *after* Rythm. *add*, that is, the Quantity or Time.

P. 184. at the End of the 17th Note *add*, *Apuleius* ſays, that in the ſacred Solemnities of *Iſis*, Per diſpoſitas aras circumiens ſacerdos rem divinam procurat. Aur. Aſin. lib. xi. It was a Cuſtom amongſt the *Perſians* τοὺς βωμοὺς περιέρχεσθαι. Athenæ. Deipnoſoph.

ſoph. lib. xii. And the old *Salii* amongſt the *Romans*, had the ſame religious Cuſtom. Tunc Salii ad cantus incenſa altaria circum, &c. Virg. Æneid. viii. ver. 285. And the antient Hebrews in their Tabernacle Worſhip ſung the Praiſes of God as they went round the Altar, when the Sacrifice was burning upon it. Therefore the Royal Pſalmiſt ſays; κυκλώσω τὸ θυσιαστήριόν σου, κύριε· τοῦ ἀκοῦσαι (ἀκουτίσαι juxta Heb.) φωνῆς αἰνέσεως, καὶ διηγήσασθαι πάντα τὰ θαυμάσιά σου. Pſ. xxv. 6, 7.

P. 201. l. 23. *for* uſe, *read*, agree to.

P. 202. at the End of Note [45] *add*. See Morini grammat. Samar. p. 79, 80. Paris. 1657. 12°. et *ibid*. cap. 13, 14, 15. where this Point is learnedly and plainly proved.

P. 205. at the End of Note [47,] *add*, Planum eſt omnem, quæ hodie eſt in terrarum orbe, linguæ Hebraicæ cognitionem revocandam tandem eſſe et adſcribendam Græcæ τῶν LXX. S. Bibliorum tranſlationi. Lud. Cappel. Criticæ ſacræ, lib. vi. c. 10. Sect. 3. Vid. tot. cap.

P. 218. l. 13. *after* Ceres, *add*, Saturn was their *Zamolxis*, or, as others thought, *Vulcan* or *Veſta*.

P. 239. l. 16. *after* undoubtedly, *add*, as is obſerved above, p. 57, 58.

P. 259. l. 15. *after* Religion and Vrtue, *add* a Note, viz. Quid? qui aut fortes aut claros aut potentes viros tradunt poſt mortem ad Deos perveniſſe, eoſque eſſe ipſos, quos nos colere, precari, venerarique ſoleamus, nonne expertes ſunt religionum omnium?——ab Euhemero autem et mortes et ſepulturæ demonſtrantur deorum. Utrum igitur hic confirmaſſe religionem videtur, an penitus totam ſuſtuliſſe? Cic. de Nat. Deor. lib. i. c. 42. p. 95, 96. Edit. Davis. Vid. Lactant. Diſ. inſtitut. lib. i. c. 11. et Aug. de Civ. Dei, lib. vi. c. 7.

P. 260. at the End of Note [6,] *add*, Vid. Cic. Tuſcul. Diſputat. lib. i. c. 13. et Lactant. Div. Inſtitut. lib. i. c. 15. p. 63.—70. Edit. Oxon.

P. 273. l. 17. dele 33. *Ibid.* at the End of Note [32,] *add*, And agreeably to this Notion, in an antient Inſcription and Dedication to *Iſis* at *Capua*, She is addreſſed, viz.

TIBI.
VNA. QVAE.
ES. OMNIA.
DEA. ISIS.

P. 302. at the End of Note [34,] *add*, *Zoroaſter* thought *Mithras* to be the Father and Maker of all Things. εἰς τιμὴν τοῦ πάντων ποιητοῦ καὶ πατρὸς Μίθρου---Κόσμου, ὃν ὁ Μίθρας ἐδημιούργησε. *Eubulus* cited by *Porphyry* De antro Nympharum, p. 253, 254. Yet though *Mithras* the Sun was the greateſt political and popular Perſian Deity, there was another *Mithras* called *Oromaſdes* or the Holy Light, who was properly the ſupreme intellectual Light, of which *Mithras* the Sun was the Symbol and Repreſentative, and therefore worſhiped with the Titles of the ſupreme God, but was a ſecond and inferior God next to *Oromaſdes*, who was the ſupreme Deity of the *Perſians*. Μίθρας, ὁ πρῶτος ἐν Πέρσαις θεὸς, Heſych. Again, Μίθρας ὁ ἥλιος παρὰ Πέρσαις. See Briſſon. De regno Perſ. lib. ii. c. 8-11. Hence the Inſcriptions. Deo Soli invicto Mithræ, and, Omnipotenti Deo Mithræ. Apud Gruter. Inſcript. p. 34. N. 1. et N. 5. Vid. Not. 7, 8.

P. 303. at the End of Note [37] *add*, Theſe *Ionians* were older than thoſe ſo called from *Ion* Son of *Xuthus*; ſo they were the Original *Javanians*

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who went out of *Attica* into *Peloponneſe* before the *Pelaſgi* ſettled there. See Strab. Geog. lib. viii. p. 587.

P. 307. at the End of Note [49] *add*, *Iſocrates* in his Panegyric. p. 88. Edit. Pariſ. 1615. ſaies, long before the Trojan War the Deſcendants of *Hercules* came to *Athens*, and a few Years before them, *Adraſtus* Son of *Talaus* and King of *Argos*. This coming of *Adraſtus* to *Athens* was upon the Defeat of his Army in the Theban War, as *Iſocrates* adds. So it was after his Return from *Sicyon* to *Argos* where he had the third Part of the Kingdom of *Argos* many Years. And might be about the Year before *Chriſt* 1246. when he again left *Argos* to his Son *Ægialeus*, and went back to *Sicyon*, where he died of Grief for the Death of his Son. This therefore was many Years before the Trojan War, and ſome Years before the *Heraclidæ* fled from *Euriſtheus* and went to *Athens*, which might be thirty Years after, and in the Year before *Chriſt* 1216, (though *Iſocrates* placed the Flight of the *Heraclidæ* a few Years higher.) See Iſoc. p. 365. Apollod. lib. ii. c. 8. By this Account *Homer* probably meant that *Adraſtus* reigned firſt at *Sicyon*, and before he reigned at *Argos*. Agreeably to the Relation above *Euſtathius* tells us (Com. in Hom. B. p. 218. that *Adraſtus, after Amphiaraus had killed his Father Talaus, fled from Argos to Sicyon, and ſucceeded Polybus in the Kingdom, who was his Grand-father by his Mother's Side.* After having reigned four Years at *Sicyon*, with the Aſſiſtance of *Iphis*, who had Part of the Kingdom of *Argos*, he made War againſt *Amphiaraus* and conquered him, and divided the Kingdom again into three Parts. This was in the Year before *Chriſt* 1292. Having recovered his Father's Share of the *Argive* Kingdom by the Defeat of *Amphiaraus*, whom he diſpoſſeſſed of it, he reigned there about 46 Years. See the Hiſtory of him in Apollod. lib. iii. c. 6, 7. As *Apollodorus* tells us (lib. ii. c. 8.) that the Flight of the *Heraclidæ* was upon the Death of *Hercules*, which by my reckoning is in the Year before *Chriſt* 1216 or 1215 (See below p. 322, 323.) this was 30 Years after the above reckoning of the coming of *Adraſtus* to *Athens*, and 32 or 33 Years before the taking of *Troy*. So that *Iſocrates* thought *Hercules* died ſome Years before I have ſuppoſed his Death, and may have erred five or ſix Years.

ADVER-

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I Hoped to have had no more to do with the Author of the *Divine Legation* ſo called, who is *famoſus* beyond Example. The Lies and Calumnies which are ſpread through his Writings, and eſpecially thrown out againſt me without the leaſt Provocation, and ſo much as having mentioned his Name or Writings, all muſt ſee and own whoever read them and my Confutations of them. He has been ſo long given to theſe Vices, that, like ſome notorious Lyars, he ſeems to believe his own invented Falſhoods. There can hardly be a more remarkable Inſtance than in a Note at the End of the Firſt Volume of the *Divine Legation*, where he ſaies, " A well known Writer, who had long and ſcurrilouſly railed at " the Author of the *Divine Legation* in a Number of miſerable Pamphlets, hath " at length thought fit, in a voluminous Work, called *Chronological Antiquities*, " to borrow without any Acknowledgment, from this Book, all he had to give " the Public— concerning the *Pagan Myſteries*, and much concerning the " *Hieroglyphics and Origin of Idolatry*."

If the unparallel'd Effrontery of this calumniating Writer was not ſo well known that nothing is to be taken on his bare Word, the Reader might be aſtoniſhed, that I, who have long ſince expoſed the groſs Ignorance of this Author, in his Account of Pagan *Myſteries* and *Hieroglyphics*, and his whole Hiſtory of Pagan *Idolatry* and *Theology*, ſhould borrow any thing from him on theſe Heads. I ſhewed he is ſo ignorant in his Account of the *Eleuſinian* Myſteries, that he knew not the Place where they were celebrated; and in his abſurd Interpretation of thoſe in the Sixth Book of Virgil, he knew not what Myſteries they were, nor the Goddeſs to whoſe Honour they were celebrated. So he is a ſpecial Myſtagogue. Beſides, I could not have borrowed from him any thing of his own, for the miſerable Stuff he has invented for me, a learned young Gentleman, *John Gilbert Cooper*, Eſq. ſhewed he had *ſtolen* from a *French* Writer without owning it; ſee his Life of *Socrates*, p. 102. in which little Book there is more real Learning and critical Taſte than in all this Author's voluminous Writings.

2dly, His Notion of *Hieroglyphics* being *Alphabetical* Elements or Letters, is ſo ſenſeleſs, that he muſt be a mere Aſs in Learning that ſhould borrow it from him. I proved at large his utter Ignorance in this Branch of Learning.

3dly, With Regard to the Origin of Idolatry, I proved at large, that he never ſaid one rational or ſcholar-like Thing about it. Therefore if he knows any thing of *Myſteries*, *Hieroglyphics*, and the ancient Pagan Idolatry and Theology, it is owing to my Writings. But his Head and Heart are Proof againſt Conviction: and he is one of thoſe Animals before whom Pearls are thrown in vain, and trampled upon.

Let the learned Reader ſee my Account of the Pagan Idolatry and Theology in a Book, intituled, *The Belief of a future State proved to be a fundamental Article of the Religion of the Hebrews*, &c. Printed for *Noon* 1745, p. 75—102. Where the Egyptian Hieroglyphics are alſo largely treated on. See alſo the Defenſe of it, p. 52—54. where this Author's Blunders about the Eleuſinian Myſteries are ſhewn, as alſo in a Treatiſe *on the Improvements made in the Art*

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of Criticiſm, p. 12, 13. and his Blunders in *Hieroglyphics* are proved, *ibid.* p. 16, 17. As my Notions have not ſince been altered, why did he not claim what he now ſaies I borrowed from him, but let me triumph with his Spoils about Ten Years without finding me out? Concerning the Origin of Pagan Idolatry and Myſteries, the learned Reader may ſee the third Volume of my Chronological Antiquities, p. 1. to p. 142. which contains various Branches of Pagan Idolatry and Learning, which this Author knows as much of as he does of the Chineſe Language. Concerning Hieroglyphics, ſee *ibid.* p. 209—217. Of the Origin of the Greek Idolatry, ſee p. 217 to p. 235. Concerning Myſteries, ſee a large Account p. 254—302. Concerning Hieroglyphics, ſee my ſecond Volume of Chronological Antiquities, p. 358—384. I have ſhewn him all the Places where there are any of the Goods he claims I have borrowed from him without owning it, and let him find and produce them if he can; but I deſire he will ſteal nothing; and if the Reader, on comparing what I ſay, and what he ſays upon theſe Articles, can find that I have borrowed a Line, or a Tittle from him, I will bear the Blame of not acknowledging it. I always build my Notions upon the Evidence of ancient and Original Authors, as the learned Reader may ſee. But I have long known him to be ſuch an Ignoramus in every Part of Learning, that I ſhould think it a Diſgrace to borrow, or ſeem to borrow, a Word from any of his miſerable Writings. And indeed, I think it a Diſhonour to uſe his Name. He who has abuſed me ſo much, and ſo often, wanted to get a Reputation at laſt by pretending I had borrowed from him, though he unluckily mentions Points of Learning, in which I had proved him to be an arrant Blockhead.

He knows that I always eſteemed his *Divine Legation* to be a mere Romance, in which he has egregiouſly blundered in every Part of Learning he has meddled with; I may add, his Ignorance of the primary fundamental Principle of both natural and revealed Religion, *the Unity of God*, which he has endeavoured to ridicule in a Note in *Pope's* Dunciad, and Eſſay on Man, Ep. III. p. 118. Note on ver. 305. and elſewhere, wherein he in a malicious and baſe Manner abuſes me for defending it. But to ſhew what Credit one might get by borrowing from this Author, I will ſet before the Reader the Account of his Abilities, as given by a real Scholar and Critic, who, after expoſing about a Hundred of his ſtupid Notes in his Edition of *Shakeſpear*, as a Specimen of the reſt, he ſays: "this Man knows little of *Engliſh*, leſs of "*Latin*, and nothing of *Greek*." See the Rev. Mr. *Upton's* Preface to his critical Obſervations on *Shakeſpear*, p. 46. Now let the Reader judge whether this Author is to be pitied or deſpiſed. Indeed he could not have invented a Lye to throw a greater Diſgrace upon me than the Charge of borrowing any thing from his Writings. 'Tis certain he belongs to no Claſs of Learning that is known, and is *Homo ſui generis*, an Original of Learning inverted. Yet he thinks by mere Aſſurance, mean Flattery, and calumnious Abuſe of all who oppoſe or contradict any of his Notions, how abſurd ſoever they are, to make a learned Age take him for a Scholar and a Critic.

If theſe Reproofs will do him no Good, he muſt rave, rail on, and tell Lies till the Meaſure of his Iniquity ſhall be full; and I purpoſe to have no more to do with him. *Niger eſt, Hunc tu Romane caveto.*

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Emendations and Additions to the THIRD VOLUME.

PAGE 16, *l.* 18. *for* he *r.* was. *P.* 17, *l.* 3. *r.* Agroverus. *P.* 20, *l.* 1. *r.* Idolatry after the Flood. *P.* 57, *l.* 32. *r.* the Cock was an augural Bird and ſacred, *etc.* *P.* 63, *l.* 17. *r.* the *Corybantes*, ſo called by *Corybas*, were not Prieſts, *etc.* *and after* Japhetic Greeks, *l.* 18, *add*, but it is probable that the original Prieſts of the *Samothracian Cabiric* Myſteries were called *Corybantes*, as well as thoſe who celebrated them in *Phrygia*; as obſerved p. 68, 70. *P.* 66, *at the End of Note* 21, *add*, the *Dii Penates communes* were called alſo *Dii publici*, ſee *Jul. Jacobon.* Appendix ad Fonteium de priſca Cæſiorum gente, p. 3. and he mentions an Inſcription, Deis publicis ſacrum, p. 1. Theſe were called *Dii magni*, and there is an Inſcription, Caſtori et Polluci Diis magnis, p. 4. ſee in the End and p. 5. For as the original Lares were the Anceſtors of thoſe who firſt made Images of them, which they kept in their Houſes and worſhiped: ſo the ancient Heroes, who had been Founders of Cities and Kingdoms, and Inſtitutors of Laws, or had been Benefactors to them, became the public *Penates*; and the Foundation of both the public and private *Penates* was the ſame. *P.* 76, *l. penult.* *r.* Æſchylus. *P.* 129, *l.* 9. *r.* Cecrops. *P.* 144, *l.* 31. *r.* write the Word. *P.* 146, *l.* 18. *after* 1780 *add*, or 1779. *P.* 160, *l.* 4. *after* Σέβηρος, etc. *add*, in an old Latin Inſcription we read B for V. Append. ad Fonteium de priſca Cæſiorum gente, p. 97. and V alſo was anciently wrote for B. ibid. p. 201, 207. *P.* 164, *l.* 37. *r.* præchones adhuc *without the Period.* *P.* 167, *l. laſt*, *r.* Ω quod et o, for the *Latin* O was never uſed for the *Greek* ου. *P.* 169, *l.* 30. *after* frundes, etc. *add*, ſo VNV LOCV for *uno loco* in an old Inſcription. Append. ad Fonteium de priſca Cæſiorum gente, p. 97. *P.* 176, *l.* 7. *r.* were (89). *P.* 185, *l. penult.* *r.* τοιόνδε ἀπὸ, etc. *P.* 189, *l.* 5. *r.* τὰ ὅπλα. *P.* 203, *l.* 3. *r.* favour. *P.* 205, *l.* 12. *del.* (47). *P.* 210, *l. laſt*, *after the Note from Porphyry add*, τὸ δὲ κανθάρων γένος οὐκ ἔχειν θήλειαν (λέγουσι) ἄρρενας δὲ πάντας ἀφιέναι τὸν γόνον εἰς τὴν σφαιροποιουμένην ὕλην, ἣν κυλινδοῦσι ἀντιβάδην ὠθοῦντες, ὥσπερ δοκεῖ τὸν οὐρανὸν ὁ ἥλιος ἐς τοὐναντίον περιστρέφειν, αὐτὸς ἀπὸ δυσμῶν ἐπὶ τὰς ἀνατολὰς φερόμενος. Plut. de Iſid. et Oſir.

Emendations and Additions to the THIRD VOLUME.

p. 173. edit. Squire. *P.* 222, *l.* 25. *r.* ἤμπρουσαν. *P.* 230, *l.* 26. *r.* ἀπ' οὗ. *P.* 232, *l.* 21. *r.* (26). *P.* 239, *l.* 17. *r.* Temple Oracles. *P.* 240, *l.* 2. *after* true God, *add*, See above, p. 57, 58. *P.* 244, *l.* 12. *r.* next to her, her Daughter, *etc.* *Ibid.* *l.* 26. *r.* μητρὸς δουτέρα. *P.* 250, *l.* 11. *r.* p. 84. *P.* 252, *l.* 23. *r.* ἐκ δ'. *P.* 253, *l.* 24. *r.* Note 60. *P.* 254, *l.* 6. *r.* Samian *for* Sabian. *P.* 269, *l.* 26. *after* Full Moon, *correct what follows*, viz. Though *Plutarch* is incorrect and inconſiſtent, yet he wrote not the 15th but the 17th Day, as appears by what follows; and as the *Egyptians* always reckoned their Months by the Sun, the Full Moon might happen on any Day of the Month. But the Myſteries ſeem anciently to have been celebrated on the Full Moon, which was neareſt to the Winter Tropic; as may be inferred from *Herodotus*, lib. ii. c. 47. who ſaies, the Sacrifices offered to *Oſiris* and *Iſis*, called *Dionyſus*, and the Moon, were offered at the *Full Moon.* *P.* 271, *laſt Word*, *r.* Uranolog. *P.* 272, *l.* 22. *r.* cum qua. *P.* 273, *l.* 33. *add*, the Sun is ſaid to be the Offspring of *Iſis*, becauſe *Horus*, who ſymbolically repreſented the Sun, was her Offspring. *P.* 291, *l.* 22. *r.* δεχήμερον. *P.* 297, *l.* 32. *r.* αὐγῇ. *P.* 302, *l.* 31. r. חסרי. *P.* 303, *l.* 25. *r.* from the Country. *P.* 316, *l.* 31. *r.* πρώτης ἐν. *P.* 321, *l.* 3. *del.* be. *P.* 356, *l.* 7. *r.* Rubruquis. *Ibid.* *l.* 26. *r.* Trigautius: *and again*, *l. laſt.*

Additions to Vol. II.

P. 345, *l.* 34. *after* Mars, *add*, " *Mnaſeas* ſaies, the *Getes* (or " *Goths)* worſhiped *Saturn*, and called him *Zamolxis.* Μνασέας δὲ παρὰ " Γέταις τὸν Κρόνον (ita leg. non χρόνον, ut editi habent) τιμᾶσθαι καὶ καλεῖσθαι " Ζάμολξιν, apud Auct. Etymol. M. voce. and Suid. voce. He taught " them the Doctrine of the Immortality of the Soul. *Diod. Siculus* " (lib. i. p. 84.) ſaies, he was the Legiſlator of the *Getes* (or *Goths)* " and was called the public *Veſta*, the ſame as *Vulcan.* He was " therefore either a *Cabiric* God, whom they received from *Thrace*, " and worſhiped; or an ancient *Gothic* Legiſlator, who was deified " after his Death."

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